HdO

A Comparative Lexical Study of Qur'ānic Arabic

by

Martin R. Zammit

Brill

A COMPARATIVE LEXICAL STUDY OF QUR'ĀNIC ARABIC

HANDBOOK OF ORIENTAL STUDIES
HANDBUCH DER ORIENTALISTIK

SECTION ONE

THE NEAR AND MIDDLE EAST

EDITED BY

H. ALTENMÜLLER · B. HROUDA · B.A. LEVINE · R.S. O'FAHEY
K.R. VEENHOF · C.H.M. VERSTEEGH

VOLUME SIXTY-ONE

A COMPARATIVE LEXICAL STUDY OF
QUR'ĀNIC ARABIC

A COMPARATIVE LEXICAL STUDY OF QUR'ĀNIC ARABIC

BY

MARTIN R. ZAMMIT

BRILL
LEIDEN · BOSTON · KÖLN
2002

This book is printed on acid-free paper.

Library of Congress Cataloging-in-Publication Data

Zammit, Martin R.
A comparative lexical study of Qur'ānic Arabic / by Martin R. Zammit.
p. cm. — (Handbook of Oriental studies. Section one, the Near and Middle East, ISSN 0169-9423 ; v. 61)
Includes bibliographical references and index.
ISBN 9004118012 (alk. paper)
1. Arabic language—Lexicology. 2.Semitic languages—Lexicology. 3. Arabic language—Lexicography. 4. Semitic languages—Lexicography. 5. Koran—Language, style. I. Title. II. Handbuch der Orientalistik. Erste Abteilung, Nahe und der Mittlere Osten ; 61. Bd.

PJ6611 .Z36 2001
492.7'3028—dc21 2001025942
CIP

Die Deutsche Bibliothek – CIP-Einheitsaufnahme

Zammit, Martin K.:
A comparative lexical study of Qur'ānic Arabic / by Martin R. Zammit.
– Leiden ; Boston ; Köln : Brill, 2002
(Handbook of oriental studies : Sect. 1, The Near and Middle East ; Vol. 61)
ISBN 90-04-11801-2

ISSN 0169-9423
ISBN 90 04 11801 2

PRINTED IN THE NETHERLANDS

وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ

وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ

لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ

(The Holy *Qur'ān* 30:22)

This page intentionally left blank

CONTENTS

ACKNOWLEDGEMENTS

In the course of the preparation of this work, I was lucky to receive the precious support of a number of people. Special thanks are due to Prof. Anthony J. Frendo, Head of the Department of Arabic and Near Eastern Studies (University of Malta) for his constant encouragement and overall guidance. I am also immensely grateful to compatriot and friend Prof. Alexander Borg of the Jacob Blaustein Institute for Desert Research (Ben Gurion University) for his critical reading of the manuscript and his invaluable remarks. I also wish to express my gratitude to Prof. Peter Serracino Inglott, Chairman of the Mediterranean Institute (University of Malta) for being supportive of this work and for granting me precious time to carry out my research during the period of my employment with the above Institute. Moreover, I was very fortunate in receiving the expert technical help of Karistu Abela in solving computing problems in general, and for designing the Semitic font in particular. I am also most grateful to: my colleague Dr Manwel Mifsud lecturer at the Department of Maltese (University of Malta) for his unabating moral encouragement; to the members of staff at the libraries of the University of Malta, the School of Oriental and African Studies (University of London), the University of Leeds, and the Pontificial Biblical Institute (Rome); to Ms Trudy Kamperveen of Brill Academic Publishers for her patience and kind assistance in bringing this work to press. Last, but certainly not least, I wish to acknowledge my indebtedness to my wife Gertrude, and my children Stefan and Christine, who patiently and lovingly put up with the strain involved in the preparation of this work.

Msida, August 2001

This page intentionally left blank

ABBREVIATIONS & SYMBOLS

General abbreviations

AA	ancient Aramaic
acc.	accusative
act.	active
adj.	adjective
adv.	adverb/ial
af.	*ʾafʿel*
Akk.	Akkadian
Amh.	Amharic
Amor.	Amorite
Arab.	Arabic
Aram.	Aramaic
aux.	auxiliary
Bab.	Babylonian
BA	Biblical Aramaic
BH	Biblical Hebrew
Can.	Canaanite
c.	century
ca.	*circa*
cf.	*confer*
chap.	chapter
Chr.	Christian
col.	column
coll.	collective
comp.	comparative
contr.	contracted
cp.	compare
conj.	conjunction
CS	Common Semitic
D.	*Doppelstamm*, verbal stem with doubled second radical
dem.	demonstrative
denom.	denominative
deriv.	derived, derivative, derivation
Dn.	*Daniel*
ES	East Semitic
e.g.	*exempli gratia*
encl.	enclitic
ESA	Epigraphic South Arabian
etpa.	*ʾetpaʿal*
etpe.	*ʾetpeʿel*
etym.	etymological
esp.	especially
euph.	euphemism
Eze.	*Ezekiel*
f.	feminine
fasc.	fascicle
fig.	figuratively
fn.	footnote
fr.	from
frag.	fragment/ary
G.	*Grundstamm*, basic verbal stem
Ge.	Geʿez
Gk.	Greek
Gn.	*Genesis*
h.	*h*-verbal prefix in ESA
haf.	*hafʿel*
Heb.	Hebrew
hif.	*hifʿīl*
hitpa.	*hitpaʿel*
hitpe.	*hitpeʿal*
hitpo.	*hitpolel*
id.	*idem*
i.e.	*id est*
II–X	Arab. verbal derived categories
imp.	imperative
ImpA	Imperial Aramaic
indef.	indefinite
inf.	infinitive
insc.	inscription
interj.	interjection
interrog.	interrogative
intr.	intransitive
Is.	*Isaiah*
itpa.	*ʾitpaʿal*
itpalp.	*ʾitpalpel*
itpe.	*ʾitpeʿel*
Jb.	*Job*
Jer.	*Jeremiah*
Jew.	Jewish
JP	Jewish-Palestinian
Lat.	Latin
lit.	literally
lw.	loanword
m.	masculine
metaph.	metaphor/ically
Mic.	*Micah*
Min.	Minoan
n.	noun

n.d.	no date
NH	Neo-Hebrew
nif.	*nifʿal*
no.	number
NP	Neo-Punic
NT	New Testament
num.	numeral
NWS	North-West Semitic
OA	Old Aramaic
obl.	oblique
obsol.	obsolete
OffA	Official Aramaic
orig.	originally
o.s.	oneself
OT	Old Testament
pa.	*paʿel*
Palm.	Palmyrene
part.	participle
partic.	particle
pass.	passive
PbH	Post-Biblical Hebrew
pe.	*peʿal*
perh.	perhaps
pers.	personal
Pers.	Persian
Ph.	Phoenician
Phlv.	Pahlavi
pi.	*piʿel*
pilp.	*pilpel*
pl.	plural
poet.	poetic
prep.	preposition
prob.	probably
pron.	pronoun
pr.n.	proper noun
Prov.	*Proverbs*
PS	Proto-Semitic
pu.	*puʿal*
Pun.	Punic
Q.	The *Qurʾān*
Qat.	Qatabanian
QA	Qur'ānic Arabic
re.	regarding
rel.	relative
rt.	root
sec.	section
Sf.	Sefire Inscriptions
sg.	singular
Skr.	Sanskrit
s.o.	someone
SS	South Semitic
st-	*st-* verbal prefix in ESA
s.th.	something
subst.	substantive
Sum.	Sumerian
Syr.	Syriac
š.	*šafʿel*
št-	*št-* verbal prefix
Talm.	Talmud
Targ.	Targum
tD.	*t-* prefix affixed to *Doppelstamm* in Akk.
ti.	*t-* verbal infix in ESA
tp.	*t-* verbal prefix in ESA
tQ.	*t-* prefix affixed to the simple verbal form
tr.	transitive
Ug.	Ugaritic
var.	various
vb.	verb
voc.	vocative
w.	with
WS	West Semitic
yif.	*yifʿīl*

Bibliographical Abbreviations

The following are abbreviations of standard works on Semitic studies. For full bibliographical details see the *Bibliography* section:

AHw	von Soden, *Akkadisches Handwörterbuch*
BDB	Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*
CAD	Gelb, Jacobsen, *et alii* eds. Chicago Assyrian Dictionary
CDG	Leslau, *Comparative Dictionary of Geʿez*
DCH	Clines, *The Dictionary of Classical Hebrew*
DISO	Jean, Hoftijzer, *Dictionnaire des Inscriptions Sémitiques de l'Ouest*
DNWSI	Hoftijzer, Jongeling, *Dictionary of the North-West Semitic Inscriptions*
DRS	Cohen, *Dictionnaire de racines sémitiques ou attestées dans langues sémitiques*
HAL	Koehler and Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament*
LA	Ibn Manẓūr, *Lisān al-ʿarab*

Lex.Syr	Brockelmann, *Lexicon Syriacum*
Q.	The *Qur'ān*
UT	*Ugaritic Textbook*

References to the following sources of frequent mention will be indicated by the authors' surnames and page number/s only:

Aistleitner	*Wörterbuch der ugaritischen Sprache*
Brauner	*A comparative Lexicon of Old Aramaic*
Conti Rossini	*Chrestomathia Arabica Meridionalis Epigraphica*
Biella	*Dictionary of Old South Arabic—Sabaean Dialect*
Dillmann	*Lexicon Linguae Aethiopicae*
Fraenkel	*Die aramäischen Fremdwörter im Arabischen*
Gibson	*Canaanite Myths and Legends*
Gordon	*Ugaritic Textbook*
Ibn Fāris	*Maqāyīs al-Luġa*
Jastrow	*A Dictionary of the Targumin, the Talmud Babli and Yerushalmi and the Midrashic literature*
Jeffery	*The Foreign Vocabulary of the Qur'ān*
Lane	*Arabic-English Lexicon*
del Olmo Lete	*Diccionario de la Lengua Ugaritica*
Payne Smith	*A Compendious Syriac Dictionary*
Penrice	*Dictionary and Glossary of the Kor-ân*
Tomback	*A Comparative Semitic Lexicon of the Phoenician and Punic Languages*

Other bibliographical abbreviations

AAL	*Afroasiatic Linguistics* ed. by R. Hetzron & R.G. Schuh. Malibu: Undena Publications, 1977. (*Monographic Journals of the Near East*, 4/4).
ACILCS	*Atti del Secondo Congresso Internazionale di Linguistica Camito-Semitica, Firenze, 16–19 aprile 1974*, raccolti da Pelio Fronzaroli. Firenze: Istituto di Linguistica e di Lingue Orientali, Università di Firenze, 1978. (*Quaderni di Semitistica*, 5).
ACILSCS	*Actes du premier congrès international de linguistique sémitique et chamito-sémitique, Paris: 16th to 19th July 1969*, ed. by A. Caquot & D. Cohen. The Hague, Paris: Mouton.
AION	*Annali dell'Istituto Orientale di Napoli.* Napoli.
ANLR	*Accademia Nazionale dei Lincei. Rendiconti.* Roma.
Ar	*Arabica. Revue d'Etudes Arabes.* Leiden.
ArOr	*Archiv Orientální.* Praha.
Berytus	*Berytus Archaeological Studies.* Beirut.
Bib	*Biblica.* Roma.
BALM	*Bollettino dell'Atlante Linguistico Mediterraneo.*
BSA	*Budapest Studies in Arabic.* Budapest.
BSLP	*Bulletin de la Société Linguistique de Paris.* Paris.
EI(2)	*Encyclopaedia of Islam.* (1908–34), new ed. 1960–, Leiden: E.J. Brill. Leiden.
EBM	*Encyclopaedia Britannica Macropaedia.*
ELL	*The Encyclopedia of Language and Linguistics*, ed.-in-chief R.E. Asher. 10 vols. Oxford: Pergamon Press.
ET	*Expository Times.*
FO	*Folia Orientalia. Revue des Etudes Orientales.* Kraków.
HdO	*Handbuch der Orientalistik.* Leiden-Köln.
HAR	*Hebrew Annual Review.* Ohio.

HS	*Hamito-Semitica. Proceedings of a colloquium held by the Historical Section of the Linguistics Association (Great Britain) at The School of Oriental and African Studies, University of London, 18–20 March 1970*, ed. by J. & T. Bynon. The Hague: Mouton, 1975.
IF	*Indogermanische Forschungen. Zeitschrift für Indogermanistik und Allgemeine Sprachwissenschaft.* Friedland.
IJAL	*International Journal of American Linguistics.* Boulder, Co.
JAAL	*Journal of Afroasiatic Languages.*
JAOS	*Journal of the American Oriental Society.* New Haven, Conn.
JBL	*Journal of Biblical Literature.* Society of Biblical Literature.
JNES	*Journal of Near Eastern Studies.* Chicago.
JSAI	*Jerusalem Studies in Arabic and Islam.* Jerusalem.
JSS	*Journal of Semitic Studies.* Manchester.
Lg	*Language. Journal of the Linguistic Society of America.* Los Angeles.
Lingua	*Lingua. International Review of General Linguistics.* Amsterdam.
OA	*Oriens Antiquus. Rivista del Centro per le Antichitá e la Storia dell'Arte del Vicino Oriente.* Rome.
PICSS	*Proceedings of the International Conference on Semitic Studies, Jerusalem, 19th to 23rd July 1965.* Jerusalem: The Israel Academy of Sciences and Humanities.
PL	*Paleontologia Linguistica. Atti del VI Convegno Internazionale di Linguisti, 2nd to 6th September 1974.* Milano: Paideia Ed.
RSO	*Rivista degli Studi Orientali.* Roma.
SI	*Studia Islamica.* Paris.
SSL	*Studies on Semitic Lexicography*, ed. by P. Fronzaroli. Firenze: Istituto di Linguistica e di Lingue Orientali, Università di Firenze, 1973. (*Quaderni di Semitistica*, 2).
VTSup	*Supplement to Vetus Testamentum.* Leiden.
UF	*Ugarit Forschungen.* Neukirchen-Vluyn.
Ug	*Ugaritica.*
WZKM	*Wiener Zeitschrift für die Kunde des Morgenlandes.* Wien.

Symbols

<	derived from
>	becoming
?	*before* a gloss indicates a possible cognate; *after* a gloss indicates uncertain reading or meaning
*	reconstructed form
'. . .'	enclose glosses

INTRODUCTION

Aim and scope of this research

In their quest to establish the classification of the individual Semitic languages, semitists have resorted to the time-honoured practice of conducting comparative research based, in most cases, on phonological, morphological or syntactic criteria. The lexicon is usually considered unsuitable for classificatory purposes. However, this does not mean that the lexical factor has to be totally ignored. In this regard, Segert's statement is most appropriate:

> The classification of Semitic languages is felt to need thorough revision; even a comparison of the lexical stock would be very helpful, as the criteria based on the system of language, especially on phonology and morphology, could then be completed by lexical evidence.[1]

Furthermore, in the concluding remarks to his lexicostatistical exercise, Rabin stresses "... the need for further investigation of the more fundamental vocabulary of Arabic in order to establish more clearly its position within the Semitic family."[2] Semitists in general are aware that the Arabic lexicon merits to be thoroughly analysed, particularly in the light of the lexical evidence from the cognate Semitic languages.[3]

The present work aims at carrying out a quantitative analysis of a substantial corpus of the Arabic lexicon with a view to investigating the lexical relationship between Arabic and the major varieties of Semitic. The common lexical features, rather than pointing towards particular genetic affinities, are interpreted as indicators of different levels of socio-cultural links in general and linguistic exchange in

[1] 1960: 473. Hetzron 1976: 89 states "Similar lexical items with more or less regular sound correspondences will make such a [genetic] relationship quite probable, further to be confirmed by comparable features of grammar." For Potter 1960: 90, quoted by De Moor 1973: 88 (fn. 1), the criteria for language classification are: priority to morphology, followed by syntax, phonology, the lexicon and finally semantics. According to Petráček 1975: 124 "... every element is important; of course one has to know its position, in the centre or in the periphery, but each phonetic, lexical, etc. element matters."

[2] 1975: 99.

[3] Fisher 1969: 235, fn. 9; Garbini 1972: 95.

particular, which characterized the various areas of Semitic.[4] Reference is made to items of the Semitic *Wortschatz* which are shared by all, or by most of the cognate languages, but greater attention is reserved to lexical items from different areas of the Semitic *Sprachraum* which attest to various degrees of semantic development.

This research is based on the lexicon of the *Qur'ān*. This most prestigious Arabic source is generally considered as linguistic evidence from the 7th century A.D. which has remained practically unaltered.[5] The Qur'ānic text yielded 1717 lexical items belonging to 1504 roots.[6] Taking into consideration the number of roots in Arabic as estimated by Herdan, namely 3775, the lexical corpus in this work would constitute 40% ca. of the postulated root-inventory of Arabic.[7] These items constitute the lexical corpus on the basis of which lexical cognates have been established between Arabic and the languages representing the main subdivisions of the Semitic group, namely:

- South Semitic: Geʿez and Epigraphic South Arabian
- North-West Semitic: Aramaic and Syriac, Hebrew and Phoenician
- Ugaritic[8]
- East Semitic: Akkadian

This approach allows an analysis of the lexical relationship between Arabic and individual Semitic languages, as well as between Arabic and the main hypothetical subdivisions of Semitic.

Chapter 1 offers a brief overview about past comparative lexical studies, whereas chapter 2 discusses the emergence of Qur'ānic Arabic, loanwords, and the semantic classification of the vocabulary according to associative fields. Chapter 3 presents the lexical data, which is

[4] See D. Cohen 1973: 201.

[5] Rabin 1955: 21.

[6] See 1.3 below.

[7] Herdan 1964: 169. Of these 3,775 roots, a total of 1,170 contain /w/ or /y/. According to Robin 1992: 90 there are about 6,000 roots in what he terms Modern Arabic. 121 of the 1504 roots are represented by 255 lexical items. This is due, in general, to homonymity. Moreover, 79 items, mostly prepositions and particles, are not classified by root.

[8] Some scholars (e.g. Huehnergard 1991, Militarev 2000) include Ugaritic within NWS. Bennett 1998: 20 places it within Canaanite. Ugaritic is treated separately in this work.

then discussed from the semantic point of view in chapter 4. Chapter five tackles the statistical data accruing from the lexical data and chapter 6 offers the final observations and conclusions. The aim of this research is not to compile an etymological dictionary of Qur'ānic Arabic, nor does it suggest a new classification of the Semitic languages.[9] This study offers insights into the internal lexical relationships characterizing nine Semitic varieties. A lexical corpus which takes into account nine cognate languages of the Semitic area is bound to yield substantially reliable information about the Semitic lexicon. Such a quantitatively significant database makes it possible to determine, amongst others, whether certain meanings are specialized in one language and semantically unmarked in other cognate languages.

Preliminary background

That comparative Semitic studies in general and Semitic lexicography in particular are an offshoot of Biblical Scholarship is an undeniable historical fact. St Jerome, St Augustine and Priscan were among the very first, in the West, to notice linguistic links between 'oriental' languages (Hebrew, Punic, Syriac and Chaldaean).[10] From the 10th century A.D. onwards, and under the impetus of Muslim philology, the first steps in Semitic studies were made. Most important of all were the works by such Jewish scholars as Sa'adiya Gaon, Ibn Qurayš, Judah Ḥayyūǧ, Ibn Ǧanāḥ, and Ibn Bārūn.[11] Grammatical and lexical comparative studies of various Semitic languages were undertaken,[12] theories were formulated,[13] and the first Hebrew grammars and lexica were produced. From the 16th c. onwards, a number

[9] See chapter 6 for a summary of the various hypotheses regarding the classification of the Semitic languages.

[10] See Burrini 1978: 116. S. Gaon (892–942) produced the *Agron*, a first Hebrew dictionary, whereas Qurayš's work, *Sefer ha-yaḥas* studies the relationship between Hebrew, Aramaic, and Arabic, including references to Berber and Persian.

[11] See Kaltner 1996: 5–11, quoting H. Hirschfeld 1926 regarding the fact that the Arab scholars "... confined their linguistic studies to the most minute elaborate study of the rules of their own language without acknowledging the existence of the kindred tongues."

[12] The Samaritans in Palestine produced, amongst others, the trilingual Hebrew-Aramaic-Arabic dictionary called *ha-meliṣ*, sometime around the year 1200.

[13] See Burrini 1978: 116 re Ḥayyūǧ's formulation of the theory of Hebrew roots and its extension to weak verbs.

of works published in Italy, France, Germany and England constituted the first steps in what, later, was to become known as comparative Semitic studies.[14]

One of the tasks undertaken by comparative Semitists over the years was the identification of a basic Proto-Semitic lexicon. Among the scholars who actively researched this field, one could mention Guidi (1878–79), Bergsträsser (1928), D. Cohen (1961, 1970), Fronzaroli (1964–1970),[15] and Tyloch (1975).[16] Indeed, these scholars based their studies on disparate methodologies for the identification of lexical items belonging to the common lexicon. Furthermore, other studies on the common lexicon covered the wider Afroasiatic area.[17] Among the most important works are those by M. Cohen (1947),[18] Greenberg (1966), Diakonoff (1967) and Orel & Stolbova (1995).

Since the publication of the Swadesh studies,[19] a number of Semitic lexical studies have adopted lexicostatistical methodologies. This research is based on Swadesh's list of 200 words, or on the abridged version of that list, that is 100 basic words which are culturally unmarked and are supposed to be found in every language. Evidently, one of lexicostatistics' most obvious weak points is the very limited number of lexical items on the basis of which lexicostatisticians calculate a. the rate of lexical retention within a particular language over 1000 years, and b. the dates of separation of various cognate languages during the historical period.[20] Both D. Cohen (1961, 1970) and Rabin (1970), amongst others, have applied the lexicostatistical method to the Semitic lexicon. Since its inception in 1952, the validity of this method has been the subject of animated discussion.[21]

---

[14] See Burrini 1978: 117 for a review of the main works, as well as Segert 1991: 1426–27.

[15] He identifies some 500 words common to three Semitic geographical areas, namely the East, the North-West, and the South-West.

[16] 1975: 56, where he lists 40 common words belonging to the ecological and cultural spheres and attested in all varieties of Semitic.

[17] Diakonoff 1988: 19–23 subdivides the Afoasiatic languages (or Afrasian, as he calls them) into six branches: Semitic, Cushitic, Omotic, Libyan-Guanche, Egyptian, and Chadic. Presumably, these branches originated from an initial cluster, conveniently termed Proto-Afrasian. The Afroasoatic group, traditionally called Hamito-Semitic, later disintegrated and Diakonoff posits the break-up of Proto-Semitic as having taken place some four or five thousand years after the Proto-Afroasiatic phase.

[18] 515 items of the common lexicon are identified.

[19] 1952; 1955.

[20] See chapter 1.

[21] See, among others, Hoijer 1956; Cadora 1966.

Methodological Considerations and Sources

Qur'ānic Arabic (QA)

The choice of QA was prompted by the need to secure a reliable lexical corpus based on a source which is well fixed in time and place and which enjoys widespread consensus as to its linguistic validity. This book is not concerned with any religious aspect pertaining to the *Qur'ān* in particular and to Islam in general. It simply resorts to this most prestigious of Arabic sources, appearing in the Ḥiǧāz area during the 7th century A.D., with a view to compiling a corpus of lexical items. Focussing on QA avoids the risk of opening the scope of research to include different phases of Arabic indiscriminately.[22] Pre-Islamic Arabic, as attested in the elaborate oral poetical tradition of the Arabian bedouins and characterized by its vast archaic vocabulary of outstanding expressive beauty, could have been an attractive alternative to QA. However, in view of the contrasting views regarding the origins of a portion of this literary heritage, this alternative had to be abandoned.[23] Chouémi's statement concerning the validity of the *Qur'ān* in research is worth quoting:

> Le Coran, comme champ de recherches linguistiques, offre plusieurs avantages. C'est le premier texte en prose arabe dont l'authenticité soit indiscutable. Il est d'une chronologie précise, d'une ampleur suffisante et d'une varieté assez grande pour que s'y trouvent traités les sujets les plus divers. Ce sont la autant d'atouts qui facilitent le travail d'un linguiste désireux de conclure et d'aboutir.[24]

[22] According to Barr 1968: 117 the problem characterizing Arabic lexicography lies in the fact that it does not rest directly on the literature itself, but on compilations from older Arab dictionaries.

[23] Very often Western scholarship has questioned the reliability of the dating of Arabic sources. Thus, Hopkins 1984: xxxvii–xxxviii states that, in the absence of contemporary documentary evidence, "... it can by no means be taken for granted at the outset that these works [i.e. pre-Islamic poetry, the *Qur'ān*, the prophetical literature, and the *Ayyâm* narratives] *in the form in which they are presently available* are genuine, inviolate products of the periods to which they are held to refer." Hopkins adds that the earliest MSS of these works date from 3rd c. A.H. (9th c. A.D.), or later.

[24] 1966: iv. Schall 1982: 148 emphasizes the need for an extensive analysis of the Qur'ānic lexicon.

The Arabic sources

The main sources for the Arabic items making up the lexical data[25] are: *Al-muʿǧam al-mufahras li-ʾalfāẓ al-qurʾān al-karīm*,[26] a Qurʾānic concordance based on Flügel's work of 1842; *Muʿǧam al-ʾadawāt wa-ḍ-ḍamāʾir fī l-qurʾān al-karīm*;[27] and *Muʿǧam al-ʾalfāẓ wa-l-ʾaʿlām al-qurʾāniyya*.[28] The English glosses are based on Penrice's *A Dictionary and Glossary of the Kor-ân*.[29] In the discussion, in chapter 5, covering a number of Arabic lexical items, recourse has been made to Ibn Manẓūr's *Lisān al-ʿarab* as well as to Lane's dictionary. Moreover, I have also consulted *ʿUmdat al-ḥuffāẓ fī tafsīr ʾašraf al-ʾalfāẓ* (four volumes) by As-Samīn which offers detailed definitions of the Qurʾānic items. For the basic meanings of a number of Arabic roots, Ibn Fāris' *Maqāyīs al-luġa* (six volumes) was consulted. This publication has been most valuable in the choice of the corpus' lexemes, particularly in the process of sifting and excluding lexical items which belong to the same semantic bases. In the case of loanwords in the Qurʾān, frequent reference is made to Jeffery's book *The Foreign Vocabulary of the Qurʾān*[30] which, to date, represents the most extensive discussion on this topic.

The collation procedure

Lexical items have been selected from each root attested in the *Qurʾān*, the sense of which is representative of the basic meanings pertaining to that root. No distinction has been made between nominal and verbal roots.[31] In the case of homonymous roots, different lexemes reflecting the different meanings are included. In the choice of single lexical items, preference has been given to items of the basic verbal form $C_1C_2C_3$ (the *Qal* form). In the case of roots attested only in the form of substantives,[32] participles, adjectives, infinitives,

---

[25] See chapter 3.
[26] ʿAbd al-Bāqī 1945.
[27] ʿAmayreh and As-Sayyid n.d.
[28] Ibrāhīm 1968.
[29] First published in 1873, and reviewed by Bosworth 1972.
[30] 1938.
[31] According to Fleisch 1961: 268 "... une racine peut se manifester et dans des verbes et dans des noms, sans qu'il y ait priorité historique nécessaire des uns sur les autres. Car ces mots: nom, verbe, n'ont pas en eux-mêmes de priorité l'un sur l'autre...."
[32] See Diakonoff 1975 for the subdivision of roots into verbal and nominal categories.

etc., a lexical item has been selected which clearly represents the basic meaning of the root. Certain QA items, like *bi'r*, have formally corresponding items in the cognate languages. However, a number of QA roots are only attested in one or more of the derived verbal themes (e.g. *baddala*). In this case, the *Qal* form in the cognate languages is quoted, although derived forms are often included in order to elucidate further the meaning associated with a particular root. The items in the corpus are reproduced exactly as they are attested in the *Qur'ān* (e.g. *bidāran; bāziġ*). Wherever there is no entry for a particular language in the corpus, this means that no cognate of the lexical item in question has been found, or that the root in Arabic does not correspond semantically to the same root in any of the Semitic languages.[33] Proper names are not taken into consideration since they offer no sound basis for reliable semantic conclusions, and therefore cannot be adopted for cognacy purposes.[34] In general, it should be pointed out that, although arbitrariness in the collation process cannot be ruled out, this eventuality does not apply to ca. 51% of the lexical corpus. The reason being that this percentage of the data is made up of: a. roots represented by single attestations in the *Qur'ān* (e.g. *battaka*); b. roots with more than one attestation but with very close meanings (e.g. *ḫāfata* 'to speak in a low voice' and *taḫāfata* 'to converse in a low tone'—in this case, the former, less derived item was chosen); c. roots represented by various grammatical categories such as plurals, participles, verbal nouns, etc. (e.g. *baḥr, biḥār, 'abḥur, baḥrān; maḥẓūr, muḥtaẓir*); and d. cases where all attestations of a single root have been included in the corpus (e.g. *šarr, šarar*).

The Semitic sources

A comparative dictionary covering all Semitic languages is, to date, not available. D. Cohen, in 1970, embarked on this enormous philological task and since then, the first eight fascicles have been published.[35]

[33] This is what, according to Barr 1967: 264, constitutes 'negative evidence', that is "... the languages in which the form does not occur or occurs only with a different sense."
[34] Beeston 1977: 51.
[35] Militarev and Kogan 2000 note the lack of a standard and complete etymological dictionary of Semitic, stating that this gap cannot be filled with dictionaries of individual Semitic languages, "... nor even with D. Cohen's otherwise very helpful *Dictionnaire des racines sémitiques*."

It goes without saying that, had such a publication been available *in toto*, the collation effort involved in this work would have been drastically reduced. In the absence of such an essential tool, recourse had to be made to the following primary sources:[36]

Akkadian:	Gelb, Jacobsen, *et alii* eds. *Chicago Assyrian Dictionary* (CAD)
	Von Soden, *Akkadisches Handwörterbuch* (AHw.)
Aramaic:	Brauner, *A Comparative Lexicon of Old Aramaic* (Brauner)
	Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament* (BDB)
	Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature* (Jastrow)
Arabic:	Ibn Fāris, *Maqāyīs al-luġa* (Ibn Fāris)
	Ibn Manẓūr, *Lisān al-ʿarab* (LA)
	Lane, *Arabic-English Lexicon* (Lane)
	Penrice, *A Dictionary and Glossary of the Kor-ân* (Penrice)
	Ibrāhīm, *Muʿǧam al-ʾalfāẓ wa-l-ʾaʿlām al-qurʾāniyya*
	ʿAbd al-Bāqī, *Al-muʿǧam al-mufahras li-ʾalfāẓ al-qurʾān al-karīm*
	ʿAmayreh and As-Sayyid, *Muʿǧam al-ʾadawāt wa-ḍ-ḍamāʾir fī l-qurʾān al-karīm*
ESA:	Beeston, Ghul, *et alii*, *Sabaic Dictionary*
	Conti Rossini, *Chrestomathia Arabica Meridionalis Epigraphica* (Conti Rossini)
	Biella, *Dictionary of Old South Arabic—Sabaean Dialect* (Copeland Biella)
Geʿez:	Dillmann, *Lexicon Linguae Aethiopicae* (Dillmann)
	Leslau, *Comparative Dictionary of Geʿez* (CDG)[37]
Hebrew:	Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament* (BDB)
	Clines (Ed.), *The Dictionary of Classical Hebrew* (DCH)

[36] Very often, these primary sources have been supplemented with comparative data from various secondary sources. Thus in the case of NWS languages, particularly in the case of OA (pre-700 B.C.), data was also collated from Hoftijzer and Jongeling's *Dictionary of the North-West Semitic Inscriptions*. The Aramaic data also includes lexical items from the three Sefire inscriptions (pre-740 B.C.; see Fitzmyer 1995).

[37] According to Raz 1992: 245 "It [Leslau's dictionary] is not intended to supersede Dillmann's *Lexicon*, which will remain the context dictionary in this field of studies, as well as an unparalleled expensive monument to a bygone period when research work defied all cost."

	Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature* (Jastrow)
	Koehler and Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament* (HAL)
Phoenician:	Hoftijzer and Jongeling, *Dictionary of the North-West Semitic Inscriptions* (DNWSI)
	Tomback, *A Comparative Semitic Lexicon of the Phoenician and Punic Languages* (Tomback)
Syriac:	Brockelmann, *Lexicon Syriacum* (Lex.Syr)
	Payne Smith, *A Compendious Syriac Dictionary* (Payne Smith)
Ugaritic:	Aistleitner, *Wörterbuch der Ugaritischen Sprache* (Aistleitner)
	del Olmo Lete and Sanmartin, *Diccionario de la Lengua Ugaritica.* Vol. 1. (del Olmo Lete)
	Gibson, *Canaanite Myths and Legends* (Gibson)
	Gordon, *Ugaritic Textbook* (UT)
	Al-Yasin. *The Lexical Relation between Ugaritic and Arabic*
General:	Cohen, D. *Dictionnaire de Racines Sémitiques ou attestées dans les langues sémitiques* (DRS)
	Cohen, M. *Essai Comparatif sur le Vocabulaire et la Phonétique du Chamito-Sémitique*
	Dessoulavy, *Gate of the East and Garden of Semitic Roots*
	Leslau, *Hebrew Cognates in Amharic*
	Leslau, *Comparative Dictionary of Geʿez (Classical Ethiopic)* (CDG)
	Jean, and Hoftijzer, *Dictionnaire des inscriptions sémitiques de l'Ouest* (DISO)
	Hoftijzer, and Jongeling, *Dictionary of the North-West Semitic Inscriptions* (DNWSI)
	Murtonen, *Hebrew in its West Semitic Setting* (Part One: Ba, Bb)

The lexical cognates have been selected on the basis of reliable phonetic correspondences. Moreover, whenever there is no full semantic identity between Arabic lexical items and any of the cognate languages, an effort has been made, whenever possible, to adopt Orel and Stolbova's method of bridging the semantic distance in 'one derivational step'.[38] Metathesis has also been taken into consideration.

[38] See Orel & Stolbova 1995: xxvi. Thus, for example, what they term Hamito-Semitic prototype **bah-/*bih-* 'to burn, be hot' would have cognates in Egyptian meaning 'to burn'; West Chadic 'hot'; Central Chadic 'hot'; East Chadic 'to roast'.

Transliteration, transcription and notation

The following vocalic transcription for Arabic has been adopted:

short vowels	:	*a, u, i*
long vowels	:	*ā, ū, ī*
ʾalif maqṣūra	:	*ā*
tā marbūṭa	:	*-a*
diphthongs	:	*-aw, -ay*

In the case of the other Semitic languages, vowel length is shown by a macron over the vowel. Nunation in Arabic, with the exception of a few adverbial items, has been omitted.

Since the lexical corpus is presented in phonemic rather than phonetic transcription, Hebrew, Aramaic and Syriac lexemes are not marked for spirantization. ESA lexemes have been stripped of the various suffixed morphemes so as to render them more easily identifiable with cognates in the other languages. As for the transliteration of Geʿez items, instead of adopting the traditional system of the seven vocalic orders, long vowels are marked by macrons.

Arabic derived verbal themes are marked by Latin numbers, whereas for the rest of the languages, the familiar Hebrew notation (e.g. nif., hif., hitpa. etc.) has been adopted.[39] In the absence of any indication regarding verbal derivation, a *Qal*-verb is to be assumed. Since this study is based on QA, the lexical items in the corpus follow the Arabic alphabetical order.

Transcription System

Transcription	Arab.	Ge.	ESA	Syr.	Heb.	Ug.
ʾ	ء	አ	𐩱	ܐ	א	𐎀 𐎛 𐎜
b	ب	በ	𐩨	ܒ	ב	𐎁
t	ت	ተ	𐩩	ܬ	ת	𐎚
ṯ	ث	—	𐩻	—	—	𐎘

[38] For a full list of abbreviations and symbols, see pp. vii–x.

g/ğ	ج	ገ	𐩴	ܓ	ג	𐎂
ḥ	ح	ሐ	𐩢	ܚ	ח	𐎈
ḫ	خ	ኀ	𐩭	—	—	𐎃
d	د	ደ	𐩵	ܕ	ד	𐎄
ḏ	ذ	—	𐩹	—	—	𐎏
r	ر	ረ	𐩧	ܪ	ר	𐎗
z	ز	ዘ	𐩸	ܙ	ז	𐎇
s	س	ሰ	𐩯	ܣ	ס	𐎒
š	ش	ሠ	𐩦	ܫ	שׁ	𐎌
ṣ	ص	ጸ	𐩮	ܨ	צ	𐎕
ḍ	ض	ፀ	𐩳	—	—	—
ś	—	—	𐩪	—	שׂ	𐎝
ṭ	ط	ጠ	𐩷	ܛ	ט	𐎉
ẓ	ظ	—	𐩼	—	—	𐎑
ʿ	ع	ዐ	𐩲	ܥ	ע	𐎓
ġ	غ	—	𐩶	—	—	𐎙
f/p	ف	ፈ	𐩰	ܦ	פ	𐎔
q	ق	ቀ	𐩤	ܩ	ק	𐎖
k	ك	ከ	𐩫	ܟ	כ	𐎋
l	ل	ለ	𐩡	ܠ	ל	𐎍
m	م	መ	𐩣	ܡ	מ	𐎎
n	ن	ነ	𐩬	ܢ	נ	𐎐
h	ه	ሀ	𐩠	ܗ	ה	𐎅
w	و	ወ	𐩥	ܘ	ו	𐎆
y	ي	የ	𐩺	ܝ	י	𐎊

Phonetic correspondences

Cognacy has been considered on the basis of the following phonetic correspondences:

Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.
ʾ	ʾ	ʾ	ʾ	ʾ	ʾ	ʾ	ʾ	-
ṯ	s	ṯ	t	t	š	š	ṯ	š
ǧ	g	g	g	g	g	g	g	g
ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	-
ẖ	ẖ	ẖ	ḥ	ḥ	ḥ	ḥ	ẖ	ẖ
ḏ	z	ḏ	d /z	d /z	z	z	ḏ /d	z
s	s	s /ś	s /š	s /š	s /š	s /š	s /š	s /š
š	š	š	s	s /ś	ś	š	š	š
ḍ	ḍ	ḍ	ʿ /q	ʿ /q	ṣ	ṣ	ṣ	ṣ
ẓ	ṣ	ẓ	ṭ	ṭ	ṣ	ṣ	ẓ	ṣ
ʿ	ʿ	ʿ	ʿ	ʿ	ʿ	ʿ	ʿ	-
ġ	ʿ	ġ	ʿ	ʿ	ʿ	ʿ	ġ	-
f	f	f	p	p	p	p	p	p
h	h	h	h	h	h	h	h	-

ESA *s*, *š*, and *ś* correspond to s^1, s^2, and s^3 respectively in other publications.

It should be noted that in a small number of lexical items, especially in Akk. and Ug., phoneme /ḫ/ corresponds to /ḥ/ in the rest of the Semitic languages, whereas a small number of lexemes are related by phonological correspondence between phonemes /b/ and /p/.[40]

Definitions

Cognacy

Crystal defines a cognate as a ". . . language or a linguistic form which is historically derived from the same source as another language/form. . . ."[41] In other words, cognates in genetically related languages are derived from etymons in a proto-language. On the phonological level, cognates reflect the rules of phonetic shift from one language to the other.[42] Patterns of correspondence manifest themselves in a. phonetic identity, b. phonemic identity, c. reflexes of ancestral phonological elements, and d. conditioned correspondences.[43] Moreover, these correspondences have to be enhanced by semantic criteria.[44] Some Semitists tend to impose a rigid scrutiny on cognates, thus requiring formal phonological, grammatical and lexical agreement.[45] Furthermore, one should distinguish between 'cognacy', reflecting a diachronic process, and 'lexical compatibility', which is attested at the synchronic level.[46] It should be noted that, in this study, some QA items are said to be 'related' to other

[40] Murtonen 1989: 17, 19, 48 notes that ". . . the distinction between /ḫ/ and /ḥ/ ". . . is largely inconsistent even in Semitic which strongly suggests that in proto-Sem and even later the difference was largely allophonic." He posits that the consistent phonological differentiation between the two phonemes took place during the late common Semitic. Similarly, he states that the ". . . phonological distinction between /b/ and /p/ is thus unprovable for the pre-Sem period." Huehnergard 1991: 694 states that the conditioning factors or sources of the reflexes of Sem. **ḥ* as Akk. *ḫ* require further investigation.

[41] 1997: 67.

[42] LaSor 1990: 192.

[43] Bennett 1998: 27–28.

[44] Leslau 1969: 1; Barr 1973: 113–114; Ehret 1995: 1.

[45] Bynon 1977: 106.

[46] Cadora 1966: 7 (fn. 4). Moreover, Cadora classifies lexical compatibility as follows: a. 'non-contrastive', comprising homosemantic words with the same form and,

items in the cognate languages. These are cases where lexical items lack regular phonetic correspondence between some, or all the radicals of the root and, therefore, lack full cognate status.[47]

The root

In general, the root system is considered to be the shibbolet of Semitic languages. Medieval Arab scholars had already grasped their essential importance to the overall texture underlying their language, qualifying them as *ʾuṣūl al-kalim*, or 'the origin, or basis of words'.[48] Semitic roots can be bi-, tri-, or quadriradical, but the triradical group is, undoubtedly, the most conspicuous. Roots assume a relatively limited number of morphological patterns, and have resisted the passage of time almost unscathed.[49] The question regarding the biradical versus the triradical genesis of Semitic roots has intrigued Semitists for years on end.[50] There are indications that biradical Afroasiatic and Proto-Semitic roots could have been numerically important during the prehistoric period, from which triradical ones evolved. However, the opposite also applies.[51] A number of roots, both verbal and nominal, are common to all groups of Afroasiatic, including Semitic.[52]

b. 'contrastive', comprising homosemantic words with a different form. Further analysis of cognacy yields what Blanc (1964: 135) calls 'distant' or 'irregular cognates', namely "... words for which the ultimate etymon is the same, or for which part of the etymon is the same, but in which divergent developments have produced unusual or irregular alterations."

[47] See Leslau 1969: 13. Bennett 1998: 30–31 calls such items 'skewed reflexes of the protoform'. Bennett rightly states that "It is appropriate to consider such forms as reflecting the same item in the ancestral language, but we cannot treat them on the same basis as regularly corresponding items." Moreover, Kaufman 1991: 821 remarks that "... the more distant the relationship and the more common the vocabulary in question, the less likely it is that the normal correspondence will apply in any particular case."

[48] Bohas 1984: 24.

[49] Sawyer 1967: 37–50.

[50] See Brockelmann 1908: 285; Fleisch 1961: 248–261; Moscati 1964: 72–74; Thompson 1965: 233; Diakonoff 1965; Zaborski 1969: 307–312; DRS fasc. 6: xii–xiii; Petráček 1981: 338–89; Diakonoff 1988; Ehret 1989; Ehret 1995: 2.

[51] Zaborski 1991: 1675–77 admits that in the prehistoric stage biradical verbal roots were much more than in later phases. Yet, he distinguishes between nine patterns of root formation.

[52] Diakonoff 1988: 26–27 states that roots "... common to all the four groups of the Semitic branch can be counted in hundreds. The total number of words or roots which can be considered as derived from Proto-Afrasian is not yet exactly

Moreover, Semitic roots are associated with a *Bedeutungskern*,[53] or 'semantic nucleus'. This semantic element, intrinsically embedded within the consonantal root, had already been percieved by medieval Arab grammarians.[54] The 'general meaning' of a root is then modified depending on the stem-patterns assumed by the root.[55] Even though not of recent formulation, Cantineau's and Fleisch's definitions of the Semitic root represent widely accepted views on the subject and are worth quoting extensively. According to Cantineau, the Semitic vocabulary consists of:

> . . . groupes de mots ayant en commun un certain nombre de consonnes radicales et apparentés par les sens . . . la racine n'est pas une abstraction de grammairiens, mais un élément implicite du système de la langue, dégagé par *analyse associative*. On y retrouve un élément formel et un élément sémantique commun à tous les mots du groupe. . . .[56]

Fleisch's definition is unambiguous regarding general meanings attached to individual roots:

> La racine est composé de consonnes (et seulement de consonnes) au groupement desquelles est attachée une idée générale plus ou moins précise . . . elle [the root] possède une véritable réalité linguistique: un *signifiant*: un groupe de consonnes donné; un *signifié*: l'idée générale attachée à ce groupement de consonnes.[57]

Furthermore, basic meanings associated with the roots are, as it were, fine-tuned by various vocalic sequences which are assigned to the

known, but it must be quite considerable." Moreover, he estimates that around one thousand roots are shared by two, three, or more branches of Afroasiatic.

[53] Brockelmann 1916: 96.

[54] Bohas 1984: 25–29 refers to the remarkably insightful work of the grammarian Ibn Yaʿīš (died 1245–6 A.D.), and distinguishes between two types of *maʿnā* or 'meaning': ". . . le *maʿnā* I lié à la racine qui n'est autre que la charge sémantique commune à tous les mots dérivés d'une même racine et le *maʿnā* II qui est lié à la structure (*binya*) dans laquelle se réalise cette racine." (p. 27).

[55] Skalmowski 1964: 7.

[56] 1949: 93. Cohen DRS, Fasc. 6: iii quoted Meillet's definition which is on the same lines of Cantineau's, namely, "Un mot 'appartient' à une racine, il fait partie d'un ensemble de mots ayant en commun *un groupe de phonèmes* auquel est associé un sens général."

[57] 1961: 248. This is echoed in Moscati 1964: 71, who states that Semitic languages ". . . present a system of consonant roots (mostly consonantal), each of which is associated with a basic meaning range common to all members of that root. . . ." On his part, D. Cohen (DRS, Fasc. 6: iii) defines 'root' as ". . . une séquence ordonnée de phonèmes qui constituent la totalité des éléments communs à un ensemble dérivatif".

roots.[58] As regards homophones, Garbini states that these are indicative of two possibilities, namely that the consonantal root in Semitic has a much lesser value than is usually attributed to it, or that the Semitic languages were, originally, much less lexically bound together than is usually admitted.[59]

Loanwords

Loanwords are of little value in lexical studies based on cognacy.[60] However, although loans are not included in this work's lexical data, Qur'ānic loans are discussed in chapter 3. At times, it is quite difficult to distinguish between early loanwords that had undergone the long process of regular phonetic shifts in the receiving language, from more recent foreign acquisitions.[61] This means that a distinction has to be made between words like *bāb* 'door' and *burǧ* 'a tower, sign of the Zodiac'. The former is most likely an early acquisition from Mesopotamia, hence from a Semitic source, and is frequently attested in pre-Islamic poetry, whereas *burǧ* was taken over from a non-Semitic source (probably from Greek or Latin) and is not attested in the old poetry.[62] Undoubtedly, loanwords are important markers of linguistic contact, bearing witness to close relationships at various levels between language groups.[63] It is in this spirit that reference is made to them in chapter 3, namely as reliable indicators of the ancient Arabs' cultural contacts with contiguous Semitic peoples.

---

[58] Leslau 1988: 15–16 states that "The meaning of a root lies in the consonants, the vowels serving to express shades of the basic meaning. . . ." Sawyer 1967: 48–49 warns against the risk of overstressing the importance of root-meaning whilst ignoring what he calls 'overtones' which a particular word might acquire through consistent usage in certain contexts. Nonetheless, he did recognize that ". . . there is evidence for the significance of the root as a sense-bearing element in some contexts. . . ." On his part, Goshen-Gottstein attributes the stability of root radicals in Hebrew to ". . . the importance of the radicals as sense-bearing elements." (quoted by Sawyer 1967: 40). Elsewhere, in 1975: 75, Sawyer defines the root as ". . . an identifiable group of consonants, not necessarily contiguous, which are common to a number of lexical items . . ." This is in line with Barr's definition (1964: 242), namely ". . . an easily recognizable common consonant sequence."

[59] 1973: 272–73.

[60] D. Cohen did not systematically exclude loans from the DRS. In Fasc. I: viii., he argued that "On a en effet intégré les formes qui ont diffusé à travers le sémitique et qui, de ce fait, ont une histoire proprement sémitique."

[61] LaSor 1990: 192.

[62] Jeffery 1938: 74, 79.

[63] Leslau 1956a.

CHAPTER ONE

PAST LEXICAL STUDIES

1.1 *Muslim lexicography*

The need for a comprehensive study of *ʿArabiyya* was being felt since the first years of Islam.[1] The expanding Muslim *Umma* was fully aware of the role of Arabic as the unifying language of all Muslims. This consideration, coupled with the widespread ignorance of 'correct' Arabic and the threat to its integrity from other linguistic traditions with which early Islam came into close, particularly Persian, rendered Arabic philological studies (*fiqh al-luġa*) of utmost importance and urgency. Lexicography (*ʿilm al-luġa*) sought to explain obscure words in the *Qurʾān* and the *Ḥadīṯ*, but also in pre-Islamic poetry. By the end of the 8th century A.D., the *naḥw* and the *luġa* schools had already produced their first philological *chefs-d'œuvre*, some of which are widely consulted up to this day.[2] The task of the *luġawiyy*, or 'lexicographer', was to preserve and ensure the purity of the Arabic language. Thus, single words and expressions were checked and ultimately included in the dictionaries.[3] Moreover, the due reverence accorded to the *Qurʾān* and the *Ḥadīṯ*, and the strict conformity to Muslim Orthodox exegesis, left the Muslim lexicographer no choice but to seek, above all, 'comprehensiveness'. As many words as possible, from the most commonly attested to the rarest, were included in the huge early Arabic lexica.[4] In view of pressures from the traditional exegetical circles, lexicographers were not always in a position to dismiss certain mistaken interpretations and put forward their philologically correct ones.[5] This tendency's inherent risk was that lexical material was being collated without much order or

---

[1] Kopf 1956: 40.

[2] Particularly Sībawayh's *Al-Kitāb* and Al-Ḫalīl's *Kitāb al-ʿayn*. Rundgren 1973: 145 states that: "Quant à la naissance et l'évolution de la lexicographie nationale, le *ʿilm al-luġa*, nous ne possédons pas encore une vraie histoire de la lexicographie arabe, complète et satisfaisante à toutes les exigences scientifiques. . . ."

[3] Haywood 1960: 18. See also Kaltner 1996.

[4] Kaltner 1996: 11.

[5] Kopf 1976: 24.

classification. A good proportion of the voluminous dictionaries contained raw lexical material of dubious linguistic correctness.[6] Thus, medieval Arabic lexicography was not always the result of critical lexical analyses and, very often, no distinction was made between primary and secondary applications of words.[7]

Arab and Muslim lexicographers showed little interest in looking beyond Arabic and in considering lexical evidence from other Semitic sources. This might be explained, in part at least, by the Muslims' conviction that the *Qur'ān*, God's revelation, had reached mankind in the Arabic language,[8] and therefore only this language deserved their full philological attention.[9] Nevertheless, fleeting references were made by grammarians and lexicographers to other Semitic languages, particularly to Hebrew and Syriac, with which they were probably most familiar. Baalbaki makes reference to a number of traditional Muslim scholars and their views about the genetic relationship characterizing the Semitic languages.[10] Very briefly, he refers to al-Ḫalīl who, in his *Kitāb al-ʿayn*, considered the language of the Canaanites as similar to Arabic, whereas al-Ǧawālīqī considered Hebrew a modification of Syriac, and 'Nabataean' a modification of Arabic. For al-Maqdisī, there are very few differences between Arabic and Syriac, and Ibn Ḥazm considered Arabic, Hebrew, and Syriac as originally one language which became differentiated from each other as a result of later migrations of their speakers.[11] But it was in the discussion about loanwords that the native scholars' knowledge of Hebrew and Syriac, as well as of other languages, is most evident.[12]

---

[6] Levi della Vida 1961: 177.

[7] Barr 1968: 117.

[8] *Sūras* 12: 2; 13: 37; 16: 103; 20: 113; 39: 28; 41: 3; 41: 44; 42: 7; 43: 3; 46: 12. (Numbering of *sūras* and verses according to 'Alī 1989.)

[9] See footnote 13 below.

[10] 1983: 117–27. He points out that Syriac, which was also referred to as Nabataean, was still spoken till the 3rd century of the Higra. Al-Bīrūnī, in his *al-Āṯār*, stands out for his direct access to Syriac informers and Hebrew sources, and for his good knowledge of Hebrew and Syriac.

[11] Baalbaki 1983: 121–22. He also refers to Al-Ǧāḥiẓ's views which attributed the differences between Arabic dialects to the contacts which they had with different languages. Moreover, a number of Arab grammarians and lexicographers were actually of Jewish or Syriac origins and therefore could not have neglected their idioms in their works.

[12] See section 2.5.1 below.

1.2 *Jewish Medieval scholarship: the exegetical background*

The original *raison d'être* behind the development of comparative Semitic studies, particularly comparative lexicography, lies in the exegesis of the Hebrew Bible.[13] This exegetical justification was, in fact, responsible for the first three comparative dictionaries published during the 17th century.[14] The Medieval Jewish exegetes worked closely with Muslim scholars and were quick to exploit the developments witnessed in the field of Arabic philology. Apart from writing in Arabic, the Jewish savants had also adopted Arabic terminology. Their proficiency in both Hebrew and Arabic, rendered them the best candidates to delve in comparative Semitic studies. Among the most representative works of the Jewish school are Saʿadya's grammatical and lexical studies in Biblical Hebrew and his translation of the Bible into Arabic, Ibn Qurayš's comparative Semitic observations, Ḥayyūǧ's scientific approach to the study of Hebrew, Ibn Ǧanāḥ's first Hebrew grammar (apart from his lexicon), and Ibn Bārūn's observations about the grammatical and lexical similarities between Hebrew and Arabic.[15]

Among the aforementioned Jewish scholars, Yehūda Ibn Qurayš, who lived in Tahert, in North Africa, during the 9th–10th centuries, deserves special mention. In his attempt to elucidate obscure Biblical Hebrew words, he actually made reference for the first time to the relationship between Semitic languages. Justifiably, this had earned him the title of 'the father of Semitic comparative philology'.[16] In general, the Jewish scholars noted above had clearly perceived the close affinities between different Semitic languages and it would be no exaggeration to state that they had indeed pioneered comparative Semitic studies. Nevertheless, the fact should be acknowledged that these early linguistic endeavours were induced, to a very large extent, by the stimulating scholarly milieu characterizing different parts of the Muslim empire, particularly al-Andalus and Baghdad.[17]

---

[13] Segert 1969a: 204; D. Cohen 1973: 191.
[14] See below. Also Segert 1969a: 204–205.
[15] See Kaltner 1996: 5–11.
[16] Robin 1992: 89. Kaltner 1996: 7–8 quotes Hirschfeld 1926: 18–19 concerning Ibn Qurayš, stating that ". . . he surpassed his Arab teachers, who confined their linguistic studies to the most minute elaboration of the rules of their own language without acknowledging the existence of the kindred tongues."
[17] Kaltner 1996: 11 stated that "Hebrew lexicography in parts of Europe that

1.3 *Early modern and modern Semitic lexicology*

Under the impetus of biblical studies, the 17th century witnessed three great monuments of comparative lexicography, namely Schindler's *Lexicon Pentaglotton* (1612), Hottinger's *Etymologicum orientale sive lexicon harmonicum heptaglotton* (1661), and Castell's *Lexicon Heptaglotton* (1769). The significance of such a prolific output is all the more appreciated when one takes into account the fact that, since then, no updated comparative dictionary of the Semitic languages has seen the light of day.[18]

Meanwhile, the prestige of Arabic in early comparative Semitic studies was greatly enhanced by Schultens' claims published in his *Dissertatio theologico-philosophica de utilitate linguae arabicae in interpretanda sacra lingua* (1706). He considered Arabic as the true representative of the most ancient form of Semitic, and stressed the utility of the Arabic lexicon in explaining obscure words in the Hebrew vocabulary.[19] This emphasis on the prestige of Arabic dealt a significant blow to Hebrew which, till then, had been unchallenged in its primacy among the rest of the Semitic languages.

The impetus given to archaeological studies during the last century, coupled with the progress registered in Phoenician and Akkadian research as well as the discovery of Ugaritic during the first part of this century constituted a most welcome bonanza for Semitic studies in general and for comparative Semitic research in particular. The philological and linguistic treatment of individual lexical items in a number of Semitic languages has been an ongoing exercise occupying most semitists, past and present.[20] At times, the discovery of new linguistic evidence gives rise to numerous studies that painstakingly seek to highlight all facets of linguistic, cultural and historical details, thus shedding new light on earlier material.[21] The arguments

---

could not draw directly upon the Arabic sources was not marked by the same creativity and vitality that the Near East and Spain witnessed."

[18] Segert 1969a: 205. In the case of Arabic, Cohen, DRS, fasc. 6: vii., remarks that "... nous n'avons pratiquement aucune étude étymologique, quelque peu systématique, de l'arabe."

[19] In 1748 Schultens published the *Clavis dialectorum*, a comparative lexicon in its own right.

[20] See, for example, a list of 'word studies' in the bibliography of vol. II and III of Clines' DCH. See also in Barr 1968 a comparison of Syriac and Hebrew verbs (305–07) and the 'Index of Examples' covering 334 lexical entries (320–337).

[21] Dahood 1974: 381 remarked that "Twelve years later [i.e. since the publication

brought forward in such studies are invariably supported by evidence from other cognate languages, and from the literary sources.

1.3.1 *The recourse to Arabic lexical sources*

Since the publication of Schultens' *Dissertatio*, comparative semitists have invariably resorted to Arabic in search of possible cognates. The problem has been that scholars often run the risk of drawing too copiously, and at times indiscriminately, from the seemingly inexhaustible Arabic lexica.[22] Nevertheless, recourse to Arabic lexical sources can hardly be avoided when analyzing hitherto unknown attestations in a particular language.[23] However, given the steady developments witnessed in Akkadian and Ugaritic studies, and taking into account the growing consciousness regarding the proper handling of Arabic lexica in comparative and etymological research, the pressure on Arabic might have eased somehow.[24] Whatever the case may be, it cannot be denied that Arabic lexical resources still constitute a most dynamic factor in Semitic studies. Indeed, few can dispute the fact that the proper treatment of Arabic's extensive resources has been instrumental to the overall advancement of comparative Semitic research.[25]

Many years of unabating lexicological research have produced a number of etymological studies and lexica contributing towards a better understanding of the Semitic languages as one homogeneous group.[26] However, one may be justified to note that, among the

of his first article on Hebrew-Ugaritic Lexicography in 1963], one can still maintain that in the field of biblical lexicography the revolution continues, thanks to the publication of new Ugaritic tablets and increased research on those long available."

[22] Very frequently, comparative Semitists are alerted to this methodological misgiving. See Renfroe 1992: 1–2.

[23] Healey 1988: 63. In this case, he was referring to the Ugaritic roots *ltpn*, *p'id*, and *lṣb* which seem to be attested only in Arabic.

[24] See Kaltner 1996: 5, 98–106. In his discussion about Ugaritic, Healey 1988: 68 advised that ". . . to avoid the pitfalls of the old-style philology with its delving into the Arabic dictionary for cognates, a framework of discipline is needed along with a dispassionate (statistically based) awareness of the Ugaritic lexical links with other languages. The work of the comparative lexicographer consists of a weighing of possible cognates for their historical, linguistic, geographical and chronological proximity, combined with a close attention to the context in Ugaritic, since the latter is the ultimate arbiter." See also Renfroe 1992: 2 for the role played by Arabic in general Ugaritic studies.

[25] Kaltner 1996: 5.

[26] See Fronzaroli 1973 for a detailed account of lexicographical studies published

various sub-divisions within the Semitic languages, the North-West Semitic group has probably received the lion's share of the semitists' attention. This emphasis on NWS has been dictated, in the main, by the exigencies of biblical scholarship.

1.4 *The Common Semitic vocabulary*

One of the fields of research in Semitic lexical studies is that concerned with the identification of a Common (or basic) Semitic vocabulary. Unfortunately, the numerous works on comparative phonology and morphology do not find many correspondents in the lexical sphere and, as yet, no comprehensive work covering the 'common lexicon' has been compiled.[27] The works by Guidi, Bergsträsser, D. Cohen, Fronzaroli, and Tyloch are among the most representative.[28] In the Afroasiatic sphere, the works by M. Cohen, Diakonoff, Greenberg, and Orel and Stolbova are among the most outstanding.[29] The guiding principle in these studies is that lexical items (usually verbal stems and primary nouns) with the same phonetic and semantic value in different cognate languages, including those chronologically and geographically distant from each other, belong to the lexicon of a Semitic proto-language "... in a synchronic phase shortly before the historical attestations. . . ."[30]

Different criteria have been adopted by various scholars to identify basic Semitic lexical items. Bergsträsser, for example, insisted that for a word to be considered as belonging to the Common Semitic lexicon, it has to be attested in Akkadian, Hebrew, Aramaic, South Arabic, Ethiopian and Arabic.[31] At another extreme, M. Cohen

in the various branches of Semitic. Since then, other important publications have become available, such as D. Cohen (1970a–) Leslau (1987), Murtonen (1986, 1989), Orel and Stolbova (1995), Hoftijzer and Jongeling (1995), del Olmo Lete (1996), Militarev and Kogan (2000).

[27] Fronzaroli 1975: 43.

[28] Bergsträsser 1983 identified 173 lexical items, including numerals, four prepositions, one conjunction and one interrogative pronoun; D. Cohen 1961, 1962, 1970, lists 306 items (numerals not included); Fronzaroli 1964a, 1965a, 1967, 1968, 1969, 1970 lists more than 500 items; Tyloch 1975 concentrates on 40 lexical items related to the cultural and ecological registers. He bases his evidence on North-East Semitic, North-West Semitic, South-West Semitic, Epigraphic South Arabian and Ge'ez.

[29] M. Cohen 1947 lists 521 items. See also Diakonoff 1965; Greenberg 1966; Orel & Stolbova 1995.

[30] Fronzaroli 1975: 46.

[31] 1983: 209–223. According to Schall 1982: 145, most of the pre-Classical Arabic lexicon was inherited from Common Semitic.

did not hesitate to include words which are only found in one language.[32] Fronzaroli struck a balance between the two extremes, including in his basic list words attested in at least one language from the three main Semitic geographical areas, namely the East, the North-West and the South-West. Moreover, most semitists exclude loanwords from word-lists. This is due to the fact that most loanwords are not a direct inheritance from the prehistoric period but just borrowings which took place well within the historical phase of Semitic.

The basic Semitic vocabulary predominantly covers such areas as natural phenomena, wild and domestic nature,[33] anatomy and physiology, social organization, working methods, feeding habits, the economy, mental processes, religion, and general terms. One of the merits accruing to this type of research is the fact that words are not studied in isolation, simply for the sake of etymology as an end in itself. This research allows the identification of wider spheres of relationship underlying the Semitic languages, and more light is shed on their origins.[34] Thus, Fronzaroli's study of the basic Semitic lexicon led him to the conclusion that the *sede comune* of the Semites lies in the Syro-Palestinian region.[35] Judging by the evidence from the Common Semitic lexicon, it transpires that, from the earliest times, the early Semites were familiar both with agriculture and with animal husbandry.[36] This is but one practical aspect of this kind of lexicological pursuit and further research will undoubtedly uncover more about the evolution and subsequent development of the Semitic languages.

1.5 *Lexicostatistical studies: the Semitic languages*

This is not the place to discuss in detail the lexicostatistical method.[37] Suffice it to say that this method is based on Swadesh's assumption that since "... fundamental vocabulary changes at a constant

[32] 1947: 54. He argues that "Il est permis de croire (encore qu'on ne puisse pas le prouver) qu'un terme arabe est bien sémitique, même s'il ne s'est pas retrouvé en akkadien, hébreu, araméen, éthiopien, etc."

[33] Schall 1982: 145 notes that, whereas many names of animals belong to the Semitic *Erbwortschatz*, this is not so in the case of plant-names.

[34] See Fronzaroli 1964: 159–160 regarding the cultural interpretation given by the three Italian linguists Pisani, Pagliaro and Devoto to comparative lexical studies.

[35] 1960: 135.

[36] Tyloch 1975: 56, 60. This seems to be confirmed by archaeology. See Zohar 1992.

[37] For an overall review see Wang 1993. Lexicostatistics are sometimes referred

rate. . . .",[38] and relying on a list of 100 basic lexical items which are believed to be found in all languages and which are free from any cultural connotation,[39] one could actually calculate the dates of separation of the various related languages from each other. However, many linguists have expressed their reservations concerning this method. Given the cultural diversity of the regions making up the Semitic *Sprachraum*, it is not always possible to establish a list of culturally unmarked basic lexical items.[40] Nevertheless, a number of Semitic languages have not escaped these much debated statistical methods. D. Cohen, for example, bases his study on 116 basic items gleaned from a list of 306 Common Semitic words.[41] His list covers basic items taken from Qur'ānic Arabic, Soqotri (Modern South Arabian), and the Ethiopic languages Geʿez, Tigré, Tigriña, Amharic, Argobba, Harari, Guragé, and Gafat. He then calculates the percentages of items sharing the same phonetic substance and meaning. On the basis of Swadesh's assumption that percentages over 80% of common terms indicate dialectal divergence within one same language, and in view of the percentages obtained in this study which are, in general, over 60%, Cohen concludes that these languages could be considered as making up a relatively cohesive family, without, however, qualifying to be regarded as dialects of the same language. In the second part of his study, Cohen focusses on Qur'ānic Arabic, Geʿez, ESA and Soqotri, and also contrasts Soqotri with Tigré and Amharic. He assumes that, at the beginning of the first millenium B.C., or perhaps a little earlier, the Common South Semitic group broke up into three branches. From this study, it transpires that the separation of Arabic from South Arabian seems to have taken place some time before the separation of South Arabian from Ethiopic.[42]

On his part, Rabin discusses some problems facing the researcher

---

to as 'glottochronology'. According to Wang, glottochronology focuses on time depth separating two languages, whereas lexicostatistics is an outgrowth from glottochronology and concentrates on the estimation of the degree of mutual intelligibility. See Bennett 1998: 34.

[38] 1952: 453.

[39] Originally Swadesh had identified 215 words. For a modified version of Swadesh's method see Starostin, S. 1999. "Comparative-Historical Linguistics and Lexicostatistics". *Historical Linguistics and Lexicostatistics*, 3–50. Melbourne.

[40] Healey 1988: 62; See also Hoijer 1956.

[41] 1970: 11–15.

[42] In the final section of his study, Cohen applied lexicostatistical methods to dialectal varieties of Arabic. See 1.5.1 below.

when applying the lexicostatistical method. Thus, the absence, in a particular Semitic language, of a lexical equivalent for any item of the basic 100 word-list, the absence of frequency lists for such literary languages as Hebrew, Ugaritic, Syriac, Akkadian, Arabic and Ethiopic, and the uncertainty about the meaning of certain words, are among the most obvious drawbacks of this method.[43] Nevertheless, fully conscious of the method's misgivings,[44] Rabin obtains very interesting results about the dates of separation of the various Semitic groupings from each other.[45] In the case of Arabic, Rabin's calculations reveal that the last cognate language it had separated itself from was Syriac, some time around 1650 B.C., whereas its separation from the rest of the five Semitic languages under study had occured during the third millenium B.C.[46] Moreover, this study reveals that Arabic and Ethiopic were already in contact during the third millenium B.C. However, Rabin himself remarks that this chronology does not seem to be confirmed by what is known about the ancient history of the Arabian peninsula.[47] Provided that the conclusions of such lexicostatistical approaches are treated with the due reserve, there can be no doubt that Rabin's work offers interesting insights as to the 'separateness of the Arabic vocabulary' on the one hand, and the large percentage of common vocabulary shared between Arabic and Syriac (54%) on the other.[48]

Another example of a statistical study is that conducted by Barr which, although not based on lexicostatistical criteria, produced interesting results about the degree of lexical overlap in Hebrew, Syriac and Ethiopic.[49] When comparing Syriac verbs with an initial radical /*b*/ with their Hebrew reflexes, and classifying them according to close or remote meanings, 40% of the 69 roots examined share close meanings, whereas the percentage of the Syriac roots with no Hebrew cognates is higher. In another survey of Syriac and Hebrew verbs with initial /ʿ/, Barr concludes that 25% to 30% of the total

[43] 1975: 86.

[44] Rabin himself states (p. 98) "... if we are to believe the table [containing the data]...."

[45] Thus, for example, the separation of NWS from SS "... took place at the same time or very soon after the division of NWS from Akkadian." (p. 98).

[46] 1975: 97. The earliest separation, Akkadian-Arabic, had taken place around 3575 B.C.

[47] 1975: 98.

[48] Reference to Rabin's study is again made in section 6.2.2.

[49] 1968: 162–164.

number of Hebrew verbs, and 33% of the total number of Syriac verbs, share a close formal and semantic correspondence. In the case of Hebrew and Ethiopic verbs with initial /ʿ/, Barr finds out that one Ethiopic verb out of six shares a close sense with Hebrew. As for Arabic, the percentage of words with an ancient Hebrew cognate of similar sense seldom exceeds 30%–40%.[50] Barr concludes that, although the results of his study confirm a degree of considerable lexical community among the Semitic languages, however, the evidence "... appears not to favour a degree of overlap or coincidence so high that the presence of a phenomenon in one language will easily form a prima-facie case for its presence in another."[51]

1.5.1 *Lexicostatistical studies. The Arabic dialects*

In a study by Samarrai, Iraqi, Jordanian and Egyptian spoken varieties of Arabic are contrasted with Classical Arabic and a very high rate of retention, namely 89.2% is obtained.[52] D. Cohen does not agree with Samarrai's assumption that Classical Arabic is 'comme état de langue cohérent', but rather a '*koinè* littéraire' whose lexicon contains forms belonging to different dialects and retains items which had become obsolete in speech.[53] Thus, the resulting rates of retention obtained on the criteria of Classical Arabic need to be considered with great caution and reserve. On his part, Hymes re-examined Samarrai's work and brought the constant rate of morphemic loss within these varieties of Arabic into line with other languages.[54] Another statistical study, conducted by Satterthwait, takes into consideration Qur'ānic Arabic as the language spoken in Mecca during the 7th century A.D. In the compilation of the basic lexical list, Satterthwait even sought the help of Meccan informants.[55] His study produces a rate of lexical retention of 82.5% which falls well within Swadesh's calculations, namely the preservation, after 1000 years, of 81% of the original 215 items of the core vocabulary.[56]

---

[50] 1968: 162. Samples of literary Arabic were used in this exercise.
[51] 1968: 164.
[52] 1959: 68–70.
[53] 1970: 27.
[54] 1959: 267–269. See Rabin 1975: 85 re Lees' calculations of the rate of change within a number of languages, namely 80.48%.
[55] 1960: 256–260.
[56] Swadesh calculates the retention rate of his second list of 100 items at 86%. Regarding the above result, Cerulli 1961: 157 states that the results are, in them-

Reference has already been made to D. Cohen's lexicostatistical study. In its final section, the study analyses the relationship between Qur'ānic Arabic and five dialects of Arabic, namely Sanʿāni, Cairene, Maltese, Tunisian (Jewish dialect), and Hassān (Mauritania).[57] This study concludes that the percentages of common terms in the language dyads (Cairene-Maltese, Cairene-Tunisian, etc.) are very close to each other and fall within 69% and 75.5%.[58] In fact, the average percentage of common terms is 72.5%, a figure which is indicative of a separation which took place a little more than a thousand years ago.[59]

Another lexicostatistical study covering dialectal varieties of Arabic is Blanc's analysis of the relationship between Baghdad's three colloquial varieties, namely Muslim, Christian and Jewish Baghdadi.[60] 192 items out of Swadesh's 200 word-list (96%), are cognates in the three varieties. Furthermore, reference can also be made to the study conducted by Ferguson and Saʿīd which centres on a list of 278 words for the comparison of Rabati, Damascene, Cairene and Baghdadi varieties of Arabic.[61] In general, the end-results are very similar to those reached by Blanc.

Finally, Cadora's thesis regarding the interdialectal lexical compatibility among Syro-Lebanese varieties and their relationship with Classical Arabic, Casablancan, Cairene, Jiddan and Baghdadi deserves to be included in this general overview.[62] Cadora carries out a first analysis, based on the Swadesh list, with a view to establishing the extent of the non-contrastive compatibility of the varieties under consideration. A second analysis, based on the Ferguson-Saʿīd list, assesses the contrastive compatibility of the dialectal varieties. The first study reveals that, except for the Deir ez-Zor variety, the

selves, interesting, "... ma non si dimentichi mai che siamo al di fuori della evoluzione storico-culturale del popolo Arabo la cui influenza sul linguaggio ... è stata forse percentualmente differente da quelle influenze che hanno agito sulle espressioni elementari della parlata comune considerabili nella *test-list*."

57 1970: 26–30.

58 1970: 29.

59 1970: 29 "... plus précisément: 1066 ± 181 années."

60 1964.

61 1958. Unlike Swadesh's list which focusses on the basic vocabulary, the Ferguson-Saʿīd list is based on the frequency criterion and on maximum differentiation in the four dialects. It also takes Modern Classical Arabic into account. Of the 278 lexical items, 176 are nouns, 19 adjectives, 43 verbs and 40 particles.

62 1966.

Syro-Lebanese dialects ". . . share 82.5% of the two hundred items on this list. . . .", with a high rate of non-contrastive compatibility, ca. 96%, between any two given varieties.[63] When compared with Classical Arabic, Baghdadi, Cairene, Casablancan and Jiddan, the Syro-Lebanese varieties, as expected, emerge as one homogeneous unit. The second analysis indicates that (a.) the Syro-Lebanese varieties fall within South-Western, North-Western, Central and Eastern groups, with members of each group contrasting less with each other than with members of the other groups, (b.) there is a lesser degree of homogeneity among urban varieties than expected, and (c.) Damascene Arabic has the lowest contrastive compatibility with both the Syro-Lebanese and non-Syro-Lebanese dialects.[64]

As can be seen from the above brief overview, there is indeed much scope for further research on the lexical relationship between Arabic and the rest of the Semitic languages. Up to now, comparative studies have been based on relatively short lexical lists. In the case of Cadora's study, for example, the observations about varietal contrastivity are based on just eleven lexemes. The quantitatively limited lexical data constitutes one of the shortcomings characterizing the lexicostatistical methods, as such limited evidence can hardly be conducive to realistic conclusions about whole linguistic areas. For this reason, one ought to take heed of D. Cohen's assertion, namely that "Il faut encore bien des analyses, menées non seulement sur des listes réduites, mais aussi sur des bases globales."[65] This is what this work modestly aims at, even though the extent of its lexical corpus cannot, by all means, be considered as 'global'.

---

[63] 1966: 2.
[64] 1966: 2–3.
[65] 1973: 201.

CHAPTER TWO

THE QUR'ĀNIC TEXT

2.1 *ʿāriba* and *mustaʿraba*

The origins of the first peoples inhabiting the Arabian peninsula are shrouded in thick mystery. The *Qur'ān* refers to the Arabian tradition concerning the people of ʿĀd, who inhabited the southern flank of Arabia, and the people of Ṯāmūd of north-western Arabia. Muslim tradition has it that these peoples did not heed God's prophets (Hūd was sent to ʿĀd, and Ṣāliḥ to the Ṯamūd) and disbelieved. Their pride, obstinacy and oppression of the poor brought upon them divine wrath and utter destruction.[1] Moreover, traditionally, the Arabs consider themselves the descendants of two major ethnic groups, namely the Qaḥṭān, originating in the Yemen and descending from Saba' Ibn Yaʿrib, and the ʿAdnān of north Arabia. According to this traditional view, the Qaḥṭān were the original true Arabs (*ʿāriba*)[2] whose language had always been Arabic, whereas the ʿAdnān were the descendants of Ishmael, son of Abraham. Eventually, the ʿAdnān had renounced their Hebrew or Chaldaean language and adopted Arabic from Qaḥṭān. This had earned them the epithet *mustaʿraba*, that is 'those who adopted Arab ways and manners (including language)'.[3] This traditional theory was refuted by Ṭāhā Ḥusayn. He claimed that the exact opposite corresponds to the truth, namely

[1] See ʿAlī 1989: 362–64. They are also known as the "lost Arabs" (*al-ʿarab al-bā'ida*). According to Arabian tradition, the ʿĀd were the great great grandchildren of Noah whereas the Ṯamūd were his great grand children. After ʿĀd's destruction by a tremendous blast of wind, the Ṯamūd succeeded them but were in turn destroyed by an earthquake. They were then succeeded by the Nabataeans.

[2] These had left the Yemen, about 200 years before the Hiğra, following the inundation of al-ʿarim which had destroyed Sabā', and migrated north where, later on, they became associated with the Laḫmids, Gassānids, 'Azdis, Kinda, Ṭayyis, and others. The peoples of the Ṯamūdic, Liḥyānitic, Ṣafā'itic, and Ḥaṣā'itic inscriptions, found along the caravan route of Western Arabia, are sometimes associated with these *ʿāriba*. See Rabin 1951, 1984, Robin 1992, ʿUṯmān 1996, and Versteegh 1997: 26–28.

[3] See ʿUṯmān 1996: 14–15.

that the original Arabs were the ʿAdnān, and the southern Qaḥṭān were the ones who adopted Arabic after the advent of Islam.[4]

2.2 *The ancient Arabs*

Bedouins roamed the Syro-Arabian desert during much of the second millennium. Perhaps the earliest ancient Arabs we know of were the Midianites who inhabited the southern and eastern regions of Palestine during the end of the second millennium B.C.[5] It was at this time that the bedouin nomads emerged into the full light of history.[6] It was also during this period that the first proto-Arabs started settling in the Arabian peninsula, although the southern regions had already witnessed the beginnings of South Arabian civilization.[7] Assyrian inscriptions offer the earliest historical glimpses at the Arabs as an ethnic group, starting with the military expedition of King Salmanasser III into the Western territories in 853 B.C. and the reference to Gindibu' from the land of Arbi, or Arbaya, and his 1000 camels.[8] References are also made to the 8th century B.C. Arab queens Zabibē and Samsi in relation to Tiglath-Phalasar III who had Arab border guards, called *Arabu* and *Aribi* at his service: the former paid tribute to him and the latter was overwhelmed by his troops and ultimately defeated. By the end of the 8th century, Sargon

---

[4] 1975: 106.

[5] Knauf 1988: 91–92. Knauf even postulates that *qaus* and *Yahwe* were two proto-Arabic words used by the Midianites. Knauf argues (pp. 44–48) that the verbal morphology of the word *Yahwe* suggests that it is of Arabian origin, contrasting with Amorite names which are characteristically nominal. Thus, *Yahwe* would not belong exclusively to the prehistory of what later became the Israelite religion, but also to the prehistory of the Arabian religion.

[6] Garbini 1965: 4. According to Ephʿal 1982: 6, the word 'nomads' "... refers to all the peoples in the desert of northern Sinai and northern Arabia and in the Syro-Arabian desert. Most of them raised camels and sheep, lived in tents and unfortified temporary camps and moved from place to place with their flocks, sporadically raiding the permanent settlements in the regions adjacent to the desert ... the term "nomads" is applied to oasis dwellers as well." Apart from 'Arabs', Ephʿal (p. 8) refers to other appellations of the nomads, namely 'the people of the east', the 'tent-dwellers', and in Jeremiah 9: 25, 25: 33, 49: 32, those 'who dwell in the desert that cut the corners of their hair'.

[7] Versteegh 1997: 23.

[8] Bulliet 1975: 86 states that during the Assyrian period, the camel-breeding Arabs lacked the means to control the caravan trade. Their military insignificance rendered them "... despised desert tribesmen more preyed upon by the agents of settled civilization than preying upon."

II had overcome the ancient Arab tribes of Ṯāmūd, Ibādid, Marsimani, and Hayapa. In Sennacherib's first campaign against the Chaldaeans in 703 B.C., statues belonging to the Arab vassals were among the booty carried away, later to be returned to the ancient Arabs by his son Asarhaddon.[9] Another important testimony from the end of the 7th century B.C. comes from Jeremiah who, in 25: 24, speaks of the kings of Arabia (*ʿărāb*), and the kings of the mixed tribes (*hāʿereb*).[10] In the Babylonian revolts against the Assyrian Assurbanipal, the ancient Arabs sided with the Babylonians. Having subjected Assyria and Nineveh, king Nabuchodonosor's expedition to the West in 599 B.C. includes incursions into the Arabian desert and the seizure of much booty.[11] These events coincided with Arabian nomads' migration and settlement among the local populations along the border of the Fertile Crescent and farther afield.[12] These migrations intensified during the latter half of the first millennium B.C. In general, southern Palestine and Arabia contrasted with the politically and economically more advanced centres in Syria, but the close interaction between populations on both sides served as catalyst for cultural and linguistic exchange at all levels.[13]

Not much is known about the ancient Arabs' linguistic background. Undoubtedly, some nomadic tribes were Aramaic-speaking. The Kedarite Arabs, amongst others, had been in very close contact with the Aramaean tribes since the 8th c. B.C. and had adopted Aramaic as their language for writing.[14] The earliest attestations to what is considered as a language related to Arabic come from inscriptions written in a script derived from South Arabian. These were found in Ṣafa, in south-eastern Syria, and date from the 4th c. B.C. onwards. There can be no doubt that the ancient Arabs reaching the Fertile Crescent in the latter centuries of the first millennium B.C. did not resist the region's Aramaean-Hellenistic culture, and it was this

---

[9] Ephʿal 1982: 113.

[10] According to Versteegh 1997: 24 the etymology of the name 'Arabs' is unknown. The people called Ḫapiru in the Mari inscriptions may be the Aribi mentioned in later Assyrian inscriptions and this name may be derived from Sumerian *gab.bīr* meaning 'desert'. Versteegh also refers to the theory which links the name 'Arabs' to the Semitic root *ʿBR* 'to cross (the desert)'. This may also be the etymology of the name 'Hebrews'.

[11] Briquel-Chatonnet 1992: 37–44.

[12] Briquel-Chatonnet 1992: 38.

[13] Knauf 1988: 45–46.

[14] Greenfield 1974: 155.

readiness to adapt to foreign ways which secured their ascent in Middle Eastern affairs. The steady sedentarization of Arab populations resulted in the establishment of principalities and kingdoms. That of the ethnically Arab Nabataeans, whose sovereignty, at the height of their power, reached Damascus in the North, the Negev, and Madā'in Ṣāliḥ in the Arabian Ḥiğāz was, perhaps, the most important.[15] The relatively late reference to the Arabs (*ʿrb* (sg.) and *ʾʿrb* (pl.)) in South Arabian inscriptions of the end of the 2nd. c. B.C., seems to indicate that the Arabs were still solidly entrenched in the North Arabian reality and had not yet established full links with the southern area.[16] Of great relevance is Ephʿal's contention that the term 'Arabs' "... was originally a northern concept exclusive to the cup of the Fertile Crescent and to Northern Arabia".[17] Later on, they would infiltrate the sedentary central and southern regions of the Arabian peninsula and "... the term 'Arabs' expanded to designate the people of the region."[18]

What has been said till now about the ancient Arabs of the first millennium B.C. concerns more the Near and Middle East than the Arabian Peninsula. This is also the case for the closing centuries of that millennium. In 333 B.C. Arab warriors fought against Alexander the Great during the siege of Tyre. Subsequently, a number of Arab dynasties were established, among them the Iturean principality in the anti-Lebanon, the Kingdom of Samsigeramos at Ḥims and that of the neighbouring Rhambeans near the Euphrates.[19] The Arab element transpires in Arabic onomastics relating to Arab cults and deities in Edessa and in Nineveh.[20] Undoubtedly, the most important centre with the most pronounced Arab element was the caravan-city of Palmyra (modern-day Tadmur) in Syria, where the deities' and sovereigns' Arabic onomastics are unmistakable.[21] It was in Petra

---

[15] The Nabataeans spoke a variety of ancient Arabic, but had adopted Aramaic as their written language. Their kingdom was annexed to the Roman Empire in A.D. 106 According to Bulliet 1975: 87–101, the invention of the North Arabian camel saddle sometime during the latter half of the first millennium B.C. "... transformed the economic, political, and social history of the Middle East."

[16] Ephʿal 1982: 8. It is only during the 1st c. A.D. that reference to 'Arabs' is made in inscriptions from the region of the kingdom of Sheba.

[17] Ephʿal 1982: 9.

[18] Ephʿal 1982: 9.

[19] Briquel-Chatonnet 1992: 39–40.

[20] Cf. the Ḥatra inscriptions (2nd–3rd c. A.D.).

[21] Palmyra's beginnings go back to the first century B.C., becoming prosperous

and Palmyra that the ancient Arabs witnessed a most significant change in the way they related to the caravan trade: rather than simply charging tolls on trade moving across their lands, they actually started controlling that trade and taking the lion's share of the profits.[22]

Some scholars, like Blau, portray the Arabs in the Arabian peninsula as living "... almost completely insulated from external influences", and therefore in a position to preserve their archaic speech.[23] This vision can only be partially true. The trade routes traversing significant stretches of Arabia, brought the Arabs in very close contact with traders from the Levant, Mesopotamia, and southern Arabia.[24] Moreover, from the beginning of the third century onwards, the Arabs' integration within Roman High society had become a reality.[25] During the early centuries of the first millennium A.D. important segments of Arabian society were witnessing deep social transformations enhanced by their close commercial contacts and vassalage to the Roman and Persian imperial regimes. Apart from drawing the Arabians closer to the 'sown' centres of the Near and Middle East, these developments were also responsible for the accumulation of considerable wealth by the Arabs who were gradually assuming the stance of a regional military power to be reckoned with.

Nevertheless, as is commonly evidenced by innumerable instances

---

by the first century A.D. After a period of military and political achievements, Palmyra succumbed to Roman hegemony in A.D. 272. Bulliet 1975: 102 claims that Palmyra's location in the north precluded her active involvement in the incense trade, and that it was mainly concerned with desert crossings between the Mediterranean and the Euphrates' region.

[22] Bulliet 1975: 102.

[23] 1969: 38.

[24] Among the principal commercial routes were: 1. Yaṯrib – Ḥā'il – an-Naǧaf; 2. Yaṯrib – Ḫaybar – Fadak – Tema' and thence to Duma – Babylon, or to Tabūk – Ma'ān, or alternatively to Sirḥān – 'Ammān; 3. Yaṯrib – al-'ulā – Tabūk – Ma'ān.

[25] See Briquel-Chatonnet 1992: 42 where reference is made to the Syrian Julia Domna, wife of Septimus Severus the governor of Syria; the lobbying by a number of Arabs in the Roman senate leading to the accession of Philipp the Arab, from Gebel Druze, to the Roman throne in A.D. 244; and the relations of Zenobia, queen of Palmyra, with the philosopher Longinus. The Arabs' assimilation of foreign cosmopolitan ideas and models is also reflected in the sphere of art, as the architectural achievements in Nabataean Petra and in Palmyra clearly testify. For more on the integration of the Middle Eastern populations within the Roman empire see Bulliet 1975: 108. Rabin 1955: 35 speaks about Arabia "... as an area of immigration as well as emigration, a meeting place of ethnic elements coming from various directions. These movements produced linguistic mixtures and a chequered map of linguistic boundaries, islets, and isolated remnants of earlier migrations."

in human history, the rise in the fortunes of a people, more often than not, bears irresistibly the seeds of decline. Pre-Islamic Arabia, was not immune from this historical fatality. A combination of decisive factors precluded durable stability and prosperity in the Arabian peninsula. Among these factors one could mention the decline and fall of the Nabataean kingdom and of the neighbouring small states, the endemic tribal warfare among the Arabians, particularly among the Banū Ġassān and the Banū Laḫm who represented Byzantine and Persian interests in the region respectively, and the decline in the incense trade from the second century A.D. onwards.[26] Anarchy took over and most of the region reverted to the previous bedouin form of existence. Furthermore, the fall of the Ḥimyarite centre of power in south Arabia, as a result of the Ethiopian invasion in A.D. 525, precipitated the destabilization process. By this time, Arabia's fortunes were at their lowest ebb, but it was exactly at this juncture, sometime towards the end of the fifth century A.D., that Mecca started assuming a leading posture among other Arabian cities.[27] Rather than exploiting its location, the Meccans capitalized on their commercial acumen to bring most of Arabian trade under their control.[28] Moreover, the presence in Mecca of the most important Arabian tribal shrine, greatly enhanced this city's prestige.

2.3 *The Arabic Language*

2.3.1 *The earliest attestations*

It is indeed amazing that a literary form of Arabic, the language which boasts to have preserved much of the original semitic inher-

[26] Bulliet 1975: 104 explains that Christianity was responsible, to some extent, for this decrease in demand, requiring less incense for its rituals than the pagan or Judaist ones. Caravan cities like Palmyra, which did not rely on the incense trade, were less hit by this economic recession.

[27] At this time, the tribe of Qurayš was under the leadership of sheikh Quṣayy, of North Arabian descent.

[28] This is explained in detail by Bulliet 1975: 105–106. He states that contrary to the usual assertions concerning Mecca's natural location as a commercial centre, the situation on the ground was very different: the city was situated in a barren valley, it could not sustain a large population, and it was not a natural crossroad. However, its location did help in the domination of the surrounding tribes and also rendered it almost immune from outside interferences. The Meccans' aim was to convince the Arabian tribes that engaging actively in the caravan trade was more

itance, made such a belated, albeit majestic, appearance on the historical scene.[29] Notwithstanding the numerous inscriptions from the Arabian peninsula, not much can be made out about the linguistic situation during the first centuries before and after the Christian era. A linguistic *Sprachraum*, characterized by ancient north-west Arabian (with definite article in *h(n)-*), ancient north-east Arabian (definite article in *(')l-*), ancient south-west Arabian, to which belong the Epigraphic South Arabian (definite article in *-n*)[30] and Himyaritic types (definite article *am-*), and finally ancient west-central Arabian which was presumably influenced by the other three varieties of ancient Arabian, has been suggested. Ultimately, this situation gave rise to varieties of early Arabic in use across the peninsula.[31] In one of the Qaryat al-Fa'w inscriptions (1st c. B.C.), written in Sabaean script and in a language related to Arabic, and in the al-Ḫurayba inscription, written in Liḥyānitic script, the Arabic definite article *'l-* is attested. Next comes the inscription, in Nabataean characters, from ʿĒn ʿAvdāt, datable around 88/89—125/126 A.D., with four lines in Aramiac, and two other lines in what comes quite close to Classical Arabic, or to some variety closely related to it.[32] The inscriptions in Nabataean script from Umm al-Ǧimāl (ca. A.D. 250) and al-Ḥiǧr (A.D. 267.) display a number of nouns ending in *-w*.[33] We have to wait for the Namāra inscription (A.D. 328), also written in Nabataean script, for the first five lines in what may be safely considered as Classical Arabic.[34] As for inscriptions in early Arabic script, the most important are those from: Ǧabal Ramm (mid-4th

---

profitable than raiding it. Although signs of a commercial recovery in Arabia were evident, the volume of trade was less than that of Nabataean times, reaching lower levels after the advent of Islam.

[29] Referring to the poetic language of pre-Islamic bedouin poets, Brockelmann 1908: 23 states "Diese Dichtersprache zeichnet sich durch grossen Formenreichtum aus und bedeutet in der Feinheit ihrer syntaktischen Ausdrucksmittel den Höhepunkt aller semitischen Sprachentwicklung. Ihr Wortschatz ist außordentlich reich, da er aus den Quellen aller einzelnen Volksdialekte gespeist wurde."

[30] This group is sometimes referred to as 'Sayhadic'.

[31] Beeston 1981: 185–86.

[32] Testen 1996: 281.

[33] The al-Ḥiǧr inscription contains a line in Ṯamūdic. See Rabin 1960: 564–6.

[34] According to Rabin 1960: 564–6, the language of this inscription belongs to the Western dialect group of Arabic. See also Bellamy 1985: 31–5 and Versteegh 1997: 31–35.

c. A.D.), Zabad (A.D. 512), Ǧabal ʾUsays (A.D. 528), Ḥarrān (A.D. 568), and finally Umm al-Ǧimāl (6th century A.D.).[35]

Apart from Arabic epigraphical attestations, the oral poetic tradition of the pre-Islamic (*Ǧāhiliyya*) bedouin-poets is the next important stage prior to the emergence of Arabic in its Qurʾānic form. One cannot but admire the poetic genius of pre-Islamic heathen Arabians who composed literary gems solidly cast within exceptionally rigid metrical arrangements.[36] Rabin's suggestion that the highly formal style of Arabic poetry could have had its origins among the South Arabians, is very fascinating indeed. He argues that, since this type of poetry does not share the organized parallelism of the North-West poetic tradition, and in view of its much more developed metre and its more personal approach, it could have been of South Arabian inspiration. Although no such thing as South Arabian poetry has as yet been discovered, nevertheless, the lexical richness and the stylistic variation of the longer inscriptions from this area tend to point towards the existence of a literary culture.[37] Ṭaha Ḥusayn's statements, in his book *Fī š-šiʿr al-ǧāhiliyy* (1926), caused quite a stir and gave rise to a controversy which dragged on for years. He actually denies the authenticity of much of what is known as pre-Islamic poetry, stating that it was written during the Umayyad period.[38] Ḥusayn claims that, rather than depicting the life of pre-Islamic tribesmen, this poetry is more concerned with the life of Arabian Muslims.[39] He excludes the possibility of south Arabian poets like ʾImru l-Qays, Zuhayr, and Labīd to be able to write poetry in the *ʿarabiyya* of the Ḥiǧāz instead of resorting to their own south Arabian language, since South Arabians had only adopted Arabic after the

[35] See Robin 1992; Versteegh 1997: 33.

[36] Montgomery Watt 1970: 83 states that "It is now generally accepted even by critical scholars that at least some of the so-called pre-Islamic poetry was genuinely composed before the time of Muḥammad. . . ."

[37] Rabin 1984: 132 does not exclude the possibility that South Arabian poetry could, in turn, have been influenced by Indian poetry, elements of which could have reached South Arabia as a result of commercial contacts between the two regions.

[38] His views were reiterated in his *Min tārīḫ al-ʾadab al-ʿarabiyy*, Beirut, 1975: 80–120. A. Mingana 1920 and Margoliouth 1925 had already voiced similar views.

[39] 1975: 87. He asserts that, in order to have an idea about the religious and politico-economic conditions prevailing during the period prior to Islam, one should turn to the *Qurʾān*, to the verses of poets contemporary to Muḥammad and to Umayyad poetry. See also ʿUṯmān 1996: 35ff. regarding the opposition to this view within Arab literary circles.

advent of Islam. Controversies apart, the highly elaborate oral poetic tradition of pre-Islamic Arabia, at least considerable sections of it, is not called into question by modern scholarship.

2.3.2 *The ʿarabiyya question and Qurʾānic Arabic*

Notwithstanding the literary excellence of some of the long pre-Islamic poems, or *qaṣāʾid*,[40] the *Qurʾān* is definitely on a level of its own as the most eminent written manifestation of the Arabic language. Langhade remarks that:

> ... cette oeuvre apparaît sans que nous ayons de véritable trace et esquisse des constructions littéraires qui l'ont précédée et préparée. Nous n'avons du coup aucun point de repère pour la situer et la juger. Nous ne pouvons la juger que par rapport à elle-même ou à ce qui viendra après elle et qui sera marqué par elle.[41]

Not much is revealed in the *Qurʾān* about its language. There are eleven references to its being written in the Arabic language. In one case, reference is made to a *lisānan ʿarabiyyan*,[42] twice to a *lisānun ʿarabiyyun mubīn*,[43] seven references to its being an Arabic *Qurʾān*,[44] and finally one reference to a *ḥukman ʿarabiyyan*.[45] Langhade interprets *lisānun ʿarabiyyun mubīn* as a reference to the variant forms of Arabic at the time of Muḥammad, or else as an indication that its usage could give rise to various interpretations.[46] For Zwettler, however, *mubīn* and *bayān* are, possibly, *quasi*-technical allusions to the poetic *koine*.[47] Yet Corriente's suggestion concerning the interpretation of the qualifier *mubīn*, namely that Qur'ānic Arabic falls 'between'

---

[40] 'Imru l-Qays's *qaṣīda* has 83 verses, Ṭarafa's 112, Zuhayr's 65, Labīd's 89, ʿAmr b. Kulṯūm's 112, Antara's 95, and Ḥāriṯ's 86 verses. (Johnson 1973).

[41] Wild, 1996: viii qualifies the *Qur'ān* as "... the most decisive single factor in the history of the Arabic language and its literature." Nevertheless, Wansbrough 1977: 92, 116 doubts whether Qur'ānic style actually affected the subsequent course of Arabic literature. Jones 1993: 44 identifies in the *Qur'ān* a number of basic registers belonging to the Arabian oral tradition, such as poetry, *kāhin, ḫaṭīb, qāṣṣ*, and documentary material. Jones states that, despite this fusion of registers, the end-result is rather different from any of the material drawn on, and the "... various existings strands are turned into a new style."

[42] *Sūra* 46: 12.

[43] *Sūras* 16: 103 and 26: 195.

[44] *Sūras* 12: 2; 20: 113; 39: 28; 41: 3; 42: 7; 43: 3; 41: 44.

[45] *Sūra* 13: 37.

[46] 1994: 25.

[47] 1978: 187. He makes reference to the traditional Muslim interpretation of *bayān* as 'linguistic articulateness' and *mubīn*, according to Yāqūt, the name of the

(hence *mubīn*) the Old Arabic *Koine* and Eastern bedouin Arabic on the one hand and Middle Arabic on the other, is worth considering.[48] Moreover, it has been suggested that the word *ʿarabiyy* may not have any ethnic connotations at all, nor refer to the Arabic language as such, but simply means 'clear, evident, unobscured', the opposite of *ʾaʿǧamiyy*.[49]

Muslim tradition qualifies Qurʾānic Arabic as the chastest language, that Muḥammad spoke the most undefiled speech among all the Arabs and, consequently, that the language of his people, the Qurayš, was the purest Arabic.[50] It was inevitable that, as a result of the reverence reserved to Qurʾānic Arabic, Qurʾānic usage became the linguistic standard and the criterion by which Muslim scholars regulated themselves.[51]

Over the years, both Muslim and Western scholarships have propounded a wide range of frequently conflicting opinions about the linguistic situation in pre-Islamic Arabia and during the first centuries of Islam. Although it is not within the purview of this work to offer a detailed survey of the different scholarly views expressed, it is worth summarizing the most representative ones.[52] In general, Muslim scholars consider literary Arabic, or *ʿarabiyya*, as reflecting the fully inflected language spoken by the bedouins, the true arbiters of correct Arabic, as well as the language of their oral poetic tradition and of the *Qurʾān*.[53] This presumed pre-Islamic linguistic homo-

---

6th c. language spoken in Arabia, the language of Ishmael and later of Maʿadd b. ʿAdnān. Zwettler considers the use of both *bayān* and *mubīn* to "... designate an inflective and synthetic form of Arabic recognized by all Arabs ... for it would have effectively denoted that distinguishing and differentiating property of the poetic and Qurʾānic *ʿarabīya* which the dialects in general seem to have lost-namely, the *iʿrāb*."

[48] 1976: 74.

[49] Ḫšēm 1986: 104–105. See also Ibn Fāris IV: 239 and 299.

[50] Kopf 1976: 32; Zwettler 1978: 99; Versteegh 1997: 38–39.

[51] Kopf 1976: 33. He states that, on their part, the philologists were very careful not to upset authoritative traditional interpretations with their views and explanations. Thus, for example al-ʾAṣmaʿī, the most famous of early Arab philologists, and Ibn Durayd, would not explain any word attested in the *Qurʾān* or the *Ḥadīṯ* and restricted themselves to orthodox exegesis. Kopf also refers to the tradition according to which ʿAbd Allāh ibn ʿAbbās was the first to adopt philological methods for exegetical purposes, a practice which was viewed with suspicion by the theological establishment. This development prompted aṭ-Ṭabarī to impose the principle that, whatever the results of the philological treatment, these should not contradict the official Islamic dogma. However, grammarians like ʾAbū ʿUbayda (from Baṣra) did not hesitate to propound his own views. (p. 23).

[52] This overview is based on Zwettler's exhaustive work (1978), Jones 1993: 29–48, Holes 1995: 7–45, and Versteegh 1997: 23–52.

[53] The so-called 'pious triple equation' in Jones 1993. According to Rabin 1951:

geneity in Arabia is reflected in the following typical statement representing traditional Muslim philology:

> ... *al-luġa l-ʿarabiyya qabla nuzūli l-qur'āni l-karīm bihā kāna 'ahluhā l-ʿarab yatakallamūna bihā fī šibh ǧazīratihim bis-salīqa wa-s-saǧiyya faṣīḥatan muʿrabatan salīmatan mina l-laḥn wa-l-'iḫtilāl...*[54]
>
> [Before the revelation of the Holy Qur'ān in the Arabic language, its people, the Arabs, used to speak it instinctively and spontaneously in their peninsula, in its eloquent and inflective form and free from grammatical mistakes and defects.]

The traditional view that the *ʿarabiyya*, often called *fuṣḥā*, or 'eloquent langauge', was the language of the Meccan Qurayš and of other Ḥiǧāzī and Naǧdī tribes alike has been adopted even by some modern Arab scholars.[55] However, modern Arab scholarship is gradually coming to terms with a more realistic approach to the ancient history of Arabic. It has now conceded that, although the Arabic *fuṣḥā* did not differ much from the varieties of Arabic spoken in Arabia, nevertheless it enjoyed a status of its own as the literary creation of the pre-Islamic poets. It was, therefore, a language that was not acquired during infancy and childhood, but had to be learnt.[56] It is not uncommon, in Muslim writings, to come across, sounder philological arguments that do not identify the language of the *Qur'ān* with the idiom of the Qurayš, but consider it a sort of 'common language' uniting all Arabs. Undoubtedly, the Qurayšī dialect had exerted the greatest influence on the development of this 'common language'.[57] Ibrāhīm's statement is unambiguous:

19 Ibn Ǧinnī recognized the mixed character of Classical Arabic, with its alternative forms and irregularities, but the differences between dialects were in details not in the essentials. As for the widespread idea regarding the bedouins' role as linguistic arbiters, Rabin 1951: 23 remarks that, in real fact, these were no common bedouins but probably professional transmitters of ancient poetry (*ruwāt*). Zwettler 1978: 152–53 quotes Spitaler as stating that the native philologists restricted their queries posed to the Arabian bedouins to the *ʿarabiyya* and not the spoken dialects.

54 Rafīda 1986: 78. Traditional Muslim philology acknowledges the existence of a number of distinctive dialectal features within *ʿarabiyya*.

55 ʿUṯmān 1996: 16, 122. See also Zwettler 1978 who refers to similar views adopted by Mukarram, Chejne and Nicholson.

56 ʿUṯmān, 1996: 122, 130–131.

57 ʿAbd at-Tawwāb, *Fuṣūl fī fiqh al-luġa*, Cairo, 1983: 76ff. (quoted by Ḫṣēm 1986: 115). Jones 1993: 30 points out that Fleisch (1947, 1949) Rabin (1951) and Blachère (1952–66) also consider Qur'ānic Arabic modified, to some extent, by the language of Qurayš.

> ... *wa-lam yastaʿmil al-qurʾān luġata l-ḥiǧāz waḥdahā bal istaʿmala ʾalfāẓan min lahǧāt ǧamīʿi l-qabāʾil kamā staʿmala baʿḍa l-ʾalfāẓ min luġāti d-duwali l-muǧāwira.*[58]
>
> [The Qur'ān did not make use only of the language of the Ḥiǧāz but employed words from the dialects of all the tribes as well as some words from languages of the neighbouring countries.]

Views expressed by Western scholarship generally fall into two main categories, namely those acknowledging a situation of linguistic unity across Arabia, and those which opt for a diglossic arrangement, with spoken varieties of Arabic on the one hand, and a supra-tribal *Schrift-, Hoch-, Dichter-*, or *Kunstsprache* on the other. Nöldeke stresses the linguistic homogeneity of 6th and 7th century Arabia, making no distinction between *ʿarabiyya* and the spoken inflected dialects. It was in this same *ʿarabiyya* that the *Qurʾān* was later revealed, that is in a variety of Arabic used over an extensive area and which reflects a number of dialectal differences.[59] He refutes Vollers' ideas concerning an original text of the *Qurʾān* uttered in one of the dominant uninflected *Volkssprachen* of the Ḥiǧāz, and later re-edited to conform to Naǧdī *Schriftsprache* Arabic.[60] In his review of Vollers' publication, Geyer considers Qurʾānic Arabic as the *Hochsprache* actually spoken by Muḥammad, that is the bedouin *ʿarabiyya* adopted by patrician classes in the Ḥiǧāz.[61] On his part, Blau identifies Qurʾānic Arabic, the *ʿarabiyya* of the pre-Islamic poets, and Muḥammad's own speech with the 'Old Arabic' type, thus ruling out any diglossic situation among the partakers of the literary culture of *ʿarabiyya* before Islam. This homogeneous *ʿarabiyya* was a supra-tribal variety which had absorbed different features from other dialects.[62] Blau does not exclude

---

58 1968: 8.

59 1910: 5.

60 1910: 1. Vollers' (1906) distinguished between the classical language (*Schriftsprache*), which was based on the poetic traditions of the Naǧd and Yamāma dialects on the one hand, and the dominant spoken language in Arabia (*Volkssprache*) which, according to him, was the medium in which the *Qurʾān* was revealed. However, Nöldeke, 1910: 2, stresses that what Vollers considers as traces of Muḥammad's spoken language detectable in the official text of the *Qurʾān* are nothing more than canonical variants.

61 Zwettler 1978: 119.

62 1977: 9–16. He also states, in p. 1, that Central Arabic dialects, and perhaps also Nabataean Arabic, were of this 'old' type. Zwettler 1978: 129 refers to Kahle's argument about the existence of traditions which encourage the observance, by the Qurayšīs, of the *ʿarabiyya* rules, since early companions were reading the *Qurʾān* without *ʾiʿrāb*. About this point, Jones 1993 states that these traditions could have simply consisted of exhortations to pronounce the *Qurʾān* correctly.

the possibility that in pre-Islamic times, an analytic, non-inflected neo-Arabic language type, spoken in the cities by tribes who did not share in the literary *ʿarabiyya* culture, could have co-existed with the synthetic and inflected 'old' *ʿarabiyya*.[63]

As for the supporters of the diglossic view, Brockelmann associates the *ʿarabiyya* of the *Qur'ān* with the language of the poets, even though traces of Muḥammad's own Meccan dialect can be detected.[64] Furthermore, a number of scholars, among them Blachère,[65] Fleisch,[66] Rabin,[67] D. Cohen,[68] and Montgomery Watt[69] clearly distinguish between the poetic *koine* and Qur'ānic *ʿarabiyya* from the spoken varieties of Arabic.[70] Rabin claims that the classical Arabic which had developed in the Nağd area had been influenced by non-Nağdi features, especially in its lexicon and phonology. It was one of these local varieties of classical Arabic in use in the Ḥiğāz for poetry, and perhaps also for writing in general, that became the idiom of the *Qur'ān*.[71] Moreover, Rabin states that the Othmanic text represents Mohammed's literary diction which contained, as Brockelmann had already stated, some features of the spoken idiom in use at Mecca.[72] Montgomery Watt resorts to the middle course, qualifying Qur'ānic

---

[63] Shivtiel 1991 does not agree with this view, stating that in every generation, rather than two major types of Arabic (Ancient Arabic and Neo-Arabic), one should speak of three norms or types of Arabic (i.e. Classical, Standard, and Colloquial) characterizing the major strata of Arabic, namely Ancient Arabic (up to A.D. 600), Medieval Arabic (A.D. 600–1800), and Modern, or Neo-Arabic (1800 to present day).

[64] 1908: 23–24. Moreover, in a personal communication to Fleisch 1947: 100, he states that "Le Coran a été écrit dans la langue des poètes par un homme qui n'était pas poète, d'où des réminiscences dialectales, par ex.: *'iṯṯāqala* au lieu de *taṯāqala*."

[65] 1952–66.

[66] For Fleisch, 1947: 100, the *Qur'ān* reflects the poetic language.

[67] According to Rabin 1960: 565, by the late 6th century A.D. this *koinè* was ". . . a purely literary dialect, distinct from all spoken idioms and super-tribal."

[68] D. Cohen 1962: 119–20 adopts the term '*koinè poético-coranique*' and considers it a development based on a dialect of central or eastern Arabia ('*langue moyenne*').

[69] 1970: 83.

[70] See Rabin: 1960: 564 and Versteegh 1997: 41–45 for a brief overview of the major phonetic, phonological, morphological and syntactical differences characterizing the pre-Islamic varieties of Arabic.

[71] 1951: 3. Rabin adds that "In fact the literary Arabic employed by Muhammad and the vernacular of Mecca and Medina seem to have been merely different stages in the transition from West-Arabian to Arabic." (pp. 4–5). See also Rabin 1960: 566.

[72] 1951: 4.

Arabic as falling "... somewhere between the poetic *koine* and the Meccan dialect."[73] Zwettler expresses the view of most modern scholars concerning *ʿarabiyya* never being the spoken vernacular of any Arabic speaking group before or after Muḥammad.[74] Versteegh, on his part, posits the divergence of pre-Islamic colloquial Arabic from the poetic *koine* as having taken place after the *ǧāhiliyya* period and associates Qur'ānic Arabic with the vernacular language.[75]

Another commonly debated issue is the function of the inflectional case- and mood-endings (*ʾiʿrāb*), in the different dialects of Arabic. Here again, conflicting views have been put forward, with some scholars suggesting that the bedouin dialects shared the poetic *ʿarabiyya*'s synthetic features, including the inflectional endings. Others tend to opt for an *ʾiʿrāb*-less type of pre-Islamic spoken Arabic. However, the lack of sufficient linguistic evidence from the historical period in question, say one century before and after Islam, precludes categorical statements about this linguistic characteristic of Arabic.[76]

By way of a general recapitulation, it may be stated that, prior to the advent of Islam and during its early years, the linguistic situation in the Arabian peninsula was characterised by various western and eastern bedouin tribes speaking different yet, in general, mutually intelligible varieties of Arabic.[77] The central Naǧd area wit-

---

[73] 1970: 84.

[74] 1978: 101. Moreover, in a private communication made to Fleisch 1947: 99, Marçais reiterates the view that the language of the Arab poets was a '*koinè poétique*' based on the Najdi dialect and which was never spoken. Rabin 1951: 17ff. refers to the views of various scholars about the origins of Classical Arabic: For Guidi, Classical Arabic is a mixture of dialects of Naǧd and the surrounding areas, but not identical with them, whereas Nallino attributes Classical Arabic to the rise of the Kinda kingdom and concludes that it reflects the speech of the Maʿadd tribes. Landberg would not specify when Classical Arabic came into being but remarks that the poets were responsible for elaborating much of its grammar. Meanwhile, Anīs did not consider Classical Arabic to be identical with any of the dialects.

[75] Versteegh 1997: 40, 46. In his view, whenever differences existed between western and eastern varieties, the *Qurʾān* reflects eastern (Tamīmī) linguistic usage, adding that Classical Arabic seems to come closer to Eastern Arabic.

[76] For an exhaustive discussion about this issue see Zwettler 1978.

[77] Rabin 1951: 17 refers to Nöldeke's claim that the differences between the Ḥiǧāzi, Naǧdi and other Arabic dialects of the Euphrates area were small and that the literary language was based upon all of them equally. Rabin states (pp. 1–2) that the western dialect group (that of the Ḥiǧāz and the Yemen) is the most archaic, with differences from Classical Arabic dating back to the Proto-Semitic stage. The eastern dialects contributed the grammatical elements of Arabic and were very close to the classical Arabic of the poets, whereas the western varieties contributed the phonetic aspect. For Rabin, the ancient Eastern and Western Arabic

nessed regular interaction between the different dialects and it was in this area that a literary supra-tribal *ʿarabiyya* gradually came into being. Essentially, the poetic and Qur'ānic varieties of *ʿarabiyya* represent the supra-tribal literary medium of the ancient Arabs, and were clearly distinguished from the Arabian vernaculars.[78]

2.4 *The Qur'ān: etymology and compilation*

Etymologically, the word *Qur'ān*[79] is derived from the root QR' which is connected with the idea 'to collect, gather; be pregnant'.[80] This etymology has been adopted by some Muslim scholars who consider the *Qur'ān*, amongst others, to be a collection of stories and teachings. In addition to this basic meaning, the root QR' also became associated with the sense 'to read, recite, utter'.[81] In all probability, this second meaning was taken over from the NWS area, particularly

---

dialects represent the 'missing link' between North-West and South Semitic, but Zaborski 1994: 408–9 contests this view, opting for Himyarite as the possible link. Given the scanty linguistic evidence, he concludes that "... on ne peut prononcer ni le divorce ni la séparation des dialectes du sud de ceux du nord." Furthermore, Corriente 1976: 88–89 posits a third kind of Arabic, called *Nabaṭī*, which he considers as the immediate forerunner of the Middle Arabic of Islamic cities. He believes that *Nabaṭī* was the *lingua franca* of economically and politically more mature areas, particularly in the cities and their hinterlands. Corriente contends that, by the 9th century, *Ḥaḍarī* (or Middle Arabic) and Bedouin Arabic underwent morphological and syntactic levelling.

78 Zwettler 1978: 160. He considers the writing-down of the *Qur'ān* "... one of the earliest—if not the earliest—large-scale attempts to reproduce graphically the oral language of poetry." See also Fischer 1997: 188.

79 Various Muslim scholars had put forward arguments in favour of the presence of a *hamza* in the word *Qur'ān*, such as az-Zağğāğ and al-Liḥyānī, or against it, like al-'Ašʿarī, al-Farrā', and aš-Šāfiʿī. For details on this point see aṣ-Ṣāliḥ 1983: 18–19. The internal division of the *Qur'ān* is as follows: 30 *'ağzā'* (parts) with each *ğuz'* consisting of 2 *'aḥzāb* (sections) and 8 *'arbāʿ* (quarters), giving a total of 60 *'aḥzāb* and 240 *'arbāʿ*. The *Qur'ān* is also divided into 7 *manāzil* which allow the reading of the whole text in one week. There are 91 Mekkan and 23 Madinan *sūras*, giving a total of 114 *sūras*. The total number of verses, or *'āyas*, is 6236 (although Langhade (1994) gives 6211), and the total number of words is 77,437. These are made up of 340,740 letters of the Arabic alphabet. Figures are quoted from Ibrāhīm's *Muʿğam al-'alfāẓ wa-l-'aʿlām al-qur'āniyya* (n.d. p. 10). Muslim scholars are not in full agreement about the place where five *sūras*, namely *ar-Raʿd*, *ar-Raḥmān*, *at-Taġābun*, *al-'Insān*, and *az-Zalzala*, were actually revealed. Thus ʿAlī 1989 claims a Medinan origin on the one hand, and Marmaduke Pickthall 1970 opts for a Meccan provenance on the other.

80 Ibn Fāris V: 79; Lane: 2502: 'He collected together (a thing), put it, or drew it, together'.

81 Lane: 2502.

from Aramaic.[82] *Al-qur'ān* is not the only name for the Muslim holy text. In fact, the *Qur'ān* itself adopts other appellations, namely: *'āyāt, maṯānī, al-kitāb, al-furqān, at-tanzīl, aḏ-ḏikr.*

According to Muslim orthodox belief, the compilation of the revealed text had been an ongoing process since the lifetime of the Prophet, with Muḥammad himself assigning the order of the passages.[83] By the time of his death in A.D. 632, the whole text was already fixed, though not in book form. Although there can be no doubt that some excerpts, perhaps even whole *sūras*, had been committed to writing during the Muḥammad's lifetime, perhaps for liturgical or legislative reasons, some Western orientalists tend to question the above sequence of events. They would contend that the bulk of the Qur'ānic material was entrusted to the formidable memories of the *qurrā'*, that is the reciters. When, eventually, it became evident that the various battles of apostasy were taking their toll among the ranks of these reciters, the urgent need was felt to put down in writing, once and for all, the revealed material.[84] The first compilation of the *Qur'ān* was entrusted by the caliph 'Abū Bakr (A.D. 632–634) to Muḥammad's former secretary Zayd ibn Ṯābit. With the expansion of the Muslim *'umma* and the establishment of the first Muslim centres, such as Kūfa, Baṣra and Damascus, certain codices in circulation in these urban centres contained some variant readings (*'iḫtilāfāt fī l-qirā'āt*). In A.D. 644, the Othmanic venture to produce the Qur'ānic canon based on the Madinan text-tradition sought to remedy the problem of the proliferation of variants.[85] Once the canonical Othmanic codex was established, nothing could be added to it (*ziyāda*), or deleted from it (*naqṣ*), thus rendering it immune from distortion (*taḥrīf*).[86]

[82] See aṣ-Ṣāliḥ, 1983: 17. Moreover, cf. Syr. *qeryānā* 'calling, invocation; reading, study; lesson; disputation' (Payne Smith: 519), of which *Qur'ān* is the morphological reflex. Aṣ-Ṣāliḥ also attributes the meaning 'to write' of the root KTB to an Aramaic origin and claims that behind these two senses, 'to write' and 'to recite', is the whole aim of the Revelation.

[83] Ibrāhīm (n.d.): 9; Montgomery Watt, 1970: 17ff; 1996: 48. For an eloquent summary of the Muslim accounts concerning the collection of the *Qur'ān* see Robinson 1999: 60–62. See also Cook 2000: 117–24.

[84] This is also confirmed by traditional Muslim accounts. See Ibrāhīm (n.d.): 9–10.

[85] Jeffery 1937: 14 refers to fifteen primary codices written during the first century of the *Hiǧra*, and thirteen secondary ones written during the first and second centuries of the *Hiǧra*.

[86] However, by the 10th century, the need for uniformity led to the Qur'ānic

Among Western scholars, the issues concerning the literary character, redaction and dating of the *Qur'ān* have, since the late seventies, returned to the forefront of Islamic research, rekindling interest in this field of study.[87] Wansbrough is perhaps the most critical of the Muslim accounts.[88] He identifies the contents of the *Qur'ān* with the 'traditional stock of monotheistic imagery'.[89] He dates the final redaction of the Muslim text of revelation (as well as of the so-called pre-Islamic poetry, the *Hadīṯ*, the *Ayyām al-ʿArab*, and the Arabic papyri) some time around the end of the 8th and beginning of the 9th c. A.D.[90] This coincides with the historical juncture when Arabicization and Islamization had achieved 'canonical status' within the Muslim empire.[91]

Burton, on the other hand, highlights the clear distinction made by Muslim exegetes, like aṭ-Ṭabarī, between the *Qur'ān*, as "... all that had ever been revealed to Muḥammad ...", and the *muṣḥaf*, the document containing "... all of the *Qur'ān* which had been preserved

readings of seven scholars (one from Mecca, Medina, Damascus and Baṣra and three from Kūfa) to be deemed as the only authentic ones. Each reading had two slightly different versions or *riwāyāt*, and therefore fourteen versions were available. Of these, the Ḥafṣī one is the most widely used.

[87] In particular the works by Wansbrough, Neuwirth, Burton, and Robinson.

[88] Rippin 1998: 358 states that Wansbrough brought "... to the study of Islam and the Koran the same healthy skepticism developed within modern biblical studies ... in order to supplant such positivisim [of the previous methodologies]."

[89] Wansbrough 1977: 1. He elaborates the idea that Muslim scripture is made up of 'referential' passages, that is passages which make reference to familiar sections of Judeo-Christian scripture and which therefore need not be fully developed in the *Qur'ān*. It should be pointed out that traditions about pre-Islamic Arabs coming into contact with Jews and Christians, and rediscovering their descent from Ishmael are not uncommon. See Cook 2000: 139. Moreover, Wansbrough 1977: 20, 1978: 45 considers Islam a sectarian movement within the Judeo-Christian 'sectarian milieu'. See Crone & Cook 1977: 17–18 regarding the possibility that the *Qur'ān* "... was put together out of a plurality of earlier Hagarene religious works." Basing themselves on Wansbrough's interpretation of the literary character of the *Qur'ān*, Crone & Cook state that "... the book is strikingly lacking in overall structure, frequently obscure and inconsequential in both language and content ... it can plausibly be argued that the book is the product of the belated and imperfect editing of materials from a plurality of traditions." On his part, Robinson 1999: 60 remarks that, judging by his research on the literary structure of the *Qur'ān*, it "... is much more coherent than is generally recognised, and that it is therefore unlikely that it is the product of clumsily edited oral traditions.

[90] 1977: 92, 101. Wansbrough argues that it is illogical to conceive of the textual stabilization of the *Qur'ān* in mid-7th c. A.D. and its analysis 150–200 years later. Crone & Cook 1977: 3 states that there is no hard evidence for the existence of the *Qur'ān* in any form before the last decade of the 7th c. A.D.

[91] Wansbrough 1977: 89, 92.

in writing and passed down to posterity by the first generation of Muslims, the Companions."[92] For Burton, the traditional Muslim accounts represent "... a lengthy process of evolution, accretion and 'improvement'",[93] and he identifies in all of them one 'common motif', namely deliberately excluding the Prophet Muhammad from the task of collecting the *Qur'ān* in incomplete *muṣḥaf* texts.[94] However, Burton concludes that the "... single vigorous *Qur'ān* text that throughout the ages has successfully withstood the assaults of both the exegetes and the *'uṣūlīs*... is none other than... the text which has come down to us in the form in which it was organised and approved by the Prophet... What we have today in our hands is the *muṣḥaf* of Muḥammad.[95]

As regards the Qur'ānic chapters, or *sūras*, Muslim and European scholars alike did not spare themselves the task of establishing a reliable chronology. According to traditional Muslim belief, most of the revelation took place in short passages and that "... most of the passages in a *sūra* had been revealed about the same time."[96] Moreover, Muslim scholars generally based their chronology on traditions related to Muḥammad.[97] On their part, European orientalists very often based their chronologies on textual criteria. Thus, for instance, Nöldeke based his conclusions on stylistic considerations, dividing the *Qur'ān* into three different periods, from an early period of 'sublime enthusiasm', through a transitional second phase concerned with the basic Muslim teachings, to a third period of 'greater calmness'.[98] Other

[92] 1977: 106.
[93] 1977: 225.
[94] 1977: 111, 231. According to Burton (p. 229), the main figures in the collection of Muslim scripture played distinct roles: Abū Bakr had started the task of collecting the texts in one volume, 'Umar finished it, and 'Uṯmān collated the *muṣḥafs* into a *textus receptus ne varietur.* In view of 'Uṯmān's unpopularity among certain Muslim circles, his 'more pious' predecessors received the credit for the sacred task of collecting the *Qur'ān.*
[95] 1977: 239–40. Robinson 1999: 60 concludes that "As far as I am concerned, whether or not these traditions [the Muslim accounts] are reliable remains an open question."
[96] Montgomery Watt 1970: 108.
[97] Robinson 1996: 286. Cook 2000: 128 makes reference to Hišām ibn 'Urwa (died about 763 A.D.) who would classify as Meccan those *sūras* which deal with past generations and communities, and which establish the Prophet's credentials. On the other hand, he classified as Medinan those *sūras* dealing with duties and norms of behaviour.
[98] Montgomery Watt 1970: 110. Robinson 1999: 63 remarks that the chronological scheme suggested by Nöldeke is a somewhat better working hypothesis than the standard Egyptian chronology, even though "... it is clearly not the last word

scholars adopted other criteria for their chronological arrangement. Grimme resorts to doctrinal characteristics, whereas Hirschfeld concentrates on passages rather than on *sūras*.[99] Furthermore, Bell shares the Muslim authorities' belief that, originally, revelation took place in short passages. He attributes to Muḥammad the task of actually collecting passages into *sūras* and revising them under divine inspiration. Bell also recognizes style as an important criterion for dating.[100] Modern research into the classification of the Qur'ānic *sūras* has been pioneered and greatly enriched by the work by Neuwirth. Her insights about the classification of the *sūras* serve as valid criteria by which to test the traditional and the new hypotheses concerning the composition of the *Qur'ān*.[101]

2.5 *The Qur'ānic lexicon*

The items making up the lexical corpus of this work have been marked for their semantic field. The object behind this exercise is to have a clear idea about the distribution of different semantic domains characterizing Qur'ānic lexical items, as well as to facilitate the discussion concerning the lexical relationship between cognate languages.[102] For this reason, Hallig and Wartburg's classification system has been adapted to suit the particular needs of this exercise.[103] The Qur'ānic items are classified on the basis of the following semantic categories:

A. The Universe
   1. The sky and the atmosphere
   2. The Earth (including minerals)
   3. Flora
   4. Fauna

on the subject." The standard Egyptian chronology is the one adopted in the first ever printed edition of the *Qur'ān* by the Muslims in 1925. This edition is also referred to as the King Fu'ād, or the Royal Egyptian edition.

99 Montgomery Watt 1970: 112.

100 Montgomery Watt 1970: 113. Robinson 1996: 284 states that Nöldeke's approach supplemented by some of Bell's observations offer a better scheme than the standard Egyptian chronology.

101 See in particular *Studien zur Komposition der mekkanischen Suren.* (1981).

102 See Barr 1968: 165.

103 1952. Other systems of classication could have been adopted, like for example Louw and Nida's who classify the referents into 93 semantic domains and subdomains (1989: xxiv–xxv). See also Nida 1984 and Louw 1985.

B. The Physical Being
   1. Race and gender
   2. The body and its functions
   3. Satisfaction of bodily needs (including eating, drinking, rest and sleep, clothing, personal care, rest and sleep, etc.)
   4. Health and illness
   5. Actions of the body on the surrounding environment
   6. Human life in general: birth, ageing, and death

C. The Soul and the Intellect
   1. Intelligence, perception, conscience, memory, imagination, thought: reasoning and judgements
   2. State of mind
   3. The will: desire and action
   4. Morals: duty, honour, etc.

D. Man—the social being
   1. The family
   2. Language
   3. Social life
   4. Occupations, trades and professions
   5. Personal possessions and property
   6. Financial transactions
   7. Architectural and other constructions; the house and its furnishings

E. Social Organization
   1. The village, the town, the nation
   2. Legal organisation
   3. War and defence
   4. Beliefs and religion

F. Man and the Universe
   1. Existence (including 'change')
   2. Qualities and states (including 'form')
   3. Relation, order, value
   4. Number and quantity
   5. Space
   6. Time
   7. Movement

G. Grammatical categories
   1. Exclamations, conjunctions, prepositions, etc.

The classification process inevitably entails a certain element of subjectivity. However, to remedy as much as possible this tendency, and in cases which defy a clear-cut classification, certain items have been allocated up to three possible classifications. This is an inevitable procedure which actually reflects the intrinsic nature of the Qur'ānic

vocabulary. Indeed, indigenous commentators and philologists had already perceived the distinction between words retaining the same meaning throughout the *Qur'ān* and words acquiring different meanings (*wuǧūh* and *naẓā'ir*) in certain passages.[104] Thus, for example, the verb *'anita* is classified under C2—'to fall into misfortune', E2—'to commit a crime', and F1—'to perish'. Moreover, an effort has been made to adhere, as much as possible, to the Qur'ānic meaning of lexical items. It should be stressed that the classifications only reflect the semantic fields of the items making up the lexical corpus in this work and do not cover the whole lexicon of the Qur'ān. The order of the classifications is alphabetical and does not reflect any semantic priority (e.g. C2, E2, F1). The multiple classification approach resulted in the 1,717 lexical items yielding a total of 2,256 classifications. Table 1 below illustrates:

col. 1: semantic field
col. 2: number of lexical items
col. 3: percentage of the total
col. 4: the semantic fields by order of priority (descending order)

Table 1

1	2	3	4.
A1	49	2.17%	C2
A2	58	2.57%	C3
A3	44	1.95%	F2
A4	54	2.39%	B3
	205	9.08% – 5th.	F7
			C4
B1	11	0.49%	B2
B2	99	4.39%	F4
B3	114	5.05%	C1
B4	30	1.33%	B5
B5	85	3.77%	F1
B6	36	1.6%	G1
	375	16.63% – 3rd.	F5
			E4

[104] Versteegh 1997: 86–87.

Table 1 *(cont.)*

1	2	3	4.
C1	93	4.12%	F6
C2	182	8.07%	D2
C3	135	5.98%	D7
C4	101	4.48%	A2
	511	22.65% – 2nd.	A4
			E2
D1	35	1.55%	E3
D2	65	2.88%	A1
D3	37	1.64%	A3
D4	32	1.42%	D5
D5	42	1.86%	F3
D6	17	0.75%	D3
D7	61	2.7%	B6
	289	12.8% – 4th.	D1
			D4
E1	27	1.2%	B4
E2	51	2.26%	E1
E3	50	2.22%	D6
E4	73	3.24%	B1
	201	8.92% – 6th.	
F1	82	3.63%	
F2	115	5.1%	
F3	39	1.73%	
F4	99	4.39%	
F5	80	3.55%	
F6	67	2.97%	
F7	111	4.92%	
	593	26.29% – 1st.	
G1	82	3.63% – 7th.	
	2256	100%	

It is worth noting from the above that most lexical items in the corpus belong to domains F. (Man and the Universe) and C. (The Soul and the Intellect), with 26.29% and 22.65% respectively, that is almost half of the total number of lexical items in the corpus. Moreover, the biggest subdomain is C2 (State of mind), with 8.07% of the total lexemes, closely followed by C3 (The will: desire and action) with 5.98%.

The classification of lexemes by semantic classes shown in table 1. above offers indicative, albeit only approximative, statistical results.

This is due to the corpus being an inventory of Qur'ānic roots and does not encompass every single lexical item in the *Qur'ān*. The figures in table 1, therefore, represent only one level of calculation based on single roots. For more representative results, one could work at another level that takes into account the actual number of attestations of each lexical item in the *Qur'ān*. The total number of attestations in each semantic field could be then calculated and percentages worked out.[105] Undoubtedly, this task could be taken up in a monograph dedicated to the Qur'ānic vocabulary.

2.5.1 *Loanwords in the Qur'ān*

As stated earlier, the impression concerning Arabia's isolation from the surrounding territories during the first millenium A.D. should be resisted. Arabia was far from immune from cultural and linguistic influences exerted by the neighbouring non-Arab populations. Evidence of the Arabians' interaction with contiguous populations is found in the *Qur'ān* itself, with references to wintry and summer journeys undertaken for the sake of Qurayš's 'civilising'.[106] Contacts were established in all directions, both internally, among the various tribes scattered all over the peninsula, and externally, with the southern tribes of the Yemen and Ethiopia,[107] the Aramaic-speaking inhabitants on

[105] In this regard, for example, Langhade (1994: 52) remarks that out of a total of 1200 verbal roots in the *Qur'ān*, 141 (or 11.75%) belong to the domain of 'language'. However, these 141 verbal roots give rise to 6040 out of a total of 25,571 verbal attestations, that is 23.62%. This means that almost one out of every four verbs in the *Qur'ān* has to do with some aspect of language.

[106] *Sūra* 106: 2.

[107] The Southern tribes boasted a millenarian civilisation which thrived on agricultural expertise, especially in the field of irrigation. Apart from agriculture, irrigation and architecture, South Arabian kingdoms (belonging to the Sabaeans, Minaeans, Qatabanians etc.) had also reached a high level of development in such sectors as administration and domestic and urban architecture. Their sedentary civilization came to an end during the years A.D. 451–542 following the destruction of the 'Arim irrigation dam in the vicinity of the Sabaean capital Ma'rib. (See Rabin 1984: 126ff.) This economic decline led to the South Arabians' bedouinization. In A.D. 521, the Christian Abyssinians took hold of the Yemen, but in A.D. 575, that is in Muḥammad's lifetime, the Abyssinians had to make way for the Persians (See Montgomery Watt 1970: 3, 7). Moreover, South Arabian inscriptions of the 1st century A.D. from the region of the kingdom of Sheba, and 3rd. century A.D. ones from the Hadramaut area make reference to bedouins either as enemies of the South Arabian kingdoms, or else as auxiliary troops who, later, were to settle in those territories. The decline of these kingdoms during the 3rd and 4th centuries A.D. gave way to what Caskel calls the *Beduinisierung Arabiens* (See Eph'al: 8).

the northern fringes of the Arabian desert, as well as contacts further afield within the Byzantine and the Persian spheres of influence.[108] In Arabia itself, Arab tribes professing the Christian and Jewish faiths were a presence to be reckoned with.[109] In the process, the *Ǧāhiliyya* Arab tribes came into contact with peoples at a higher level of civilization and with long established religious traditions.[110] Unavoidably, this socio-cultural interaction was conducive to a certain degree of ideological and linguistic assimilation on the part of the Arabs.[111]

Reference has already been made to the word *Qur'ān* itself being of NWS origins. Many Qur'ānic technical terms, such as *sūra*, *'āya*, *fāṣila*, and *'i'ǧāz* are also loans. Hamzaoui adopts al-Ǧāḥiẓ's argument in this regard,[112] stating that the reason behind them was to stress the stark divergence of the *Qur'ān* from the pre-Islamic *qaṣīda*.[113] He argues that what for al-Ǧāḥiẓ was a simple opposition between the profane and the sacred, constituted, rather, an opposition between the old and the new orders. Moreover, Hamzaoui considers loans as an expression of Qur'ānic inimitability, or *'i'ǧāz*.[114] Except for three attestations of the word *'a'ǧamī*, that is 'foreign' or, better still, 'obscure language', no other languages are mentioned in the *Qur'ān*.[115] Over the centuries, the question about the existence of foreign words

[108] The Banū Ġassān of the Petra region were the allies of the Byzantines. On the other hand, the Banū Laḫm of the Ḥīra region represented Persian interests in the region. Ḥīra had became a centre of literary activity.

[109] These tribes were made up of Arabs who had converted to Christianity or Judaism, or else they were groups of Christians and Jews who had settled in Arabia. See Jeffery 1938: 23–26. For a detailed account on Arab Christianity see Qanawāti (n.d.).

[110] See Katsch 1954 for the Jewish background in the Arabian peninsula and the extensive contibutions of Judaism to the basic tenets of Islam.

[111] Bynon 1977: 216 presupposes some measure of bilingualism for language material to be transferred. However, ". . . the precise nature and extent of the linguistic exchange will depend upon the detailed circumstances of the social and cultural relations between the communities concerned." According to Schall 1982: 144, pre-Islamic *'arabiyya* of the long poems had already assimilated many loans from the surrounding cultures.

[112] Quoted by as-Suyūṭī in his *'Itqān*.

[113] 1974: 158. He argues that *qur'ān, sūra, 'āya, fāṣila, 'i'ǧāz* correspond to the terms *ši'r, qaṣīda, bayt, qāfiya, faṣāḥa* used in traditional Arabic poetry. Moreover, Hamzaoui believes that the word *ḥizb* could also be included in this list, stating that it was introduced at a later stage to correspond to the poetic *dīwān*.

[114] 1974: 159.

[115] For *'a'ǧamī* see Q 16: 103 and 41: 44.

in the *Qur'ān* has greatly intrigued native Arab and Muslim exegetes and philologists.[116] Various schools of thought propound a whole spectrum of arguments that seek to come to terms with the sensitive issue of loanwords in the Muslims' Arabic holy book. Various Muslim philologists, like 'Abū Manṣūr al-Ǧawālīqī (A.D. 1072–1145 *Kitāb al-muʿarrab min al-kalām al-'aʿǧamī*), as-Suyūṭī (died A.D. 1505 *al-Muzhir fī ʿulūm al-luġa*, and *al-'Itqān fī ʿulūm al-qur'ān*), Šihāb ad-dīn al-Ḫafāǧī (died A.D. 1658 *Šifā' al-ġalīl fīmā fī kalām al-ʿarab min ad-daḫīl*) and others, basing themselves on earlier traditions, particularly that of Ibn ʿAbbās (died A.D. 686) and Muǧāhid (died A.D. 722), had affirmed the presence of loanwords in the *Qur'ān*. In general, the indigenous views may be summed up as follows:[117]

a. Arabic is such a vast language, that it is impossible to have a total command of its various components, including its lexicon. That is why the early exegetes had a hard time explaining certain words;[118]

b. it is true that there are some 'Abyssinian', Persian and Nabataean words, but these represent few cases in which Arabic and the other foreign languages resort to the same words for the same referents;[119]

c. in specific cases where the two languages agree, Arabic was the donor language and 'Abyssinian', Persian, Nabataean or Syriac were at the receiving end;[120]

---

[116] Kopf 1976: 248, states that "Arab philologists made no fundamental distinction between foreign words and loan words, the terms *muʿarrab* and *daḫīl* being applied to both categories. Yet they were very well aware that not all the foreign elements aroused the same feeling of strangeness."

[117] See Jeffery 1938: 1–41; Kopf 1976; Hamzaoui 1978: 157–171; Schall 1982: 143.

[118] This was the stand taken by aš-Šāfiʿī (A.D. 767–820) in his *Risāla*. He argues that before qualifying a term as loan (*'aʿǧamī*), one ought to prove that he knows everything about the Arabic language. According to him, this linguistic competence is only available to prophets. Of similar views was 'Abū ʿUbayda Maʿmar ibn al-Muṯannā (A.D. 728–825), the uncompromising defender of the Arabic nature of the *Qur'ān*. Aš-Šāfiʿī's arguments stem from his concern that the duality Arabism-Islam might fall victim to foreign, especially Persian, attempts at assigning a greater role to the Persian language in Islam. He would attribute the recognition of loans in the *Qur'ān* to the Persian movement (see Hamzaoui 1974: 162, 167).

[119] This view was expressed by aṭ-Ṭabarī (A.D. 839–923). He recognizes only one community of Muslims (*'umma*), and would not accept its division into Arabs and non-Arab factions. (See Kopf 1976: 169–170).

[120] Such an argument seems to have originated from the statement made by ʿAzīzī ibn ʿAbd al-Malik, although he had not excluded the possibility that the opposite may also be the case. (See Kopf 1976: 30).

d. the intrinsic nature of the *Qur'ān*, as the revelation which complements and sums up the Jewish Torah and the Christian Gospels, is bound to encompass certain terms from those earlier religious traditions. Moreover, being a Book for all humanity, it is not surprising to find in it words from other languages;[121]

e. In his *'Itqān*, as-Suyūṭī argues that the *Qur'ān* was revealed in plain Arabic and that the foreign words contained therein go back to the ancient language of the Arabs. They had adopted them in the course of their interaction with other peoples, and such words became totally assimilated into Arabic.[122] One should not lose sight of the fact that the early philologists actually considered the foreign element in the Arabic lexicon as an enrichment, an advantage and a sign of Qur'ānic Arabic's creative genius. However, this sentiment was shortlived and as from the second century of the *Hiǧra* great importance was given to the notion of a purely Arabic *Qur'ān*.[123]

The issue of the foreign element in the *Qur'ān* has never ceased to intrigue scholars in the Muslim world. Some traditionalist exponents of Islam, such as representatives of militant Panislamist movements, resist the notion of any foreign loans in the *Qur'ān*. On its part, the Academy of the Arabic Language in Cairo also defends, unequivocally, the integrity of the Arabic language.[124] The puristic argument is still adhered to by many modern Muslim scholars who

[121] In this regard, it is worth referring to ʿAbd Allāh ibn ʿAbbās (died 68 A.H.) who was the first to deal with the question of loans in the *Qur'ān*. Although confirming the existence of such loans, which he calls *al-ġarīb*, and which existed in Arabic since pre-Islamic times, he defends the need for these loans, arguing that they are vital in asserting the *Qur'ān's* aim of bringing about a break with the pre-Islamic vision of the world. He also presents his own etymologies. (See Hamzaoui 1974: 162).

[122] Al-Ǧawālīqī argues that the *Qur'ān* does contain loanwords which had become assimilated (*muʿarrab*) in Arabic. Hence, these are Arabic words of *'aʿǧamī* origin. Indeed, he distinguishes between integrated loans (*muʿarrab*) and integral loans (*'aʿǧamī*). (Hamzaoui 1974: 163). Jeffery 1938: 9 refers to another line of thought which goes back to the 9th and 10th centuries A.D. and which did not consider the *Qur'ān* to be a divine book. The reason being that the *Qur'ān* is written in Arabic and not in Hebrew or Syriac, which were considered the languages reserved for divine revelations. This argument was never to receive much recognition. In addition to the above scholars, al-H̱alīl, the author of *Kitāb al-ʿayn*, treats the phonetic aspect of loans, whereas Sībawayh, in his *Kitāb*, tackles both the phonetic and the morphological aspects of loans.

[123] Versteegh 1997: 60–61.

[124] Hamzaoui 1974: 171.

unequivocally reject Western scholarship's attribution of a foreign element in the *Qur'ān*.[125]

In his monograph about the foreign vocabulary in the *Qur'ān*, Jeffery undertakes a detailed analysis of 322 loanwords, including 66 proper names.[126] He distinguishes between three categories under which the 'foreign element' may be classified: a. words of non-Arabic origin (e.g. *namāriq, firdaws*); b. Semitic words, also found in cognate languages and whose Qur'ānic meanings differ from those with the same root in Arabic (e.g. *bāraka, darasa*, etc.);[127] c. genuine Arabic words used as calques of expressions in cognate languages (e.g. *nūr* in the sense of 'religion' < Syriac *nūhrā*).[128] In his introduction, Jeffery identifies the source languages which contributed loanwords to Arabic, supporting his arguments with brief, yet elucidating points about the prevailing historico-cultural influences in seventh century Arabia.[129]

---

[125] Versteegh 1997: 61. H̱šēm 1986: 127 would argue that the Arabic language was the source of all other Semitic languages and was, therefore, self-sufficient. It was the other languages, he would stress, that borrowed from Arabic. H̱šēm still clings to an idealised and simplistic perception of events. Apart from his belief that the origins of the Semitic peoples and languages go back to the Arabian peninsula, he stresses (p. 128) that in the ancient period, Arabia, Mesopotamia, Syria, Egypt and North Africa were inhabited by *one people* (*kutla bašariyya wāḥida*), namely the 'Arab nation', who spoke *one* common language (although they had various dialects). In fact, H̱ṣēm does not hesitate to make such sweeping statements as: *Luġat Bābil kānat ʿarabiyya, ʾaw ʿurūbiyya*, that is 'The language of Babylon was Arabic or *ʿurūbiyya*...' [a term used by H̱ṣēm as a substitute for the word *Semitic*] (p. 127). He states that by the time the *Qur'ān* was revealed, the Arabic language had reached its highest degree of development and it faced no difficulty whatsoever in rising to the occasion presented by the new religion.

[126] 1938. Nöldeke 1910 also discusses a number of loanwords in the *Qur'ān*: see pp. 23–30 for words used arbitrarily or misunderstood in the *Qur'ān*, pp. 32–46 for Hebrew and Aramaic loanwords in Ethiopic, pp. 46–59 for Ethiopic loanwords in Arabic, and pp. 60–64 for words common to Ethiopic and Arabic. See also Fraenkel 1886 for Aramaic loans in Arabic.

[127] Nöldeke 1910: 23 states that Muḥammad deviated from the original meanings of certain words he had borrowed from the Christians and the Jews of Arabia. He could have either misunderstood his foreign interlocutors, or else some words were passed to him already misunderstood. Nöldeke remarks that, "Dabei ist der Sinn zuweilen schon deshalb etwas verändert worden, weil die Gesamtanschauung der neuen Religion [Islam] das bedang...."

[128] Jeffery 1938: 39–40. Moreover, Jeffery discusses (pp. 32–37) a number of rare Arabic words which had been mistakenly considered as foreign by Muslim philologers. Obviously, one has to appreciate the limitations and difficulties facing these scholars due to the lack of philological resources at their disposal at that time.

[129] 1938: 12–31.

Muslim scholars had identified a number of possible source languages such as Berber, Coptic, Ethiopic (or Abyssinian), Greek, Hebrew, Indian, Nabataean, 'Negro', Persian,[130] Syriac, and Turkish.[131] However, Jeffery dismisses the possibility of any loans originating from Berber, Coptic and Turkish,[132] and what had been attributed to Indian and Negro languages was only as an easy way out in the case of words of unknown origin.[133] Moreover, Jeffery believes that when the ancient Muslim philologists refer to Nabataean, they actually had the Aramaic language in mind.[134]

Jeffery does not expressly discuss the criteria adopted in the identification of Qur'ānic loans. He bases himself on the principal works published on the subject by Muslim and Western scholarship till the mid-twenties. As regards what he calls "the broader question of demonstration of borrowing" Jeffery comments that words like *'istabraq, zanǧābīl, misk*, and *ǧunāḥ* ". . . are on the very surface obvious borrowings from Middle Persian, and the philological argument for their foreign origin is perfectly valid on its own ground, without elaborate proof of cultural contact, etc., in each individual case."[135] Jeffery's treatment of the loanwords throughout his monograph is very consistent. Having established the *'āya* and *sūra* where the loan is attested, and having explained its contextual semantic value, a discussion follows about the etymological arguments put forward by Muslim and Western scholarships respectively. In general, Jeffery's philological arguments are quite accurate.[136] Whenever mention is made to Qur'ānic stories which are also attested in the Bible, such as the Joseph story, Jeffery meticulously analyses the morphology and

---

[130] Pahlavi (Middle Persian) was the language of the Sassanids (A.D. 226 to A.D. 640).

[131] Moreover, Jeffery (p. 39) contends that Muḥammad himself could have invented such words as *ġassāq, tasnīm* and *salsabīl*.

[132] *Ġassāq* is the only word attributed to Turkish by the old Muslim authorities. However, Jeffery states that the exact opposite is the case, namely that it is an Arabic word which had been adopted by Turkish.

[133] This is the case of *ḥaṣab* 'fuel', and *minsa'a* 'staff'. In some cases, as-Suyūṭī attributes words of unknown origin to Nabataean.

[134] Jeffery (p. 28) remarks that "It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syriac nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the *Qur'ān*."

[135] 1938: 41.

[136] See, for example, the discussion about *tiǧāra* (pp. 90–91).

semantics of a particular loan in the Hebrew scriptures, in the Aramaic *Targum* and in the Syriac *Peshitta* before pronouncing himself about its origin.[137] At times, he simply reproduces the views of other scholars.[138] Finally, reference is made to loans in extra-Qur'ānic contexts, such as in north and south Arabian inscriptions and in the old pre-Islamic poetry. It transpires that approximately one-third of the loans in the *Qur'ān* are actually attested in such pre-Islamic contexts and therefore justifiably considered by Jeffery as early borrowings.[139]

The items listed in Jeffery's monograph have not been included in this work's lexical corpus. A discussion of Qur'ānic loanwords is beyond the scope of the present work since this deserves a monograph on its own which has long been lacking since Jeffery's publication. It should be stated that Jeffery's list is not definitive, and perhaps no other list can be. However, the inclusion or exclusion of any lexical item from the corpus, though perhaps minimally affecting the statistical facts pertaining to the *Qur'ān*, should not affect the overall objective of this work, namely to conduct a mass lexical comparative exercise involving nine Semitic languages.

Although loanwords have been excluded from the lexical corpus, nevertheless, they cannot be overlooked completely. This is due to the fact that they constitute important indicators of cultural interaction in Arabia.[140] A closer look at the loanwords in the *Qur'ān* analysed by Jeffery reveals that the overwhelming majority of these items, namely 235 out of 256 words (excluding proper names), are technical words.[141] Of these, 44.6% are of a religious nature. The remaining technical loans cover such areas as law, politics, food, architectural structures, fauna, writing skills, tools and utensils, commerce,

[137] See, for example, the discussion about *ǧubb* (pp. 98–99), and *ḥūb* (pp. 116–17).
[138] 1938: 139.
[139] More specifically, 124 (of which 22 are proper names) out of 322 words. Moreover, 10 other items (of which 3 proper names) are very likely to have been early loans as well, bringing the total to 134. These calculations are based only on those instances where Jeffery expressly states that a particular word is attested in the old poetry. According to Montgomery Watt (1970: 85), about three-fourths of the loanwords were already current in Arabic before Muḥammad's time.
[140] According to Zimmern 1917: 70 loanwords help shedding some light on the cultural relations involved which would otherwise have remained unknown to us as they have not been covered by direct historical tradition.
[141] These calculations take into account only the most plausible origins suggested by Jeffery. In some cases, he gives one or more alternative origins.

wine, etc. Moreover, around 11% of the items may be classified as general technical loans.[142]

In the case of a number of NWS loans, particularly Aramaic ones, it is not always possible to determine, unequivocally, whether they originate in a Jewish or a Christian milieu. Aramaic has always been an important source of loanwords, especially due to its role of intermediary between other languages of the area (including Persian, Greek and Latin) and Arabic.[143] Undoubtedly, the Aramaic-Syriac group contributed the biggest number of loans, with about 160 loans (ca. 61.3%), excluding proper names. The purely Hebrew loans constitute a mere 6% of the total.[144] To these one could perhaps add 7 Hebrew-Aramaic items, 2 Hebrew-Syriac items, and 3 items from Jewish-Christian sources, stretching the total to around 10.3%. Moreover, a further 9 items belonging to the NWS area are ambiguous as to the source languages. Adding these to the aforementioned items from the Aramaic and Hebrew groups, would bring the total to ca. 75% of the loans from the NWS group.

Furthermore, the contribution of Eastern Semitic, particularly Akkadian, towards the NWS lexicon in general, and Aramaic in particular, ought not to be underestimated.[145] Zimmern lists around 45 lexical items attested in the *Qur'ān* which had entered Aramaic as a result of Babylonian influence on NWS. Ultimately, these loans reached Arabic and the South Semitic languages.[146] Moreover, Jeffery refers to several items reaching Arabic from the Mesopotamian area.[147] On the other hand, South Semitic, particularly Ethiopic, contributed

---

[142] Zimmern 1917: 71 notes that the majority of the loans refer to material referents and they outnumber those relating to the intellectual sphere. He attributes this phenomenon to the possibility that the intellectual culture of small states, like that of Israel and Judah, had reached a high level of independence and thus became less influenced by Babylonian culture.

[143] Schall 1982: 142–53. This Aramaic-Syriac element was influenced by other languages, particularly Akkadian (12 loans), Persian (12 loans), and Greek/Latin (14 loans).

[144] 8 loans directly from Hebrew, and another 7 items from Jewish sources.

[145] See Fraenkel 1886. 7 loans originate in the Mesopotamian area. Akkadian is the source language of 12 Aramaic-Syriac loans.

[146] 18 out of these 45 loans are only probable suggestions.

[147] E.g. *biyaʿ* 'places of worship', *sakana* 'to dwell', *ṭabaq* 'stage, degree', *mawāẖir* 'those which plough the waves'.

around 35 loans (ca. 13%).[148] In addition, 15 items (ca. 6%) in the *Qur'ān* are believed to be of Persian origin.[149]

The bias in favour of the Aramaic-Syriac group is again reflected in the 66 proper names enlisted by Jeffery. Of these, 30 (45%) are of Syriac origin, 6 (9%) are Aramaic loans, and 4 (6%) are of Christian origin, giving a total of 60%. On the other hand, 12 (18%) proper names are of Hebrew origin and one (1.5%) reflects north Arabian influence. Only 8 (12%) names are of south Arabian origin.[150]

The following table recapitulates what has been observed about loanwords in the *Qur'ān*:[151]

		NWS	*SS*	*Others*
loanwords	:	75%	13%	12%
proper names	:	80%	12%	8%

It is evident from the above that, in its search for specialised vocabulary to suit the various needs of the emergent religion, Arabic turned towards the long-standing monotheistic religions of the Syro-Palestinian region. Moreover, from Ḥīra, with its Christian Arab inhabitants, came most of the Syriac input in Arabic.[152] Even some of what had been borrowed from South Semitic, as in the case of *ǧahannam,*

[148] In the case of *ḥizb* Rabin 1984: 127 believes that it is of Ethiopic origin rather than ESA. Moreover he attributed *ḥiṣn* and *baʿīr* to Sabaean. Nöldeke 1910: 46 refers to the direct commercial contacts between Mekkans and Abyssinians. The Mekkans "... brachten mit Sklaven und anderen Waren auch wohl einige Ausdrücke heim." Geʿez took over a considerable number of Arab. loans. Some of these had been borrowed by Arabic from other languages, such as *tagara, ḥesn, ḥakīm, ḥanna, māḫezen, ḫamr, ḫenzīr, zawg, zayt, sūq, kertās, qeṣr, qeṭrān, ketāb, kafūr, lawḥ, madīnā, nabbiyy.* Geʿez had also assimilated a number of loans from NWS, particularly from Aram.-Syr., such as *raqq, saʿāt, sagada, sawṭ, šahr, sayṭān, ṣōma, ṣallā, hāymānōt, yākent* (See lexical corpus).

[149] One item, *siwār,* could be of Akkadian origin. In addition, *fulk* could be a direct loan from Greek, and *nuḥās* might belong to the pre-Semitic phase. One item, *'abābīl,* is of unknown origin. In a study by Hebbo about the loans in Ibn 'Isḥāq's *Sīrat an-Nabī* quoted by Schall 1982, the following statistics are comparable to the ones relating to the *Qur'ān*: out of 226 loans, 84 are Aramaic, 42 Iranian, 29 Greek, 22 Akkadian and Ethiopian, 14 Hebrew, 4 South Arabian and Latin, 3 Indian, and 1 Coptic.

[150] Moreover, one name, *ar-Raqīm* is of North Arabian origin, 3 names (*Šiʿrā, ar-Rūm, Qurayš*) are Greek loans. As for *tasnīm,* Jeffery speculates that it was probably coined by Muḥammad himself, whereas *al-Ǧūdiyy* was perhaps confused by Muḥammad with a mountain in Arabia.

[151] The figures serve only as a very approximate indication.

[152] See Jeffery 1938: 19–23.

ar-raḥmān, ṭāġūt, quddūs, qalam, qamīṣ, Yāhūd, is not immune from northern influences.[153]

At times, genuine Arabic words in the *Qur'ān* adopt foreign technical meanings. The following are but a few examples of such words:

Arab. *barā* 'to form, fashion, by cutting; shape out';[154]. *bara'a* 'to create' < Heb. (via Aram.) *bārā* 'to bring forth, produce; create';
Arab. *darasa* 'to become effaced, erased; repeatedly pass over s.th.';[155] 'to study, read with attention' < Heb. (via Aram.) *dāraš* 'to look for, search';
Arab. *kataba* 'to draw together; sew; bind';[156] 'to write, transcribe' < Heb.-Phoen. (via Aram.) *kātab* 'to write';
Arab. *qara'a* 'to collect together; draw together';[157] 'to read, rehearse' < Aram. *qᵉrā* 'to read aloud; recite'.[158]

Moreover, the semantic development of the word *dīn* is worth noting: the sense in Arabic is 'kind, sort; manner, way', in Heb.-Aram. 'court; judgement' and in Persian 'religion'. The Persian sense most probably had entered Qur'ānic Arabic via Aramaic.

Most native lexicographers would not refer to the foreign origin of the Qur'ānic meanings and would insist on Arabic etymologies. Thus, the word *darasa* 'to study' was interpreted as being derived from the sense of 'reading a book repeatedly in order to remember it', as one does when passing repeatedly (*darasa*) over a road. Similarly, in the case of *kataba* 'to write', the sense of 'drawing and binding together' was applied to 'writing',[159] and from the primary sense of the root QR' 'collecting and drawing together', Ibn Fāris derived the meaning of the *Qur'ān*, namely 'a collection of truths, stories, etc.'[160] However, some of the proposed etymologies based on *'ištiqāq* sometimes go too far in their attempt to justify their pure Arabic element, and the foreign origin of such items remains the most plau-

153 *Qalam* and *qamīṣ* are Greek loans in Aramaic which found their way in Ge'ez.
154 Lane 197.
155 Lane 870.
156 Lane 2589.
157 Lane 2502.
158 See Schall 1982. The items *maṯal, kibriyā', ṭahara, kafara,* and *šuhadā'* also fall within this category of words.
159 Ibn Fāris V: 158.
160 Ibn Fāris V: 79. In Lane 2502 *qara'tu l-qur'ān* means 'uttering [the words of] the *Qur'ān* in a state of combination [or uninterruptedly]'.

sible. This does not mean that there was no internal lexical development within the Qur'ānic lexicon and words like *'islām*, which acquired the sense of 'surrendering to God and converting to the new religion', witness to this phenomenon.[161] Whenever Qur'ānic roots retain their original primary meanings along with other borrowed senses, as in the case of BR', only lexical items with the primary meanings have been included in the corpus.

2.5.2 *Lexical miscellanea*

The Qur'ānic text comprises a significant number of lexical items which fall within particular semantic domains, such as:

a. 'to create, form; begin; do, perform; prepare; raise': *bada'a, 'ibtada'a, badā (w), bara'a, ḫalaqa, ṣana'a, ṣawwara, ṭafiqa, 'a'tada, 'amila, faṭara, fa'ala, 'anša'a, hayya'a*;

b. 'to be or make manifest, appear; reveal, show; profess': *badā (w), baraza, ğallā, ğahara, ḥaṣḥaṣa, ḥaṣṣala, dalla, šā'a (y), ṣada'a, ẓahara, 'a'lana, fataḥa, našara*;

c. 'to incline, lean; swerve, turn aside': *ğanaba, ğanaḥa, rakina, ṣadda, ṣadafa, ṣarafa, ṣaġā (w,y), ṣāra (w,y), 'adā (w), 'a'raḍa, qaraḍa, lafata, lawā, māla (y), nakaba, tawakka'a*;

d. 'to cut; divide, distinguish; break; diminish': *'alata, baḫasa, ġāḍa (y), faraqa, faṣala, 'infiṣām, fakk, qasama, 'inqaḍḍa, māza (y), naqb, naqaṣa, walata*;

e. 'to leave off, cease, quit; perish; nullify': *bariḥa, ba'uda, taraka, tağāfā, ḫabā (w), zahaqa, zāla (w), ṣadda, 'aḍā'a, fata'a, faraġa, faqada, 'aqla'a, na'ā (ā), nasaḫa, nafida, hağara, halaka, wallā*;

f. 'to wander about, go astray': *tāha (y), 'amaha, ġawā (y).*

Such senses like 'to create', 'to reveal (the divine truth)', 'to turn aside (from the right way)', 'to distinguish (between right and wrong)', 'to go astray' and 'to perish' are intrinsically bound to the central themes of the Qur'ānic revelation. Hence, the proliferation of lexemes with a wide range of specialized meanings to express the above connotations is indeed justified. On the other hand, Brunschvig's remarks about the absence from the *Qur'ān* of a whole range of Arabic lexemes, some of which are of high frequency, is most intriguing.[162] In fact, such words like *zamān* (or *zaman*), *samak, sil'a, raml,*

---

[161] Versteegh 1997: 61.
[162] 1956: 24–32.

ṣaḥrā', ḫarīf, rabī', badr, ḥāğib, katf, tamr, faras, ṯa'r, mahr, apart from 32 roots with /*n*/ as the first radical, are not attested in the *Qur'ān*. In his attempt to explain this phenomenon, Brunschvig suggests that certain notions like 'time' were, perhaps, not yet "acclimatized" in ancient Arabic, or that this reflects the state of the language in a given epoch and in a particular environment. Alternatively, this phenomenon could be attributed to Muḥammad's own personality and his ". . . attitude consciente, intimement accordée à la nouvelle religion."[163] Moreover, Brunschvig argues that stylistic considerations determined the retention or elimination of certain lexical items from the *Qur'ān*. Thus, for instance, the choice of such specialized items related to dates, like *qinwān, nawan, qiṭmīr, naqīr, fatīl* and the absence of the common word *tamr*, could have been motivated by a need to enhance the text's poetic effect. This comes as no surprise given the irresistible predilection for unfamiliar and exotic vocabulary characterizing most genres of Arabic literature up to this very day.[164] Moreover, Brunschvig claims that the elimination of certain words like *ṯa'r* 'vendetta', or *mahr* 'dowry' or the root RQQ connected with the sense of 'slavery', was definitely dictated by dogmatic requisites pertaining to the new Muslim religion.

One direct consequence of the compilation of the *Qur'ān* was the Muslims' total dedication to the commentary and interpretation of the Qur'ānic text and the *Ḥadīṯ*. This could only be achieved by a correct understanding of the Arabic language.[165] Islam expanded rapidly over vast, erstwhile Byzantine and Persian territories, and the accession of non-Arab populations to the new Muslim order was seen by the native Arabs as a serious threat to the purity of their language. This concern called for the first steps to be taken towards the establishment of the first of the Arab sciences, namely *'ilmu n-naḥw* (grammar), traditionally attributed to 'Abū l-'Aswad ad-Du'alī al-Kanānī (died A.D. 688) of the Baṣra school.[166] Other sciences were quick to follow. The paramount importance of the *Qur'ān* in the ideological, political, and social spheres, and its overwhelming impact on the

[163] 1956: 25.

[164] In fact Brunschvig (p. 32) remarks that "Bien des mots coraniques, confrontés à l'usage courant de la *'arabiyya* classique, sont à ranger, soit aux yeux des lexicographes arabes, soit à nos propres yeux, dans la catégorie de l'"inhabituel', *ġarīb*."

[165] See Versteegh 1993: 41–48.

[166] Rafīda 1986: 83.

lives of millions of believers who embraced its tenets, can hardly be stressed enough. In the linguistic domain, the Qur'ānic stimuli on the development of the language of *ḍād* were inestimable and far-reaching. In Hamzaoui's words:

> le fait coranique constitue un évènement linguistique incontestable dont l'impact sur la langue arabe de la Ǧāhiliyya est aussi important que l'impact du contenu idéologique et socio-économique de l'Islam sur la vision du monde de la société arabe anté-islamique.[167]

[167] 1974: 157.

CHAPTER THREE

THE LEXICAL CORPUS

3.1 *The choice of the languages*

The selection of the languages making up the corpus is hardly arbitrary, as the number of languages which are adequately attested on the lexical level is quite limited. Akkadian, including lexical evidence from Assyrian and Babylonian, represents East Semitic and is extensively attested.[1] Hebrew, among the Canaanite varieties, Aramaic and Syriac are by far the best documented of the North-West Semitic group. Lexical material from all linguistic periods of these languages has been included in the corpus. Unless indicated by such abbreviations as NH (Neo-Hebrew), OT (Old Aramaic), Targ. (Targumic), lexical entries for Hebrew and Aramaic are culled from the biblical text. Geʿez, on its part, is reasonably documented and most of the material in the lexical corpus derives from Dillmann's lexicon. Leslau's *Comparative Dictionary of Geʿez* has also been consulted. On a much different level are Ugaritic, Epigraphic South Arabian (ESA), and Phoenician, whose lexica are quantitatively very limited. Nevertheless, Ugaritic and ESA could not be left out from the general lexical survey. Ugaritic represents an important archaic component solidly entrenched within a North-West Semitic culture, whereas Epigraphic South Arabian constitutes a distinct linguistic phase in the historical evolution of South Semitic. Perhaps the language with the least potential to contribute towards a clearer general picture of the Semitic lexicon is Phoenician (including Punic). Apart from the very few, albeit significant lexical cognates which Phoenician shares with Arabic but not with Hebrew, most Phoenician lexical evidence is identical with the data from Hebrew. Moreover, the highly restricted contexts in which Phoenician is attested, and hence the limited scope of its lexicon, render its bearing on the overall results, outlined in chapter 6, very marginal. It should be stressed that, for practical reasons only and as a working hypothesis, the grid which immediately follows

[1] After almost fifty years of research, the Eblaic evidence is still rather scanty.

the lexical corpus is based on the following hypothetical subdivisions within Semitic: South Semitic (SS), North-West Semitic (NWS), Ugaritic (Ug.), and East Semitic (ES). However, it is not being inferred that this geographical distribution is the only one possible, or the most accurate. It is needless to point out that much of what has been suggested on strictly geographical criteria does not always reflect the actual historical development of the Semitic languages.

For greater accuracy, all glosses and definitions are reproduced in the original languages of the different lexica (mainly English, French, German, and Latin). Asterisks above a number of Arabic headwords refer to notes in the General Lexical Notes in the Appendix.

The lexical grid in pages 447–513 summarizes the distribution of cognates outlined in the lexical corpus. The grid is made up of 19 columns, namely:

col. 1: the number of individual QA lexemes in the corpus
col. 2: the roots of the QA lexemes
col. 3: the QA lexemes (those marked with * are discussed in the Appendix)
col. 4: sections in Chap. 4 discussing particular lexemes and their cognates
col. 5–7: semantic classifications of the lexemes

Columns 8 to 15 refer to the distribution of cognates in Geʿez, Epigraphic South Arabian, Syriac, Aramaic, Hebrew, Phoenician, Ugaritic, and Akkadian respectively, whereas columns 16 to 19 present the distribution of cognates in areal terms (South Semitic, North-West Semitic, Ugaritic, and East Semitic respectively). The cells in columns 8–15 contain the numbers '0', '1', '2', whereas those in columns 16 to 19 contain the symbols '+', '–', and '~'. These indicate the following categories:

'0': no attestation of a cognate form
'1': cognate form attested
'2': unconfirmed, dubious, or skewed cognate form
'+': attestation of a cognate form in SS, NWS, Ug., or Akk.
'–': no attestation of a cognate form in SS, NWS, Ug., or Akk.
'~': unconfirmed, dubious, or skewed cognate in SS, NWS, Ug., or Akk.

A '?' before a gloss or definition indicates a possible cognate, whereas a '?' after a gloss or definition marks an uncertain reading or meaning.

Cognate forms with no glosses, generally in the case of words belonging to the 'Common' lexicon, share the gloss of the Arabic headword. In a number of cases, the gloss or definition of the Arabic headword is followed by a brief citation, in brackets, from Ibn Fāris regarding the basic meaning of a particular root. This has been added for further elucidation of the meaning in Arabic. Finally, cells marked '2' and '~' relate to lexemes which lack full phonetic or semantic correspondence, or which are marked with a '?' in the lexical corpus.

Arab.	***ʾa****	**interrog. part.**
Ge.		
ESA		
Syr.		
Aram.	*ha*	
Heb.	*ha*	
Ph.		
Ug.	*ʾa(?)*	
Akk.		

ʾBQ	***ʾabaqa****	**'to flee'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ʾābāq*	'avolavit'
Heb.		
Ph.		
Ug.		
Akk.		

ʾBW	***ʾab***	**'a father'**
Arab.		
Ge.	*ʾab*	
ESA	*ʾb*	
Syr.	*ʾabā*	
Aram.	*ʾabā*	
Heb.	*ʾāb*	

ʾBD	***ʾabadan****	**'eternally, ever, for ever'**
Arab.		
Ge.		
ESA	*ʾbd*	'eternity'; *k-ʾbd* '(for) ever'
Syr.	*bābādīn*	'continually'; 'indesinenter'
Aram.		
Heb.	*ʾobēd*	'toujours'
Ph.		
Ug.	*ʾubdy*	'Dauerpächter'?
Akk.		

ʾBL	***ʾibl****	**'camels'**
Arab.		
Ge.		
ESA	*ʾbl*	'camel'
Syr.	*ʾebaltā*	'herd, drove (properly of camels)'
Aram.	*hebaltā*	'herd of camels'
Heb.		
Ph.		
Ug.		
Akk.	*ibilu*	'Kamel(e), Dromedar(e)'

ʾBY	***ʾabā***	**'to dislike, disdain, refuse, be averse from'**
Arab.		
Ge.	*ʾabaya*	'nolle, recusare, denegare, negare'
ESA	*ʾby*	'recusavit'
Syr.		
Aram.	*ʾ^{a}bā*	'to be willing'
Heb.	*ʾābā*	'to be willing, consent; desire'

Ph.	*ʾb*	
Ug.	*ʾb*	
Akk.	*abu*	

ʾTY Arab.	***ʾatā***	**'to come, come to; bring to; pass, come to pass, come upon; do; commit'**
Ge.	*ʾatawa*	'venire, ire, abire, reverti, revenire'
ESA	*ʾtw*	'to come to, arrive at; come back'; 'to bring, make (an offering); bring, lead (water into reservoire)'
Syr.	*ʾetā*	'to come, arrive'
Aram.	*ʾᵃtā*	BA 'to come'
Heb.	*ʾātā*	'to come' (poet.)
Ph.	*ʾtʾ*	'to come'
Ug.	*ʾatw*	'to come, go'
Akk.		

ʾṮR Arab.	***ʾaṯar***	**'a trace, footstep' (*rasmu š-šayʾi l-bāqiyy*)**
Ge.	*ʾašar*	'vestigium'
ESA	*ʾṯr*	'(on) the track (of s.o.); *(b-) ʾṯry* 'after'
Syr.	*ʾatrā*	'a place'
Aram.	*ʾatar*	BA 'a place'
Heb.	*ʾašūr*	'step, going'; *ʾašer* 'a place'
Ph.	*ʾšr*	'a place'
Ug.	*ʾaṯr*	'a place'; 'to march'
Akk.	*ašru*	'Ort, Stelle, Stätte'

Ph.	*ʾbt*	'(good) will'?
Ug.		
Akk.		

ʾṮṮ Arab.	***ʾaṯāṯ***	**'household stuff, anything which constitutes wealth'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾṮR Arab.	***āṯara***	**IV. 'to choose, prefer' *(taqdīmu š-šayʾ)***
Ge.		
ESA	*ʾṯr*	'choisir'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'ṮL	***'aṯl***	**'tamarisks'**
Arab.		
Ge.		
ESA	*'ṯl*	'tamarisks'
Syr.		
Aram.	*'ašlā*	'tamarisk'
Heb.	*'ēšel*	'tamarisk-tree'
Ph.		
Ug.		
Akk.		

'ṮM	***'iṯm***	**'a sin, guilt, iniquity'**
Arab.		
Ge.	*ḥešam*	'macula, laesio, malum'
ESA		
Syr.		
Aram.	*'ašmā*	'guilt'
Heb.	*'āšām*	'offence, guilt'
Ph.		
Ug.	*'iṯm*	'guilt offering'?
Akk.		

'ĞĞ	***'uğāğ***	**'bitter, salt (water)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'ĞL	***'ağğala***	**'to appoint a fixed term'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'ḤD	***'aḥad***	**'one, any one' (See also *waḥd*)**
Arab.		
Ge.	*'aḥadū*	
ESA	*'ḥd*	

'ḪḎ	***'aḫaḏa***	**'to take, receive; accept, take away, punish, afflict; make a compact, seize upon, seize; take in hand and arrange'**
Arab.		
Ge.	*'aḫaza*	'prehendere; tenere; incipere'
ESA	*'ḫḏ*	'to capture, take in war; exact payment'

Syr.	*ḥad*	
Aram.	*ḥad*	
Heb.	*ʾeḥād*	
Ph.	*ʾḥd*	
Ug.	*ʾaḥd*	
Akk.		

ʾẖR	***āẖar***	**‘another, other, the last’**
Arab.		
Ge.	*ʾaẖarī*	‘posterior’; *ʾaẖẖara* ‘differre, retardare’
ESA	*ʾẖr*	‘other; second; latter; last’
Syr.	*(ʾ)ḥᵉrānā*	‘other, another’; *(ʾ)ḥᵉrāy* ‘the latter, last’
Aram.	*ʾāḥᵃrān*	BA ‘another’; *ʾaḥᵃrē* ‘after’
Heb.	*ʾaḥēr*	‘another’; *ʾaḥar* ‘behind’
Ph.	*ʾḥr*	‘another’; (Pun.) ‘after’
Ug.	*ʾaẖr*	‘afterwards, after; last’
Akk.	*aẖertu*	‘Rest’; *aẖrū* ‘hinterer, späterer’

ʾDD	***ʾidd****	**‘stupendous, grievous’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*ʾeḥad*	‘to take, seize on, lay hold of’
Aram.	*ʾᵃḥad*	‘to seize, capture’
Heb.	*ʾāḥaz*	‘to grasp, take hold, take possession’
Ph.		
Ug.	*ʾaẖd/ḏ*	‘to seize, take hold of’
Akk.	*aẖāzu*	‘nehmen; heiraten; lernen’

ʾẖW	***ʾaẖ, ʾuẖt***	**‘a brother; a sister’**
Arab.		
Ge.	*ʾeẖew, ʾeẖet*	
ESA	*ʾẖ, ʾẖt*	
Syr.	*ʾaḥā, ḥātā*	
Aram.	*ʾaḥ, ʾaḥātā*	
Heb.	*ʾāḥ, ʾāḥōt*	
Ph.	*ʾḥ, ʾḥt*	
Ug.	*ʾaẖ, ʾaẖt*	
Akk.	*aẖu, aẖātu*	

ʾDY	***ʾaddā***	**‘to cause to come; pay back; restore’**
Arab.		
Ge.	*ʾedā*	‘debitum, aes alienum’
ESA	*ʾdw*	‘to give, grant’
Syr.	*ʾadī*	‘to bring in, forward’
Aram.		
Heb.	*(ʿal-)ʾōdōt*	? ‘because of’

Ph.		
Ug.		
Akk.		
Arab.	***ʾiḏ***	**'behold, if, when, then, at that time'**
Ge.	*yeʾzē*	'hoc tempore, nunc, jam'
ESA	*ʾḏ*	'when'
Syr.	*hāydeyn*	'then, thereupon' (*deyn* encl. 'but')
Aram.	*ʾᵉdayin*	BA 'then, thereupon'
Heb	*ʾāz*	adv. 'at that time, then'
Ph.		
Ug.	*ʾidk*	'then'
Akk.		
ʾḎY Arab.	***āḏā (IV)***	**'to injure, vex, annoy, offend, afflict'**
Ge.	*ʾozā*	'one who does an injustice' (< Arab.)
ESA	*ʾẓyt*	'trouble, distress'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.	*idū*	'hire, wages, rent'
ʾḎN Arab.	***ʾuḏun***	**'an ear'; *ʾaḏina* 'to suffer, grant permission; hearken to'**
Ge.	*ʾezn*	'auris'
ESA	*ʾḏn*	'ear; hearing; obedience; goodwill; power'; *ʾḏn* 'to let (go), discharge'
Syr.	*ʾednā*	'an ear'
Aram.	*ʾūdnā*	'an ear'
Heb	*ʾōzen*	'an ear'
Phoen		
Ug.	*ʾudn*	'Ohr'; *ʾidn* 'Erlaubnis, Urlaub'
Akk.	*uznu*	'Ohr; Weisheit, Verstand'
ʾRB Arab.	***ʾirba***	**'want, a necessity'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'RḌ	***'arḍ***	**'the Earth, earth, land, a country'**
Arab.		
Ge.		
ESA	*'rḍ*	
Syr.	*'arʿā*	
Aram.	*'rq (Sf.), 'arʿā*	
Heb.	*'ereṣ*	
Ph.	*'rṣ*	
Ug.	*'arṣ*	
Akk.	*erṣetu*	

'ZZ	***'azza***	**'to incite' (*'at-taḥrīk wa-l-'izʿāǧ*)**
Arab.		
Ge.	*'azzaza*	'dominari; imperare; subjicere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'SR	***'asara***	**'to bind, make prisoner'**
Arab.		
Ge.	*'asara*	'ligare, nectare, jungere'
ESA	*'śr*	'to bind, take prisoner'
Syr.	*'ʾsar*	'to bind, make fast, fasten, tie. . . .'

'ZR	***āzara****	**'to make strong' (*'al-quwwa wa-š-šidda*)**
Arab.		
Ge.		
ESA		
Syr.	*mizrānā*	'Gurte'
Aram.		
Heb.	*'āzar*	'to gird, encompass, equip'; nif. 'girded with might'
Ph.	*'zrh*	'clan'?
Ug.	*'zr*	'hüllen'; *'uzr* 'vestido, revestido'
Akk.	*azāru*	'binden'

'ZF	***'azifa***	**'to draw near'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'SF	***āsafa***	**'to provoke to anger'; *'asaf* 'grief'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*ʾᵉsūr*	BA ‘band, bond’; OA *ʾsr* ‘to imprison, restrain’
Heb.	*ʾāsar*	‘to tie, bind, imprison’
Ph.	*ʾsr*	‘to bind’
Ug.	*ʾasr*	‘to bind’; also ‘Gefangen nehmen’
Akk.	*esēru*	‘einschliessen’

ʾSN	***āsin***	**‘corrupt, putrid’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾSY	***ʾasiya***	**‘to be sad; solicitous about’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʾāsōn*	‘mischief, evil, harm’
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾSW	***ʾuswa***	**‘a pattern, example worthy of imitation’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾŠR	***ʾašir****	**‘an insolent person’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ʾaššar*	? pa. ‘to make strong; confirm, verify’
Heb.	*ʾošer*	? ‘happiness’
Ph.	*ʾšr*	? Pun. ‘happiness’
Ug.	*ʾušr*	? ‘Heil’
Akk.		

ʾṢD	***muʾṣada***	**'covered, vaulted over'**
Arab.		**f. pass. part.**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾṢR	***ʾiṣr****	**'covenant, burden'**
Arab.		
Ge.		
ESA		
Syr.	*ʾeṣar*	'to shut in, up, heap up'
Aram.	*ʾᵃṣar*	'to lock up, hoard, gather'
Heb.	*ʾāṣar*	'to lay up, store up'
Ph.		
Ug.	*ʾiṣr*	'bundle'
Akk.	*(bīt) niṣirti*	'treasure'

ʾṢL	***ʾaṣl****	**'the lowest part, bottom, root'**
Arab.		**(*ʾasāsu š-šay*ʾ)**
Ge.		
ESA		
Syr.		
Aram.	*ʾṣyl?*	'noble'?
Heb.	*ʾāṣīl*	'side, corner; chief'
Ph.	*ʾṣl*	'side'
Ug.		
Akk.		

ʾṢL	***ʾaṣīl***	**'evening'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾFF	***ʾuffin***	**'fy on . . .'**
Arab.		
Ge.		
ESA		
Syr.		

ʾFQ	***ʾufuq****	**'the horizon'; *ʾāfāq* 'tracts or regions of the earth'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾFK Arab.	***ʾafaka****	**'to cause to tell lies, put on a false appearance; turn aside; frustrate; render silly'; *muʾtafik* 'turned upside down' (*qalbu š-šayʾ wa-ṣarfuh ʿan ǧihatih*)**
Ge.	*ʾafākiyā*	'circuli, annuli'
ESA		
Syr.	*hᵉpak*	'to turn, change, move, return'
Aram.	*ʾᵃpak*	'to turn, turn around, flee; overturn, destroy'; *hapak* 'to turn; change; OA *hpk* 'to overturn'
Heb.	*hāpak*	'to turn, overturn'
Ph.	*hpk*	'to overturn'
Ug.	*hpk*	'to upset'
Akk.		

ʾKL Arab.	***ʾakala***	**'to eat; devour; consume; make use of; enjoy'**
Ge.	*ʾekl*	'cibus, esca'
ESA	*ʾkl*	'meal or grain, cereal crops'
Syr.	*ʾekal*	'to eat, devour, corrode'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾFL. Arab.	***ʾafala***	**'to set (the sun)'**
Ge.		
ESA		
Syr.		
Aram.	*ʾᵃpal*	'to make dark, obscure'
Heb.	*ʾōpel*	'darkness, gloom' (only poet.)
Ph.		
Ug.		
Akk.	*apālu*	'spät, verspätet sein'

Arab.	***ʾallaḏī, ʾallatī***	**m. & f. rel. pron.**
Ge.	*za*	
ESA	*ʾl, ʾlht, ʾlḏ, ḏ*	
Syr.	*d*	

Aram.	*'akal*	BA pe. 'to eat, devour'
Heb.	*'ākal*	'to eat'
Ph.	*'kl*	'to eat'
Ug.	*'akl*	'to eat, consume'
Akk.	*akālu*	'essen, fressen'

'LT	***'alata****	**'to diminish, defraud'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'LL	***'ill***	**'consanguinity, relationship'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*d, dī, zī*	
Heb.	*zū, ze*	
Ph.		
Ug.	*d*	
Akk.		

'LF	***'alf***	**'a thousand'**
Arab.		
Ge.	*'elf*	'decem millia'
ESA	*'lf*	
Syr.	*'ālep*	
Aram.	*'alap*	
Heb.	*'elep*	
Ph.	*'lp*	
Ug.	*'alp*	
Akk.	*elēpu*	š. 'wachsen lassen'

'LM	***'alima***	**'to suffer (pain)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾLH	***ʾilāh****	**‘a deity, God’**
Arab.		
Ge.		
ESA	*ʾlh*	
Syr.	*ʾalāhā*	
Aram.	*ʾᵉlāh*	
Heb.	*ʾelōah*	
Ph.		
Ug.	*ʾilh*	
Akk.		

ʾLW	***ālā***	**IV. (of obsol. *ʾalā*) ‘to swear, vow abstinence from’**
Arab.		
Ge.		
ESA	*ʾlh*	tp. ‘to curse or swear’
Syr.		
Aram.	*ʾlh*	Yaudic ‘covenant’
Heb.	*ʾālā*	‘to swear; curse’
Ph.	*ʾlt*	‘covenant; oath’
Ug.		
Akk.		

Arab.	***ʾilā***	**‘towards, to, as far as’**
Ge.		
ESA		
Syr.		
Aram.	*ʾl*	OA/ImpA ‘towards’
Heb.	*ʾel*	‘towards, to’ (*ʾᵉlēy* poet.)

ʾLW	***ʾalā (w)****	**‘to fail’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾLW	***ālāʾ***	**‘benefits’**
Arab.		

Arab.	***ʾam****	**‘or’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʾim*	

Ph.	*ʾl*	‘to’
Ug.		
Akk.		

ʾMT	***ʾamt***	**‘a curve, anything which shows ups and downs’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾMR	***ʾamara***	**‘to command, order, enjoin’**
Arab.		
Ge.	*ʾammara*	‘monstrare, ostendere; notum facere; demonstrare’
ESA	*ʾmr*	‘to proclaim’; *ʾmr* ‘command (of a god), oracle’
Syr.	*ʾemar*	‘to say; speak’; *ʾamīrā* ‘praefectus’
Aram.	*ʾamar*	BA ‘to say, tell; command’
Heb	*ʾāmar*	‘to utter, say’; *maʾamār* ‘word, command’ (late)
Ph.	*ʾmr*	‘to say’
Ug.	*ʾamr*	‘saying, command’; *ʾamr* ‘sichtbar sein, sehen’
Akk.	*amāru*	‘sehen’

Ph.	*ʾm*	
Ug.		
Akk.		

ʾMD	***ʾamad***	**‘the term of existence, a space, term, terminus’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb		
Phoen		
Ug.	*ʾamd*	‘siempre’
Akk.		

ʾMS	***ʾams***	**‘yesterday’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʾemeš*	adv. ‘yesterday (evening)’
Ph.	*ʾmšm*	‘darkness’
Ug.		
Akk.	*amšali*	‘gestern’

’ML	***ʾaml***	**‘hope’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾamāma****	**‘before’ (*ʾal-ḥīn*)**
Ge.		
ESA	*ʾmm*	ti. ‘to be led out’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

’MN	***ʾamina***	**‘to be secure; trust, put trust in; be secure from’**
Arab.		
Ge.		
ESA	*ʾmn*	‘to be secure’
Syr.	*ʾetemen*	‘to persevere . . . be constant, stedfast’
Aram.	*ʾaman*	BA haf. ‘to trust’

’MM	***ʾumm***	**‘a mother’ *(ʾal-ʾaṣl)***
Arab.		
Ge.	*ʾemm*	
ESA	*ʾm*	
Syr.	*ʾemmā*	
Aram.	*ʾimmā*	
Heb.	*ʾēm*	
Ph.	*ʾm*	
Ug.	*ʾum*	
Akk.	*ummu*	

’MM	***āmmīn***	**obl. pl. act. part. ‘those who seek or are intending (to visit)’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

’MW	***ʾama***	**‘a maid-servant’**
Arab.		
Ge.	*ʾamat*	
ESA	*ʾmt*	
Syr.	*ʾamtā*	
Aram.	*ʾamtā*	

Heb.	*ʾāman*	'to confirn, support'
Ph.		
Ug.		
Akk.		

Arab.	***ʾin****	**'if'**
Ge.	*ʾem*	'si, quodsi'
ESA	*ʾn*	'if'
Syr.	*ʾen*	'if'
Aram.	*ʾīn, ʾen*	'if, whether'
Heb.	*ʾim*	'if'
Ph.	*ʾm*	'if; whether, or'
Ug.	*hm, ʾim*	'wenn'
Akk.		

Arab.	***ʾanta, ʾanti***	**'you' m. f. pers. pron. sg.**
Ge.	*ʾanta, ʾantī*	
ESA	*ʾt*	
Syr.	*ʾatt, ʾatti*	
Aram.	*ʾantā, ʾnty*	
Heb.	*ʾattā, ʾattī, ʾatt*	
Ph.	*ʾt*	
Ug.	*ʾat*	
Akk.	*atta, atti*	

Heb.	*ʾāmā*	
Ph.	*ʾmt*	
Ug.	*ʾamt*	
Akk.	*amtu*	

Arab.	***ʾanā****	**'I' pers. pron.**
Ge.	*ʾana*	
ESA	*ʾn*	
Syr.	*ʾenā*	
Aram.	*ʾanā*	
Heb.	*ʾanī, ʾānōki*	
Ph.	*ʾn, ʾnk*	
Ug.	*ʾan, ʾank*	
Akk.	*anāku*	

ʾNT̲ Arab.	***ʾunṯa***	**'a female'**
Ge.	*ʾanest*	'femina'
ESA	*ʾnṯt*	'female; woman; wife'
Syr.	*ʾa(n)ttā*	'woman, wife'
Aram.	*ʾntw*	OffA 'marriage' (<status of married woman, wifehood); *ʾittā* 'woman, wife'
Heb.	*ʾiššā*	'a woman, wife, female'
Ph.	*ʾšt*	'woman, wife'
Ug.	*ʾaṯt*	'wife'
Akk.	*aššatu*	'Gattin, Gemahlin'

ʾNS	***ʾins****	**'mankind, human beings,**
Arab.		**man' (pl. *ʾunās*)**
Ge.	*ʾans*	'Mann'
ESA	*ʾns*	'man'
Syr.	*(ʾ)nāšā*	'man, human being, mortal'
Aram.	*ʾᵉnāš*	BA 'man, mankind'
Heb.	*ʾᵉnōš*	'man, mankind' (mostly poet.)
Ph.	*ʾš*	'man'
Ug.	*ʾanš*	'to be a companion of. . . .'; *ʾinš* 'gente', *ʾinšt* 'familiares'
Akk.	*nišū*	'Menschen, Leute'

ʾNM	***ʾanām****	**'creatures'**
Arab.		
Ge.		
ESA	*ʾnm*	'civil population'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾanna***	**'that, since, because'**
Ge.		
ESA		
Syr.		

ʾNF	***ʾanf***	**'a nose'**
Arab.		
Ge.	*ʾanf*	'nasus, nares'
ESA	*ʾnf*	'front'
Syr.	*ʾanpā*	'nose'
Aram.	*ʾᵃnap, ʾap*	BA 'face'
Heb.	*ʾap*	'nostril, nose; face; anger'
Ph.		
Ug.	*ʾap*	'nose'
Akk.	*appu*	'Nase'

Arab.	***ʾinna***	**'verily, indeed'**
Ge.	*na-*	'behold!'
ESA	*ʾn*	'behold, Lo!'
Syr.	*ʾīn*	'Yea, truly'
Aram.	*hn*	OA 'behold'
Heb.	*hinnē*	'lo! behold!'
Ph.	*hn*	'behold'
Ug.	*hn*	'behold'
Akk.	*anna*	'Ja, gewiss'; *annū* 'Siehe!'; *innu* 'siehe'

ʾNY	***ʾanā (y)***	'to arrive (the time)'
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾNY Arab.	***ānāʾ***	**'hours of the night' (plur. of *ʾinān*; *sāʿa mina z-zamān*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʾānā*	'to be opportune, meet, encounter opportunely'
Ph.		
Ug.		
Akk.	*inu, enu*	OAkk. prep. of time

Arab.	***ʾannā***	**'how?; where?; whence?'**
Ge.		
ESA		
Syr.	*ʾen*	'however, howsoever, whensoever'
Aram.	*ʾān*	'where?'
Heb.	*ʾān, ʾānā*	'where?; whither?' (contr. fr. *ʾayin*)
Ph.		
Ug.	*ʾan*	'whither?'
Akk.	*ayānu*	'where? wherefrom?'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾNY Arab.	***āniya***	**'vessels' pl. of *ʾināʾ* (*ẓarf mina ẓ-ẓurūf*)**
Ge.	*newāy*	'vas, vasa; utensilia, supellex'
ESA		
Syr.	*mānā*	'a vessel, utensil, implement . . .'
Aram.	*mānā*	'a vessel, utensil'
Heb.	*ʾoniyyā*	'a ship'
Ph.	*ʾn*	'fleet'?
Ug.	*ʾany/t*	'ship'
Akk.	*ānu, unūtu*	'Gerät(e), Utensilien; Mobiliar'; *inītu* (<Can.) 'ein Seeschiff'

ʾHL Arab.	***ʾahl****	**'people, a family or household'**
Ge.		
ESA	*ʾhl*	'people; family, clan'
Syr.	*yahlā*	'a tribe of Arabs; troop, band, cohort'
Aram.	*ʾah*^{a}*lā*	'tent, sheet'
Heb.	*ʾōhel*	'tent'
Ph.		
Ug.	*ʾahl*	'tent'
Akk.	*aʾlu*	'Beduinen-(Stamm)'?; *ālu* 'Ortschaft, Stadt'

Arab.	***'aw***	**'or, either, whether, unless'**
Ge.	*'aw*	
ESA	*'w*	
Syr.	*'aw*	
Aram.	*'ō*	
Heb.	*'ō*	
Ph.	*'w*	
Ug.	*'u*	
Akk.	*ū*	

'WD	***'āda (w)****	**'to oppress by its gravity'**
Ge.		
ESA		
Syr.		
Aram.	*'ēydā*	'evil fate, reverses'
Heb.	*'ēyd*	'distress, calamity'
Ph.		
Ug.		
Akk.		

'WL Arab.	***āl***	**'people, race, family'**
Ge.		
ESA		
Syr.		
Aram.		

'WB Arab.	***'iyāb***	**'the act of returning'**
Ge.		
ESA		
Syr.		
Aram.	*'ōbā*	? 'cited ghost'
Heb.	*'ōb*	? 'ghost'
Ph.		
Ug.	*'ub*	'wieder'?
Akk.		

'WL	***'awwal***	**'first, former, prior, first beginning' *('ibtidā'u l-'amr)***
Ge.		
ESA		
Syr.		
Aram.	*'awal, 'ewīlā*	'beginning, early season'
Heb.	*'ūl*	'leading man, noble'; *mūl* 'in front'
Ph.		
Ug.	*'awl*	'erster'?
Akk.		

Arab.	***'ūlā'i***	**'these'; *'ūlā'ika* 'those'**
Ge.	*'ellū, 'ellā, 'ellōn*	m. & f. pl. 'these'
ESA	*'l, 'lt*	'these'
Syr.	*hāleyn*	'these'
Aram.	*'īllēyn, hālēyn*	'these, those'

Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾūlū***	**'possessed of, endued with'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾWH Arab.	***ʾawwāh****	**a compassionate person, one who shows pity by frequently sighing, and saying ah! or alas!**
Ge.	*ʾah*	interj. dolentis et gementis
ESA		
Syr.	*ʾahā, ʾah*	'hélas!'; 'wuh' interj. of sorrow, also of wonder or joy
Aram.		
Heb.	*ʾᵃhā*	interj. 'alas!'
Ph.		
Ug.		
Akk.		

Heb.	*ʾēlle*	m. & f. pl. 'these'
Ph.	*ʾl*	'these'; Pun. ʾlʾid.
Ug.		
Akk.	*ullū*	'jener; entfernt'

Arab.	***ān****	**'a time, moment'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾWH Arab.	***ʾawā (y)***	**'to betake oneself for rest or shelter'**
Ge.		
ESA	*ʾwy, ʾyw*	tp. 'to collect (waters); h. 'give refuge, shelter to'
Syr.	*ʾawānā*	'a lodging, inn, abode'
Aram.	*ʾawnā*	'night-lodging, station (for travellers)'
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾiy***	**'yea, verily'**
Ge.	*ʾōhō, ʾehō*	'immo, utique, esto'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ʾi*	'wahrlich'
Akk.	*i*	'wohlan'

ʾYD	***ʾayyada***	**'to strengthen'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾYK	***ʾayk***	**'a wood'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʾYM	***ʾayāmā****	**pl. of *ʾayyim* 'unmarried man or woman, whether single or married'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾayna***	**'where? whither?'**
Ge.	*ʾaytē*	'ubi?; quo?; unde?'
ESA	*ʾhnmw*	'whenever, whatever, wherever'
Syr.	*ʾaykā*	'where?'
Aram.	*ʾayyēh*	'where?'

Arab.	***ʾayyāna***	**'when?'**
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*ʾayin*	in compound *mēʾāyin* 'whence'; *ʾayyē* 'where?'
Ph.		
Ug.	*ʾiy*	'wo?'
Akk.	*ayyānu*	'wo? von wo?'

Arab.	***ʾayy***	**'whosoever, whichever, who?'**
Ge.	*ʾay*	'qui? qualis? (uter?)'
ESA	*ʾy*	Min. & Qat. indef. pron.
Syr.	*ʾaynā*	'who, which, what'; *ʾay(kan)* 'how?'
Aram.	*ʾēy*	'where?, what?, how?'
Heb.	*ʾay, ʾēy*	BA 'where, which'
Ph.		
Ug.	*ʾay*	'any'; 'which?; what?'
Akk.	*ayyu*	'welcher'

Arab.	***ʾiyyā***	**acc. particle**
Ge.	*kīyā-*	supports the suffixed pronoun.
ESA		
Syr.	*yāt*	sign of acc. (archaism)
Aram.	*yāt*	BA mark of the acc.
Heb.	*ʾēt*	mark of the acc.
Ph.	*ʾyt, ʾt*	sign of determined object
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʾayyuhā***	**interj. 'O thou!, O ye!'**
Ge.		
ESA		
Syr.	*ay*	'wehe!'
Aram.	*ʾēy*	Interj. Eh! Oh! Woe!
Heb.	*(h)ōy*	'wehe!'
Ph.		
Ug.		
Akk.	*ay, ayyi*	'wehe!'

Arab.	***bi-***	**‘in, by, at, with, to, into, upon, for, by reason of, from’**
Ge.	*ba-*	‘in, per, ad, apud, intra, post, cum, ope, a, ob, propter’
ESA	*b-*	‘in, at, with, by’
Syr.	*b-*	‘in, among, with, at, to, into, on, upon; by, according to, for, because, about’
Aram.	b^{e}-	‘in, with, through, etc.’
Heb.	b^{e}-	‘in, among, within, into, at, by, on, against, with, on account of, from’
Ph.	*b-*	‘in; from; among’
Ug.	*b-*	‘in, into, at, among, on, by, with, from’
Akk.		

B’S	***ba’s****	**‘severity, vengeance, valour, force’**
Arab.		**(*’aš-šidda wa-mā ḍāraʿahā*)**
Ge.	*be’esi*	‘vir fortis, juvenis, mas, masculus’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

B’R	***bi’r***	**‘well’**
Arab.		
Ge.	*barbīr*	‘puteus, cisterna, fovea’
ESA	*b’r*	‘well’
Syr.	*be’rā*	‘well, pit’
Aram.	b^{e}*’ērā, beyrā*	‘well, spring’
Heb.	b^{e}*’ēr*	‘well, pit’
Ph.	*b*$^{(’)}$*r, bhr*	NP ‘well’
Ug.		
Akk.	*būru*	‘Zisterne, Brunnen’

B’S	***bi’sa****	**‘to be bad, miserable’**
Arab.		
Ge.	*be’sa*	‘malum, pejorem esse/fieri’
ESA	*b’s*	‘to do harm, injure’
Syr.	*be’š*	‘to be evil, displease, harm’
Aram.	b^{e}*’ēš*	BA ‘to be evil, bad’
Heb.	*bā’aš*	‘to have a bad smell, stink’
Ph.		
Ug.	*b’š*	‘to be bad’
Akk.	*be’ēšu*	‘schlecht, stinkend sein’

BTR Arab.	***ʾabtar***	**‘childless’ (*ʾal-qaṭʿ*)**
Ge.	*batara*	‘to cut, hit, straighten out’
ESA	*btr*	‘childless woman’
Syr.		
Aram.	*bᵉtar*	‘piece; allotment; decree’
Heb.	*bātar*	‘to cut in two’
Ph.		
Ug.		
Akk.	*butturu*	‘verstümmeln’

BTL Arab.	***tabtīl****	**‘separation from the world in devotion’ (*ʾibānatu š-šayʾ min ġayrih*)**
Ge.	*bātūl*	‘virgin’ (< Arab.)
ESA		
Syr.	*bᵉtūltā*	‘virgin’; *bᵉtūlā* ‘unmarried man’
Aram.	*bᵉtūltā*	‘virgin’
Heb.	*bᵉtūlā*	‘virgin’
Ph.		
Ug.	*btlt*	‘Jungfrau’
Akk.	*batultu*	‘Jungfrau’

BĞS Arab.	***ʾinbağasa***	**‘to burst forth (water)’**
Ge.		
ESA		
Syr.		

BTK Arab.	***battaka****	**‘to cut, cut off’**
Ge.	*bataka*	‘rumpere; discindere’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BṮṮ Arab.	***baṯṯa***	**‘to disperse, disseminate’ (*tafrīqu š-šayʾ wa-ʾiẓhāruh*)**
Ge.		
ESA	*bṯṯ*	‘to communicate, make known’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*bṯ*	‘scattered’; ‘vernichten, zerschmettern’
Akk.		

BḤṮ Arab.	***baḥaṯa****	**‘to scratch the ground like a hen’ (*ʾiṯāratu š-šayʾ*)**
Ge.		
ESA		
Syr.	*bᵉḥaš*	‘to stir, shake, agitate’

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BḤR	***baḥr***	**‘the sea, a large body of water’**
Arab.		
Ge.	*bāḥr*	‘mare, lacus magnus’
ESA	*bḥr*	‘the sea’
Syr.	*baḥrā*	‘mer, lac’ (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*bērtu*	etwa ‘Wasserlauf’

BH̱‘	***bāẖi‘***	**‘fretting oneself to death’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*bᵉḥaš*	‘to stir; search, examine’
Heb.	*bāḥaš*	NH ‘to stir; search, examine, go to the bottom of a thing’
Ph.		
Ug.		
Akk.		

BH̱S	***baẖasa***	**‘to diminish, withold what is due’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BH̱L	***baẖila***	**‘to be covetous, avaricious’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*bāḥēl*	pu. ‘to get by greed’
Ph.		
Ug.		
Akk.		

BDʾ	***badaʾa***	**'to begin, create'**
Arab.		
Ge.		
ESA	*bdʾ*	'beginning, first occasion'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BDʿ	***ʾibtadaʿa***	**'to bring forward a novelty'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BDN	***badan***	**'a body'**
Arab.		
Ge.	*badn*	'corpus mortuum'
ESA		

BDR	***bidāran***	**'hastily'**
Arab.		
Ge.	*badara*	'velocem esse; praecurrere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BDL	***baddala***	**'to substitute, change one thing for another' (*qiyāmu š-šayʾ maqāma š-šayʾi ḏ-ḏāhib*)**
Arab.		
Ge.	*badala*	'to exchange' (< Arab.)
ESA	*bdlt*	'expiatory offering'
Syr.	*bᵉdal*	'to speak foolishly, invent folly'; *badlāyā* 'expletivus', 'compensating'
Aram.	*bᵉdal*	'to separate, divide, distinguish'
Heb.	*bādal*	'to be divided, separate'
Ph.		
Ug.	*bdl*	'merchant'; 'sustituto, personal de reserva'
Akk.		

BDW	***badw***	**'a desert'; *badā* 'to be manifest, appear' (*ẓuhūru š-šayʾ*)**
Arab.		
Ge.	*badw*	'locus vastus, desolatus, desertus'
ESA	*bdt*	'open country'

Syr.		
Aram.		
Heb.	*b*^{e}*dan*	'form, figure'
Ph.		
Ug.		
Akk.		

BḎR	***baḏḏara***	**'to dissipate; squander'**
Arab.		
Ge.	*bezr*	'seed, grain' (< Arab.)
ESA		
Syr.	*b*^{e}*dar*	pa. 'to scatter abroad, disperse, dissipate. . . .'
Aram.	*b*^{e}*dar*	BA 'to scatter'; also *b*^{e}*zar*
Heb.	*bāzar*	'to scatter'; *pāzar* 'to scatter'
Ph.		
Ug.		
Akk.		

BRĞ	***tabarrağa***	**'to deck oneself'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*badwāyā*	'nomad'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BR'	***barī'***	**'sound, free, innocent'**
Arab.		
Ge.		
ESA	*bry*	'healthy'; 'health, strength'; *br'* 'free of responsibility'; 'quittance of debt'?
Syr.	*b*^{e}*re'*	'liber'
Aram.	*b*^{e}*rī*	'healthy, strong, stout, fat'
Heb.	*bārī'*	'fat'
Ph.	*bry'h*	'tranquillity, security'
Ug.		
Akk.		

BRḤ	***bariḥa***	**'to leave off, quit; cease'**
Arab.		
Ge.	*barreḥa*	'to enter the wilderness, take to the woods, flee, escape, run'
ESA	*brḥ*	'free, unchecked (flow of water)'
Syr.		
Aram.	*b*^{e}*raḥ*	'to break through; flee'
Heb.	*bāraḥ*	'to go through, flee'

Ph.		
Ug.		
Akk.		

BRD	***barad***	**'hail'; *bard* 'cold, cool, coolness'**
Arab.		
Ge.	*barad*	'hailstone'; *barādi, berud* 'cold, cool'
ESA	*brd*	'cold, or hail'
Syr.	*bardā*	'hail'
Aram.	*bardā*	'hail'
Heb.	*bārād*	'hail'
Ph.		
Ug.	*brd*	'to be cold'
Akk.		

BRR	***barra***	**'to be pious, act justly towards' (*'aṣ-ṣidq*)**
Arab.		
Ge.	*barra*	'to purify, make white'; *berūr* 'argentum'
ESA	*brr*	h. inf. 'to acquit o.s. of, to faithfully perform (a duty)'
Syr.	*b^{e}rīrā*	'in a natural state, simple, innocent'
Aram.	*b^{e}rīr*	'clear, pure, certain'
Heb.	*bārar*	'to purify, select'
Ph.		
Ug.	*brr*	'to be free, pure, clean'
Akk.	*barru*	'rein (Edelmetall)'?; *barāru* 'flimmern'

Ph.	*brḥ*	'to depart; waste'
Ug.	*brḥ*	'to flee'
Akk.		

BRR	***barr***	**'dry land' (*h̲ilāf baḥr*)**
Arab.		
Ge.		
ESA	*brr*	'open country, plain'
Syr.	*b^{e}rā*	'open country'
Aram.	*bārā*	BA 'openfield'
Heb.	*bār*	'field'
Ph.		
Ug.		
Akk.	*barru*	'unbebautes Land'

BRZ	***baraza***	**'to go forth; be manifest'**
Arab.		
Ge.	*tabāraza*	'alvum exoneratum ire' (< Arab.)
ESA		
Syr.		
Aram.	*b^{e}raz*	'to bore, perforate, transfix'
Heb.		
Ph.		
Ug.		
Akk.		

BRṢ	***ʾabraṣ***	**'leprous'**
Arab.		
Ge.	*baraṣ*	'leprosy' (< Arab.)
ESA		
Syr.	*bᵉrsūtā*	? 'scabies'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BRQ	***barq***	**'lightning, thunderbolt'**
Arab.		
Ge.	*mabraq*	'lightning, thunderbolt, bright light'
ESA	*brq*	'lightning storm > stormy season'
Syr.	*barqā*	'lightning'
Aram.	*barqā*	'lightning'
Heb.	*bārāq*	'lightning'
Ph.		
Ug.	*brq*	'lightning'
Akk.	*berqu*	'Blitz'

BRM	***ʾabrama***	**'to fix, settle (a plan)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*bᵉrōmīm*	'variegated cloth'
Ph.		
Ug.		
Akk.	*barāmu*	'siegeln, versiegeln'; *barmu* 'mehrfarbig, bunt', *birmu* 'bunter Stoff'

BZĠ	***bāziġ****	**'rising' (the sun)**
Arab.		
Ge.		
ESA		
Syr.	*bᵉzaʿ*	'to cleave, break, pierce, bore. . . .'
Aram.	*bᵉzaʿ*	'to split, perforate, rend'
Heb.		
Ph.		
Ug.		
Akk.		

BSR	***basara****	**'to be of an austere countenance'**
Arab.		
Ge.		
ESA		
Syr.	*bᵉsar*	'to despise, scorn, blame, reprove'

BSS	***bassa****	**'to crumble to dust'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*b^{e}sar*	'to contemn'
Heb.	*bāsar*	PbH 'to contemn'
Ph.		
Ug.		
Akk.		

Aram.	*b^{e}sas*	? 'to tread, stamp, pile up'
Heb.	*bāsas*	? NH 'to tread, stamp'
Ph.		
Ug.		
Akk.		

BSṬ	***basaṭa****	**'to extend, expand, enlarge, stretch'**
Arab.		
Ge.	*basāṭ*	'carpet, rug' (< Arab.)
ESA		
Syr.	*p^{e}šaṭ*	'to stretch out, extend, reach out'
Aram.	*p^{e}šaṭ*	'to stretch, stretch forth; straighten'
Heb.	*pāšaṭ*	'ausbreiten'
Ph.		
Ug.		
Akk.	*pašāṭu*	'tilgen, auslöschen'

BSQ	***bāsiq***	**'tall' (palm-tree)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BSL	***ʾabsala***	**'to deliver over to perdition'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BSM	***tabassama***	**'to smile'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BŠR	***bašar****	**'man, men, human beings'**
Arab.		
Ge.	*bāsōr*	'caro' (< Heb.)
ESA	*bšr*	'flesh'; 'human beings'?
Syr.	*besrā*	'flesh, hence the body'
Aram.	*bᵉśar*	BA 'flesh'
Heb.	*bāśār*	'flesh'
Ph.	*bšr*	type of sacrifice; Pun. 'child'
Ug.	*bšr*	'flesh'
Akk.		

BṢL	***baṣal***	**'onion'**
Arab.		
Ge.	*baṣal*	(< Arab.)
ESA	*bṣl*	
Syr.	*beṣlā*	
Aram.	*buṣlā*	
Heb.	*bāṣāl*	
Ph.	*bṣl*	
Ug.		
Akk.		

BṬ'	***baṭṭa'a***	**'to retard'**
Arab.		
Ge.		
ESA		

BṢR	***baṣura***	**'to see, look at; understand'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*mᵉbaṣṣēr*	? NH 'testeur pour l'or'; *beṣer* 'or'
Ph.		
Ug.	*bṣr*	'spähen, lauern'; 'looked, regarded'
Akk.		

BḌʿ	***biḍʿ***	**'a part, a small number'**
Arab.		
Ge.	*baḍʿa*	'to make a vow, consecrate'
ESA	*bḍʿ*	'to slay (and strip) an enemy in battle'; 'to impose tribute on'
Syr.		
Aram.	*bᵉṣaʿ*	'to cut, break'
Heb.	*bāṣaʿ*	'to cut off, break off, gain by violence'
Ph.		
Ug.	*bṣʿ*	'zerreissen'
Akk.		

BṬR	***baṭira***	**'to be insolent'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BṬŠ	***baṭaša****	**'to lay hold, seize by force' (*'aḫ͟du š-šay' bi-qahr wa-ġalaba wa-quwwa*)**
Arab.		
Ge.	*baṭasa*	'to break, detach, cut off'
ESA		
Syr.	*bawṭᵉštā*	'calcitratio'
Aram.	*bᵉṭaš*	'to tread; kick, knock down, crush'
Heb.	*bāṭaš*	NH 'fouler aux pieds' (< Aram.)
Ph.		
Ug.		
Akk.		

BṬN	***baṭn***	**'belly; interior part'**
Arab.		
Ge.		
ESA		
Syr.	*baṭnā*	'belly'
Aram.	*biṭnā*	'belly'
Heb.	*beṭen*	'belly; body; womb'
Ph.	*bṭn*	'belly'
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BṬL	***baṭala****	**'to be in vain, perish'**
Arab.		
Ge.	*baṭala*	'vanum, irritum, frustra esse'
ESA	*bṭlt*	'uselessness'
Syr.	*bᵉṭel*	'to cease work, be idle; be void, cease'
Aram.	*bᵉṭēl*	BA pe. 'to cease'
Heb.	*bāṭal*	'to cease'
Ph.		
Ug.		
Akk.	*baṭālu*	'aufhören'

BʿṮ	***baʿaṯa***	**'to send; make manifest; raise up'**
Arab.		
Ge.		
ESA		
Syr.	*'abʿet*	'faire lever qn.'; 'excitavit'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*bēšu*	'sich entfernen'; D. 'entfernen'

BʿṮR	***baʿṯara***	**‘to scatter abroad; turn upside down’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BʿḌ	***baʿḍ****	**‘a portion of anything; some’ (*taǧziʾatu š-šayʾ*)**
Arab.		
Ge.		
ESA	*bḍʿ*	‘to slay (and strip) an enemy in battle’
Syr.		
Aram.	*bᵉṣaʿ*	‘to cut, break’
Heb.	*bāṣaʿ*	‘to cut off, break off, gain by violence’
Ph.		
Ug.	*bṣʿ*	‘zerreissen’
Akk.		

BʿL	***baʿl****	**‘a husband’ (*ʾaṣ-ṣāḥib*)**
Arab.		
Ge.	*baʿāl*	‘possessor, dominus’
ESA	*bʿl*	‘husband, owner, lord, citizen’

BʿD	***baʿuda***	**‘to be far off, go a long way off’**
Arab.		
Ge.	*tabāʿada*	‘se amovere, migrare’
ESA	*bʿd*	‘to remove, repel’; ‘after’
Syr.	*ʾabʿed*	‘to drive or send far away; depart afar’
Aram.	*ʾabʿid*	Talm. ‘Be off!’
Heb.	*baʿad*	‘away from, behind, about, on behalf of’
Ph.		
Ug.	*bʿd*	‘behind’
Akk.		

BʿḌ	***baʿūḍa***	**‘a gnat’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BĠT	***baġtatan***	**‘suddenly’ (*ʾan yufāǧaʾa š-šayʾ*)**
Arab.		
Ge.		
ESA		

Syr.	*baʿlā*	'lord, owner, head of a family, husband'
Aram.	*b*^{e}*ʿel*	BA 'owner, lord'; Targ. 'husband'
Heb.	*b*^{e}*ʿēl*	'owner, lord'; PbH 'husband'
Ph.	*bʿl*	'lord, chief; owner; husband; citizen'
Ug.	*bʿl*	'Herr, Eigner'
Akk.	*bēlu*	'Herr; Besitzer (von)'

BĠḌ	***baġḍāʾ***	**'violent hatred'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BĠY	***II. baġā (y)***	**'to transgress'** (***ǧins mina l-fasād***)
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*b*^{e}*ʿet*	'to be formidable, assault suddenly, terrify'
Aram.	*b*^{e}*ʿēt*	'to startle, be excited'
Heb.	*bāʿat*	'to fall upon, startle, terrify'
Ph.		
Ug.		
Akk.	*baʾatu*	'to be taken unawares'

BĠY	***I. baġā (y)***	**'to seek, desire'** (***ṭalabu š-šayʾ***)
Arab.		
Ge.		
ESA	*bʿw*	'to attack, lay an ambush'?
Syr.	*b*^{e}*ʿā*	'to seek, desire, endeavour'
Aram.	*bʿy*	Sf. 'to seek'; BA (Dn.) *b*^{e}*ʿā* 'to ask, seek'
Heb.	*bāʿā*	'to inquire'
Ph.		
Ug.	*bġy*	'verlangen, wünschen'
Akk.	*baʾʾū*	'suchen'

BQR	***baqar***	**'oxen'**
Ge.		
ESA	*bqr*	'cattle'
Syr.	*baqrā*	'herd, drove, esp. of kine; ox'
Aram.	*baqrā*	'herd'
Heb.	*bāqār*	'cattle, herd, ox'

Ph.		
Ug.		
Akk.		

BQʿ	***buqʿa***	**'a piece of land'**
Arab.		
Ge.	*baqwʿā*	'to scratch, tear, scrape, rake'
ESA		
Syr.	*pᵉqaʿtā*	'a plain, broad valley, level tract'
Aram.	*biqʿā*	BA 'a valley, plain'; *bᵉqaʿ* 'to split'
Heb.	*biqʿā*	'a valley, plain'; *bāqaʿ* 'to split'
Ph.		
Ug.	*bqʿ*	'valley'; 'to split'
Akk.		

BQY	***baqiya***	**'to remain'**
Arab.		
Ge.		
ESA	*bqy*	'to continue supplying'?; 'to leave unirrigated'?
Syr.	*bāqūyā*	'lasting, permanent'
Aram.		
Heb.		
Ph.	*bqy*	'to remain'
Ug.		
Akk.		

Ph.	*bqr*	'cattle'
Ug.	*bqr*	'rebaño de vacuno, cabaña'
Akk.	*buqāru*	'Rind' (< Can.?)

BQL	***baql***	**'herbs, pot-herbs'**
Arab.		
Ge.	*baqʷl*	'planta, herba, olus'
ESA	*bql*	'vegetables, plants'
Syr.	*būqqālā*	'pousse, bourgeon'
Aram.	*bᵉqīlē*	'légume sec'
Heb.		
Ph.		
Ug.	*bql*	'groats'
Akk.	*baqlu*	'Spross'; *buqlu* 'Malz'

BKR	***bikr****	**'a virgin; a young heifer'**
Arab.		(***ʾawwalu š-šayʾ wa-badʾuh***)
Ge.	*bakʷr*	'primogenitus'
ESA	*bkr*	'first-born; young female camel'
Syr.	*ʾetbᵉkar*	'to be first born'
Aram.	*bukrā*	'first-born'
Heb.	*bᵉkōr*	'first-born'; *bikrā* 'young camel'
Ph.		
Ug.	*bkr*	'first-born'
Akk.	*bukru*	'Erstgeborener'; *bakru* 'Kameljunges'

BKM	***ʾabkam***	**‘dumb’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***bal***	**‘but; not so but; or rather; still more’**
Ge.	*ʾenbala*	‘but, but also, rather, besides, so that not’
ESA		
Syr.		
Aram.		
Heb.	*bal*	‘not’; *ʾabal* ‘however, still’
Ph.	*bl*	‘not’
Ug.	*bl*	‘nicht’
Akk.		

BLʿ	***baliʿa***	**‘to swallow up’**
Arab.		
Ge.	*balʿa*	‘edere; consumere, devorare’
ESA		

BKY	***bakā (y)***	**‘to weep’**
Arab.		
Ge.	*bakaya*	‘flere, plorare, deplorare, lamentari’
ESA		
Syr.	*b*^{e}*kā*	‘to weep’
Aram.	*b*^{e}*kā*	‘to weep, lament’
Heb.	*bākā*	‘to weep, bewail’
Ph.	*bk (?)*	Pun. (dubious)
Ug.	*bky*	‘to weep for’
Akk.	*bakū*	‘weinen’

BLS	***ʾablas***	**‘to be overcome w. grief; desperate’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BLĠ	***balaġa****	**‘to arrive at, reach; obtain’**
Arab.		
Ge.	*balaqa*	‘to grow up, become sexually mature’ (< Arab.)
ESA		

Syr.	*b*^{e}*laʿ*	'to swallow up, devour'
Aram.	*b*^{e}*laʿ*	'to swallow, consume'
Heb.	*bālaʿ*	'to swallow down, engulf'
Ph.		
Ug.	*blʿ*	'tragar, sorber'
Akk.		

BLW Arab.	***I. balā (w)***	**'to become worn with age, be worn out' (*ʾiḫlāqu š-šayʾ*)**
Ge.	*balya*	'usu et vetustate atteri; inveterascere'
ESA	*blw*	'to construct (a tomb)'; *blwt* 'funerary monument'
Syr.	*b*^{e}*lā*	'to grow old, wear out, esp. of clothes'
Aram.	*b*^{e}*lēy*	BA 'to wear away, out'
Heb.	*bālā*	'to become old and worn out'
Ph.		
Ug.	*bly*	'[to be] worn out'
Akk.	*belū, balū*	'verlöschen, vergehen'

Arab.	***balā(y)***	**'yea, surely, verily, nay but verily, on the contrary'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʾ*^{a}*bal*	OH 'verily, of a truth'
Ph.		

Syr.		
Aram.		
Heb.	*bālaʿ*	NH D. 'être communiqué, divulgé'
Ph.		
Ug.		
Akk.		

BLW Arab.	***II. balā(w)***	**'to try, prove' (*nawʿ mina l-iḫtibār*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BNN	***banān***	**'the tips of the fingers'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.	*bl*	'doch'
Akk.		

BNW	**'*ibn****	**'a son'**
Arab.		
Ge.	*'ebn*	(< Arab.)
ESA	*bnw*	
Syr.	*barā pl. b^{e}nīn*	
Aram.	*barā pl. b^{e}nīn*	
Heb.	*bēn*	
Ph.	*bn*	
Ug.	*bn*	
Akk.	*binu*	

BHT	***bahata***	**'to confound'**
Arab		
Ge.		
ESA		
Syr.	*b^{e}het*	'to be ashamed, confused'; Af. 'to put to shame, dishonour, confound'
Aram.	*b^{e}het*	'to be confounded, abashed, ashamed'
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

BNY	***banā (y)***	**'to build, construct'**
Arab.		
Ge.		
ESA	*bny*	
Syr.	*b^{e}nā*	
Aram.	*b^{e}nā*	
Heb.	*bānā*	
Ph.	*bny*	
Ug.	*bnw/y*	
Akk.	*banū*	

BHĞ	***bahğa***	**'beauty; delight'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BHL Arab.	***'ibtahala***	**'to invoke (the wrath of God)'**
Ge.	*behla*	'dicere; loqui; appellare; jubere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*bālu*	'anflehen'

BW' Arab.	***bā'a (w)****	**'to bring down; take upon oneself'; *bawwa'a* 'to prepare a dwelling for, locate any one'** (***'ar-ruğū' 'ilā š-šay'***)
Ge.	*bō'a*	'intrare, ingredi, intoire, inire'
ESA	*bw'*	'to enter' (also *bh'*)
Syr.		
Aram.		
Heb.	*bā'*	'to come in, come; go in, go'
Ph.	*b'*	'to enter; bring; fall'
Ug.	*ba'*	'to enter'
Akk.	*bā'u*	'entlanggehen'; *bā'u* (Can. lw.) 'kommen'

BWR Arab.	***bāra (w)***	**'to perish, to be in vain'** (***halāku š-šay'***)
Ge.		
ESA	*brt*	'a grave'
Syr.	*būr*	'to lie uncultivated, waste, neglected'
Aram.	*būr*	id. NH
Heb.	*būr*	NH 'to be empty, waste, uncultivated'
Ph.		
Ug.		
Akk.		

BWL Arab.	***bāl***	**'heart; mind; thought; intention'**
Ge.		
ESA		
Syr.	*bālā*	'the mind; 'the heart'
Aram.	*bāl*	BA 'mind'
Heb.		
Ph.		
Ug.		
Akk.		

BYT Arab.	***bayt***	**'house'**
Ge.	*bēt*	'domus, domicilium'
ESA	*byt*	'fortress; temple; house, family'

BYD Arab.	***bāda (y)****	**'to perish'**
Ge.		
ESA		

Syr.	*baytā*	'house; room; temple or church; family'
Aram.	*baytā*	BA 'house'
Heb.	*bayit*	'house'
Ph.	*bt*	'house, temple, room'
Ug.	*bt*	'house, temple, palace'
Akk.	*bītu*	'Haus'

BYḌ	***bayḍ***	**'eggs'**
Arab.		
Ge.		
ESA		
Syr.	*bīʿtā*	
Aram.	*bēyʿᵃtā*	
Heb.	*bēyṣā*	
Ph.		
Ug.		
Akk.		

BYN	***bayna***	**'between'; *bayyana* 'to show, make**
Arab.		**manifest; declare'**
Ge.	*babaynāt*	'between'; *ʾabayyana* 'perscipuum, manifestum reddere, demonstrare'
ESA	*byn*	'between; to remove (punishment); to intervene, separate (boundary); openly, publicly?; the wise (epithet)'
Syr.	*baynay, baynāt*	'between, among, within, in the midst'; *bayen* 'to discern, make discern'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

BYʿ	***bāyaʿa***	**'to make a contract'**
Arab.		
Ge.		
ESA		
Syr.	*bayaʿ*	'to give an oath of allegiance' (< Arab.)
Aram.		
Heb.		
Ph.	*bʿt*	Pun. 'a tariff'
Ug.		
Akk.		

Aram.	*byn*	Sf. 'between'; *bēynēy* 'between'; (BA) *bīnāh* 'understanding'
Heb.	*bēyn*	'between'; *bīn* 'to perceive'
Ph.	*bn*	'either'; *bnt* 'intelligence'
Ug.	*bn*	'zwischen, unter'; *bn* 'verstehen, vernehmen'
Akk.	*bīri-*	'zwischen'

Arab.	***ta-***	**'By . . .' preposition prefixed as a form of oath to the word *'allāh***
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

TBʿ	***tabiʿa****	**'to follow' (*'at-tuluww wa-l-qafw*)**
Arab.		
Ge.		
ESA	*tbʿ*	nif. Aux. 'to do incessantly or insistently'; prep. *mtbʿ* 'successive'?
Syr.	*tᵉbaʿ*	'to seek, demand, desire, beg, require'
Aram.	*tᵉbaʿ*	'to ask, demand; inquire, search'
Heb.	*tābaʿ*	NH 'to search; ask, claim, summon'
Ph.		
Ug.		
Akk.		

TRB	***turāb***	**'earth, dust' (*'at-turāb wa-mā yuštaqq minhu*)**
Arab.		
Ge.	*turāb*	'remains of burnt incense' (< Arab.)
ESA		
Syr.		

TBB	***tabba****	**'to perish'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*tᵉbab*	'to saw, cut'
Heb.		
Ph.		
Ug.		
Akk.		

TḤT	***taḥta***	**'beneath'**
Arab.		
Ge.	*tāḥt*	
ESA	*tḥt*	
Syr.	*tᵉḥūt, taḥt*	
Aram.	*tḥt (Sf.), tᵉḥōt*	
Heb.	*taḥat*	
Ph.	*tḥt*	
Ug.	*tḥt*	
Akk.		

TRB	***'atrāb***	**'of same age' (*tasāwī š-šay'ayn*)**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*tarbuʾ(t)u, tur(u)bu*	‘Staub(wirbel)’

TRF	***ʾatrafa***	**‘to bestow the good things of life’**
Arab.		
Ge.	*tarfa*	‘reliquum esse vel fieri, superesse, residuum esse, restare; abundare’; *ʾatrafa* ‘abunde habere’
ESA	*trf*	‘to remain’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

TSʿ	***tisʿ***	**‘nine’**
Arab.		
Ge.	*tasʿū*	
ESA	*tsʿ*	
Syr.	*t^{e}šaʿ*	
Aram.	*t^{e}šaʿ*	
Heb.	*tēšaʿ*	
Ph.	*tšʿ*	

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

TRK	***taraka****	**‘to leave, leave alone, abandon’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*tarek*	pa. ‘to drive out, divorce, banish’
Heb.		
Ph.		
Ug.		
Akk.		

TʿS	***taʿs***	**‘destruction’** (***ʾal-kabb***)
Arab.		
Ge.		
ESA		
Syr.	*t^{eʿ}aš*	‘to toil, labour, be weary, distressed’
Aram.		
Heb.		
Ph.		

Ug.	*tšʿ*	
Akk.	*tiše*	

TFṮ	***tafaṯ***	**'filth; observance of rites'**
Arab.		
Ge.		
ESA	*tfṯ*	pl. 'kind of offering, lustration'?; ?'by-products of agriculture (e.g. straw, etc.)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

TLL	***talla***	**'to lay prostrate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*talālu*	etwa 'hinstrecken'

Ug.		
Akk.		

TQN	***ʾatqana***	**'to establish firmly'**
Arab.		
Ge.		
ESA		
Syr.	*tᵉqen*	'to be stable, steady, erect'
Aram.	*tᵉqen*	'to be firm, stand'; af. 'to establish'
Heb.	*tāqan*	'to become straight'
Ph.		
Ug.		
Akk.	*taqānu*	'geordnet, gesichert sein, werden'

TLW	***talā (w)***	**'to follow; rehearse; read; declare'**
Arab.		
Ge.	*talawa*	'sequi, sectari; persequi; adhaerere'
ESA	*tlw*	'to pursue, persecute; continue to do (s.t.)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

TMM	***tamma***	**'to be entire, complete, perfect'**
Arab.		
Ge.	*tamām*	'complete' (< Arab.)
ESA	*tymm*	'perpetuity'
Syr.	*tamīmā*	'innocent, perfect, harmless. . . .'
Aram.	*t*^{e}*mīmā*	'perfect, upright'
Heb.	*tam*	'to be complete; finished'
Ph.	*tm*	Pun. 'totalité, perfection, intégrité'; 'to decide; cause to cease'
Ug.	*tm*	'perfect, complete'
Akk.		

TWR	***tāra***	**'a time'**
Arab.		
Ge.		
ESA	*twrt*	pl. 'outlets'?
Syr.		
Aram.	*tōrā*	'row, line, order; twisted band, border'
Heb.	*tōr*	'a plait, turn'
Ph.		
Ug.	*tr*	the device that turns a chariot
Akk.	*tāru*	'sich umwenden, umkehren, zurückkehren; (wieder) werden zu'

TYH	***tāha (y)***	**'to wander about distractedly'**
Arab.		(***ğins mina l-ḥayra***)
Ge.	*tayyāhī*	'attonitus (errans)'
ESA		
Syr.	*t*^{e}*wah*	'to be astounded'
Aram.	*t*^{e}*wah*	BA 'to be startled, alarmed'
Heb.	*tōhū*	'formlessness, confusion, emptiness'
Ph.		
Ug.		
Akk.		

ṮBT	***ṯabata***	**‘to be firm, steadfast, constant’**
Arab.		
Ge.		
ESA	*ʾṯbt*	‘permanence’; adj. ‘enduring’?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮBṬ	***ṯabbaṭa***	**‘to make slothful’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮĞĞ	***ṯaǧǧāǧ***	**‘pouring forth abundantly’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

ṮBR	***ṯubūr***	**‘destruction’**
Arab.		
Ge.	*sabara*	‘frangere’
ESA	*ṯbr*	‘to break s.th.; crush an enemy’
Syr.	*tᵉbar*	‘to split’
Aram.	*šbr*	OA ‘casser, briser’; *tᵉbar* ‘to break’
Heb.	*šābar*	‘to break, break in pieces’
Ph.	*šbr*	‘casser, briser’
Ug.	*ṯbr*	‘to break’
Akk.	*šebēru*	‘(zer)brechen’

ṮBW	***ṯubāt***	**‘companies or bodies of men’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮH̱N	***ʾaṯẖana***	**‘to make a great slaughter’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

Ṯ̲RB	***taṯrīb***	**'blame'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮʿB	***ṯuʿbān***	**'a serpent'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ṮRY	***ṯarā****	**'the Earth' (lit. 'beneath the soil'; *'al-kaṯra wa-ḫilāfu l-yubs*)**
Arab.		
Ge.		
ESA		
Syr.	*tʿrā*	'to be damp, soaked; to grow in the water'
Aram.	*tʿrā*	'to dissolve, soak'
Heb.	*šārā*	NH 'to dissolve, soak steep'
Ph.		
Ug.		
Akk.	*šarū*	'reich sein, werden'

ṮQB	***ṯāqib****	**'shining'**
Arab.		
Ge.	*saqaba*	'to ignite, light, set on fire, fire (a gun)'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮQF	***ṯaqifa***	**'to find; catch; take'**
Arab.		
Ge.		
ESA		
Syr.	*tᵉqep*	'to wax strong, prevail'
Aram.	*tᵉqēyp*	BA 'to grow strong'
Heb.	*tāqap*	'to overpower' (< Aram.)
Ph.		
Ug.		
Akk.		

ṮQL	***ṯaqula***	**'to be heavy; grievous'**
Arab.		
Ge.	*saqala*	'ponderare; suspendere, crucifigere'
ESA		
Syr.	*tᵉqal*	'to weigh'
Aram.	*tᵉqal*	BA 'to weigh'
Heb.	*šāqal*	'to weigh'
Ph.	*šql*	'weigher; to examine'
Ug.	*ṯql*	*shekel* (Gewichts und Geldeinheit)
Akk.	*šaqālu*	'aufhängen; (ab)wiegen; darwägen, (be)zahlen'

ṮLṮ	***ṯalāṯ***	**'three'**
Arab.		
Ge.	*šalās*	
ESA	*ṯlṯ*	
Syr.	*tᵉlāt*	
Aram.	*tᵉlāt*	
Heb.	*šālōš*	
Ph.	*šlš*	
Ug.	*ṯlṯ*	
Akk.	*šalāš*	

ṮLL	***ṯulla****	**'a crowd, a number of people'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮMM	***ṯamma***	**'there, in that direction'**
Arab.		
Ge.		
ESA	*ṯmt*	'there, that place'
Syr.	*tammān*	'there, yonder'

Arab.	***ṯumma***	**'then (after an interval)'**
Ge.		
ESA		
Syr.		

Aram.	*šm*	Sf. 'there'; *tammā* BA 'there'
Heb.	*šām*	'there, thither'
Ph.	*šm*	'there'
Ug.	*ṯm*	'there'
Akk.		

ṮMR	***ṯamar***	**'fruit; wealth, possessions'**
Arab.		
Ge.	*samra*	'uberem, fertilem, fecundum esse/fieri; frugibus abundare'
ESA	*ṯmr*	'crops'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮMN	***ṯaman****	**'a price' (*ʿiwaḍ mā yubāʿ*)**
Arab.		
Ge.		
ESA	*mṯmn*	'value'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮMN	***ṯamān(in)***	**'eight'**
Arab.		
Ge.	*semn*	
ESA	*ṯmn*	
Syr.	*t^{e}mānē*	
Aram.	*t^{e}mānē*	
Heb.	*š^{e}mōne*	
Ph.	*šmn*	
Ug.	*ṯmn*	
Akk.	*samāne*	

ṮNY	***ʾiṯnān***	**'two'**
Arab.		
Ge.	*sanūy*	'duo (dies); feria secunda (septimanae)'
ESA	*ṯny*	
Syr.	*treyn*	(*tenyānā* 'second')
Aram.	*trēy*	(*tinyān* 'second')
Heb.	*š^{e}nāyim*	
Ph.	*šny*	
Ug.	*ṯny*	
Akk.	*šina*	

ṮWB	**'aṯāba**	**'to repay, give as a recompense' ('al-'awd wa-r-ruğū')**
Arab.		
Ge.		
ESA	*ṯwb*	'to reward, recompense; to repair; to complete, execute (construction)'; *mṯbt* 'decree, ordinance; reply, answer'
Syr.	*tāb*	'to return'; af. 'to bring word, answer'
Aram.	*šwb*	Sf. 'to return'; *tūb* 'to return'; hif., haf., af. 'to return, hand back'
Heb.	*šūb*	'to turn back, return'; hif. 'to give back, restore, give in payment'
Ph.		
Ug.	*ṯb*	'to return; declare; reply'
Akk.		

ṮWR	**'aṯāra***	**'to plough; excite; raise (dust etc.)'**
Arab.		
Ge.		
ESA		
Syr.	*'atīr*	af. 'to plough'; *tār* 'to stir'
Aram.	*tawwārā*	'plougher with oxen'
Heb.		
Ph.		
Ug.		
Akk.		

ṮWB	**ṯiyāb**	**'raiments'**
Arab.		
Ge.		
ESA		
Syr.	*tawbā*	'a robe'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šub/ptu*	'ein Gewand'

ṮWY	**ṯāwin***	**'a dweller'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṮYB	***ṯayyibāt***	**'women who left their husband'**
Arab.		
Ge.		
ESA		
Syr.	*tayyābā*	'a backslider, apostate; a penitent'; *ṣāyūbē w-tayyābē* 'those who frequented (the place) and returned to it, visitors'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ğ'R Arab.	***ğa'ara****	**'to supplicate God with groaning'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞBL Arab.	***ğabal***	**'a mountain (*tağammu'u š-šay' fī rtifā'*)**
Ge.		
ESA	*gblt*	'(hill) country; territory, district; cultivated land (surrounding village or dwelling)'
Syr.		
Aram.	*gbwl*	'territory, border, district'
Heb.	*gᵉbūl*	'border, boundary, territory'
Ph.	*gbl*	'boundary; territory within boundary'
Ug.	*gbl*	'Berg, Fels'
Akk.	*gablu*	'Hügel'

ĞBR Arab.	***ğabbār***	**'strong, powerful'**
Ge.	*gabra*	'actuosum esse'
ESA		
Syr.	*gabrānā*	'valiant, heroic'
Aram.	*gbr*	Sf. 'to surpass'; *gbrt* OA 'strength'; *gibbār* BA 'mighty one'
Heb.	*gibbōr*	'strong, mighty; valiant man'
Ph.	*gbr*	'man'; *gbrt* 'mighty deed'
Ug.		
Akk.	*gapāru*	'überlegen sein'

ĞBL Arab.	***ğibill, ğibilla***	**'a crowd, multitude' (*tağammu'u š-šay'*)**
Ge.		
ESA	*gbl*	'tribus'?
Syr.	*gᵉbal*	'to form, mould; mix, make up (medicine)'; *gᵉbīltā* 'that which is formed or moulded, formation, creation; a mass (of dough or clay)'
Aram.	*gᵉbal*	'to knead'
Heb.	*gābal*	'to knead'
Ph.		
Ug.		
Akk.		

ĞBH	***ğibāh****	**'a forehead'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*gūbhā*	'height, elevation'
Heb.	*gōbah*	'height'
Ph.		
Ug.		
Akk.		

ĞBY	***ğabā (ā/y)***	**'to collect tribute'**
Arab.		
Ge.	*'agbe'a*	'restituere; reddere'; *'astagābe'a* 'ad se recipere; cogere, colligere; congregare'
ESA	*gb'*	'to impose tithes'
Syr.	*gᵉbā*	'to exact tribute'
Aram.	*gᵉbā*	'to collect tax'
Heb.	*gābā*	NH 'to collect (a bill, taxes)'
Ph.		
Ug.		
Akk.		

Ğ<u>TT</u>	***'iğta<u>tt</u>a****	**'to tear up, root up'**
Arab.		
Ge.	*gasasa*	'to scrape away, shave off, pluck out (hair)'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*?mg<u>t</u>*	'ein Lamm, zum Schlachten geeignet'; 'fatling'
Akk.	*gašāšu*	'abschneiden'

Ğ<u>T</u>M	***ğā<u>t</u>im***	**'one lying on his breast'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ǦṮW	***ǧāṯin***	**'kneeling'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ǦḤM	***ǧaḥīm****	**'Hell, hell-fire, fiercely burning fire'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*gaḥ^{a}mūn*	'burn them'
Heb.		
Ph.		
Ug.		
Akk.		

ǦDD	***ǧudad****	**'track, way on a hill side'; *ǧadīd* 'new' (*ʾal-qaṭʿ*)**
Arab.		
Ge.	*gadgad*	'murus, macerial ambiens, septum'
ESA	*sgdd*	(Qat.) 'repartir, accorder'

ǦḤD	***ǧaḥada****	**'to deny, refuse, reject'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ǦDṮ	***ǧadaṯ***	**'a sepulchre'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*gādīš*	'a tomb'
Ph.		
Ug.		
Akk.		

ǦDD	***ǧadd****	**'majesty, glory' (*ʾal-ʿaẓama*)**
Arab.		
Ge.	*gedūd*	'serius, gravis'; *geddat* 'vehementia, gravitas'
ESA	*gdd*	'great'

Syr.	*gūdā*	'a hedge, mound'
Aram.	*gīddūdā*	'a wady between steep embankments'
Heb.	*gīddūd*	NH 'a steep or straight embankment'
Ph.		
Ug.		
Akk.	*gadādu*	'abtrennen'?

ĞDR	***ğidār****	**'a wall'**
Arab.		
Ge.		
ESA	*gdr*	(Min.) 'mur'
Syr.	*gedrā*	'pond, pool' (< Arab.)
Aram.	*g*^{e}*dar*	'to fence in'
Heb.	*gādēr*	'a wall'
Ph.		
Ug.	*gdrt*	'Umfriedung'
Akk.		

ĞḎḎ	***ğuḏāḏ****	**'a broken piece'**
Arab.		
Ge.		
ESA	*gḏḏt*	a kind of grain
Syr.		
Aram.		
Heb.		
Ph.		

Syr.		
Aram.	*gaddā*	'genius, godhead'
Heb.		
Ph.		
Ug.		
Akk.		

ĞDL	***ğādala****	**'to dispute'** (*'**istiḥkāmu š-šay' fī stirsāl yakūn fīh***)
Arab.		
Ge.	*tagādala*	'luctari, conflictari, certare'
ESA		
Syr.	*g*^{e}*dal*	'to twist, plait, interweave'
Aram.	*g*^{e}*dal*	'to be high, grow, be large, tall'; *g*^{e}*dal* 'to plait'
Heb.	*gādal*	'to grow up, become great'; NH *gādal* 'to plait'
Ph.		
Ug.	*gdl*	'large'
Akk.	*gidlu*	'gedrehte Schnur'

ĞḎʿ	***ğiḏʿ***	**'trunk of a palm-tree' (cf. *ğaziʿa*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

ĞḎW	***ğaḏwa***	**'a burning coal or fire-brand'**
Arab.		
Ge.		
ESA		
Syr.	*gʿdā*	'to rise or mount up (as smoke, fire, birds)'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞRḤ	***ğurūḥ***	**'wounds'** (***šaqqu l-ğild***)
Arab.		
Ge.		
ESA	*grḥ*	'wounded'
Syr.	*garrāḥā*	'chirurgien' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ĞRḤ	***ğaraḥa***	**'to gain, acquire for oneself'** (***'al-kasb***)
Arab.		
Ge.	*garḥ*	'merx, mercatura'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞRD	***ğarād****	**'a locust'** (***buduww ẓāhiri š-šay'***)
Arab.		
Ge.	*garada*	'to remove chaff'
ESA		
Syr.	*gʿrad*	'to strip, lay bare (as locusts)'
Aram.	*gʿrad*	'to scrape, comb, strip'
Heb.	*gārad*	'to scrape, scratch'
Ph.	*mgrd*	'file'
Ug.		
Akk.		

ĞRR	***ğarra***	**'to draw, drag'**
Arab.		
Ge.	*garara*	'se dedere, se subjicere imperio'
ESA		
Syr.	*gar*	'to drag'
Aram.	*g*^{e}*rar*	'to drag, pull, push'
Heb.	*gārar*	'to drag, drag away'
Ph.	*grr*	'hauler'
Ug.		
Akk.		

ĞRʿ	***tağarraʿa***	**'to sip'**
Arab.		
Ge.	*gwerʿē*	'guttur, gula, fauces'; *g*^{w}*arʿaya* 'jugulare'; 'to strangle'
ESA		
Syr.		
Aram.		
Heb.	*grʿ*	pi. 'to drip'; perh. also 'to distil, or suck in, or withdraw'?
Ph.		
Ug.		
Akk.		

ĞRM	***ğarama***	**'to drive into sin'** (*'al-qaṭʿ*)
Arab.		
Ge.		
ESA	*grm*	h. 'to commit a crime, be guilty of'

ĞRZ	***ğuruz***	**'dry ground bare of herbage'** (***'al-qaṭʿ***)
Arab.		
Ge.	*garaza*	'to cut'; *gazara* 'circumcidere'
ESA		
Syr.	*gūrzā*	'faggot, bundle of wood'
Aram.		
Heb.	*gāraz*	'to cut, cut off' (cf. *garzen* 'axe')
Ph.		
Ug.		
Akk.		

ĞRF	***ğuruf***	**'a water-worn bank of earth'** (***'aḫdu š-šay' kullih habšan***)
Arab.		
Ge.		
ESA		
Syr.	*g*^{e}*rap*	'to overflow'; *garpā* 'flood'
Aram.	*g*^{e}*rap*	'to scrape, sweep'
Heb.	*gārap*	'to sweep away'
Ph.		
Ug.		
Akk.		

ĞRY	***ğarā (y)***	**'to flow, run; happen'**
Arab.		
Ge.		
ESA		

Syr.	*gʿram*	af. 'commettre un crime' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞZʾ	***ğuzʾ***	**'a part, portion'**
Arab.		
Ge.	*gazʾa*	'portiones convivis distribuere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞZY	***ğazā (y)***	**'to recompense for good or evil'**
Arab.		
Ge.		
ESA	*gzy*	'to receive official commendation'?; *gzyt* 'award, commendation'?
Syr.		
Aram.	*gʿzā*	'to deal out, dispense, repay'

Syr.	*gʿrā*	'to run, trickle down'; pa. 'to provoke, incite'
Aram.	*gārēy*	'to incite, let loose; let off, drive, thrust'; itpa. 'to attack'
Heb.	*gārā*	pi. 'to stir up strife'
Ph.		
Ug.	*gry*	'atacar'
Akk.	*gerū*	'befehden; prozessieren'

ĞZʿ	***ğaziʿa***	**'to be impatient' (*ʾal-inqiṭāʿ*)**
Arab.		
Ge.	*gazʿa*	'serra dividere, secare'
ESA	*gzʿ*	'to cut down, hew wood'
Syr.	*ʾetgazaʿ*	'être coupé'; *gūzʿā* 'trunk, stump of a felled tree'
Aram.	*gʿdaʿ*	'to cut, chop, lop off'
Heb.	*gezaʿ*	'stock, stem'
Ph.		
Ug.		
Akk.		

ĞSD	***ğasad***	**'a body'**
Arab.		
Ge.		
ESA		
Syr.	*gūšdā*	'cadavre' (< Arab.)
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

ĞSS	***tağassasa***	**'to inquire curiously into' (*taʿarrufu š-šay' bi-mass laṭīf*)**
Arab.		
Ge.	*gasasa*	'palpare, manu tangere; attingere'
ESA		
Syr.	*gaš*	'to spy, explore; try'
Aram.	*hgšš*	ImpA 'espionner'; *gaššēš* pa. 'to feel, touch'
Heb.	*gāšaš*	'to feel with the hand, feel, stroke'
Ph.		
Ug.		
Akk.		

Ğ'L	***ğaʿala***	**'to place; impose; make; appoint'**
Arab.		
Ge.		
ESA		
Syr.	*'agʿel*	af. 'to commit (to any one), entrust'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ĞSM	***ğism***	**'a body' (*tağammuʿu š-šay'*)**
Arab.		
Ge.		
ESA	*gsm*	'solide construxit, magnos muros construxit'
Syr.	*gušmā*	'body'
Aram.	*gšēm*	BA 'body (of man)'; JP *gišmā* 'corps'
Heb.		
Ph.		
Ug.		
Akk.		

ĞF'	***ğufā'***	**'froth'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞFN	***ğifān***	**'large dishes, trenchers' (pl. of *ğafna*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞFW	***tağāfā***	**'to be removed from'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞLB	***'ağlaba***	**'to attack, assault' (*'al-'ityān biš-šay' min mawḍiʿ 'ilā mawḍiʿ*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞLD	***ğild***	**'skin, hide'**
Arab.		
Ge.	*gald*	'skin, hide'
ESA		
Syr.	*geldā*	'skin, hide, fur'
Aram.	*gildā*	'skin, leather'
Heb.	*geled*	'skin (of man)' (< Aram.?)
Ph.		
Ug.		
Akk.	*gil(a)du*	'Haut' (< Aram., Heb., Arab.)

ĞLS	***mağālis***	**'places of sitting; assemblies'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

ĞLL	***ğalāl***	**'majesty'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*gālaš*	'to sit, sit up; (possibly also) recline'
Ph.		
Ug.		
Akk.		

ĞLW	***ğallā***	**'to make manifest, reveal'; *ğalāʾ* 'banishment'**
Arab.		
Ge.	*galaya*	'explicuit, declaravit'; *galgala* 'evacuare'
ESA		
Syr.	*g^{e}lāʾ*	'to uncover, reveal; to go into exile'
Aram.	*g^{e}lāʾ*	BA 'to reveal'; *gālūtā* 'exile'
Heb.	*gālā*	'to uncover, remove, depart; go into exile'
Ph.	*gly*	'to uncover'; 'émigrer, s'exiler'
Ug.	*gly*	'sich begeben nach'
Akk.	*galū*	'in die Verbannung gehen' (< Aram., Heb. *gly*)

ĞMD	***ğāmida***	**'that which is firmly fixed' (*ğumūsu š-šayʾi l-māʾiʿ min bard ʾaw ġayrih*)**
Arab.		
Ge.		
ESA		
Syr.	*g^{e}mad*	'to mangle (clothes), press heavily'
Aram.	*g^{e}mad*	'to contract, shrink, be tight'
Heb.	*gāmad*	NH 'to contract'
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ĞMḤ	***ğamaḥa***	**'to be refractory'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞMʿ	***ğamaʿa***	**'to collect, gather, assemble'**
Arab.		
Ge.		
ESA	*gmʿ*	'to assemble, bring together'
Syr.	*g^{e}māʿ tā*	'a handful'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞML Arab.	***ğamāl***	**'grace, elegance'** (***ḥusn***)
Ge.		
ESA		
Syr.		
Aram.	*gᵉmal*	'to do one good, (or) evil'; *gᵉmūl* 'deed, reward, recompense'
Heb.	*gāmal*	'to deal fully or adequately with, deal out to'; *gᵉmūl* 'recompense'
Ph.		
Ug.		
Akk.	*gamālu*	'Vergeltbares tun, vergelten, schonen'

ĞML Arab.	***ğamal****	**'a camel'**
Ge.	*gamal*	
ESA	*gml*	
Syr.	*gamlā*	
Aram.	*gamlā*	
Heb.	*gāmāl*	
Ph.	*gamal*	
Ug.		
Akk.	*gammalu*	

ĞML Arab.	***ğumla***	**'an aggregate, something complete, as a sentence'** (***tağammuʿ wa-ʿiẓamu l-ḫalq***)
Ge.		
ESA		
Syr.		
Aram.	*ʾitgᵉmal*	'to be laden with; be bestowed'; *gamlānā* 'large-sized'
Heb.	*gāmal*	'to wean; ripen'; NH *gamlōn* 'large-sized'
Ph.		
Ug.		
Akk.		

ĞMM Arab.	***ğamm****	**'much'** (***kaṯratu š-šayʾ wa-ğtimāʿuh***)
Ge.		
ESA	*gmm*	'to decide in (tribal) assembly'
Syr.		
Aram.		
Heb.	*gmm*	'to be full'; *gam* adv. denoting addition, 'also, moreover'; *mᵉgammā* 'assembling'
Ph.	*gm*	'the illustrious Majesty, the illustrious Perfection'?; Pun. 'totalité'?
Ug.		
Akk.		

ĞNB	***ğanb***	**'side'; *ğanaba* 'to turn aside; avoid'**
Arab.		
Ge.	*gabō*	'latus'
ESA	*gnb*	'to be or fight on the side of, for s.o.'
Syr.	*gabbā*	'side'; *gᵉnab* 'to steal'
Aram.	*gb*	OA 'side'; Targ. *gᵉnab* 'to steal'; *gannēb* 'to keep behind, go round about'
Heb.	*gānab*	'to steal'; PbH. *ginnēb* 'to keep behind'
Ph.	*gnb*	Pun. 'to steal'
Ug.		
Akk.		

ĞNḤ	***ğanaḥa***	**'to incline'**
Arab.		
Ge.		
ESA		
Syr.	*gᵉhan*	'to bend or bow, stoop, incline'
Aram.	*gᵉḥan*	'to bend'
Heb.	*gāḥan*	'to bend'
Ph.		
Ug.		
Akk.		

ĞNḤ	***ğanāḥ***	**'a hand, wing, arm, arm-pit'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞNF	***ğanaf***	**'a swerving from the right way'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞNN	***ğanna***	**'to cover' (*'as-satr wa-t-tasattur*)**
Arab.		
Ge.	*ganīn*	'foetus' (< Arab.)
ESA	*gn'*	'to wall, enclose with a siege wall'
Syr.	*gnn*	af. 'to make descend or rest upon > protect'

ĞNY	***ğanān***	**'fruit'**
Arab.		
Ge.	*gʷan'a*	'trituravit'
ESA	*tgn*	'to gather crop'; *gny* '(garden) crop'
Syr.		

Aram.	*gannē*	'to cover, protect'
Heb.	*gānan*	'to cover; surround; defend'
Ph.	*gnn*	'to cover'
Ug.		
Akk.	*ganānu, kanānu*	etwa 'einsperren'

ǦHD	***ǧāhada***	**'to strive; contend with; fight'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ǦHZ	***ǧahhaza***	**'to fit out w. provisions'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ǦHR	***ǧahara***	**'to be manifest, publish abroad' (*'iʿlānu š-šay' wa-kašfuhu wa-ʿuluwwuh*)**
Arab.		
Ge.		
ESA		
Syr.	*g*^{e}*har*	'to be dazzled'
Aram.	*gahar, gaḥar*	'projection, jetty; opening (in a wall for admitting light)'
Heb.		
Ph.		
Ug.		
Akk.		

ǦHL	***ǧahila****	**'to be ignorant'**
Ge.		
ESA		
Syr.	*g*^{e}*hīlā*	'amorous, wanton'
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

ĞWB	***ğāba (w)***	**'to split, cleave, cut out' (*ḫarqu š-šay'*)**
Arab.		
Ge.	*gayb*	'cup, goblet, pitcher'
ESA	*gwbn*	type of stonework, part of temple structure
Syr.	*gūbā*	'well, cistern, pit, den'
Aram.	*gōb*	BA 'pit, den'
Heb.	*gūb*	'to dig'; *gēb* 'pit, ditch, trench'
Ph.		
Ug.		
Akk.		

ĞWD	***ğiyād***	**'swift coursers'**
Arab.		
Ge.	*gayyed*	'velox, cursor (de equis)'
ESA	*gwd*	'a swift riding animal (esp. horse)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ĞWB	***ʾağāba***	**'to return an answer, hearken to' (*murāğaʿatu l-kalām*)**
Arab.		
Ge.		
ESA		
Syr.	*ʾagīb*	af. 'to answer'
Aram.	*ʾᵃgēb*	af. 'to reply'
Heb.		
Ph.		
Ug.		
Akk.		

ĞWR	***ğāwara***	**'to be a neighbour'**
Arab.		
Ge.	*tagāwāra*	'vicinum esse'
ESA	*gwr*	'to visit (a sanctuary)'; *gwr* 'business partner, joint proprietor'
Syr.	*giyūrā'*	'an alien, foreigner, stranger, proselyte'
Aram.	*gūr*	'to be a stranger, sojourn, dwell'
Heb.	*gūr*	'to sojourn'; *gēr* 'a stranger'
Ph.	*gr*	'étranger, hôte, client'
Ug.	*gr*	'foreign resident'
Akk.		

ĞWZ	***ğāwaza****	**'to pass on, or over'**
Arab.		
Ge.		
ESA	*gwz*	'to pass, go; pass through'
Syr.	*gāz*	'to hasten away, be lacking, fail'
Aram.	*gūz*	'to cut; cross, pass'
Heb.	*gūz*	'to pass over, away'
Ph.		
Ug.		
Akk.		

ĞWS	***ğāsa (w)****	**'to search, explore'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞWʿ	***ğāʿa (w)***	**'to hunger'**
Arab.		
Ge.		
ESA	*gwʿ*	'hunger; hungry'
Syr.		
Aram.	*gʿ*	? hif. 'to delete'
Heb.	*gāwaʿ*	? 'to expire; perish; die'
Ph.		
Ug.		
Akk.		

ĞWF	***ğawf***	**'the belly, the interior'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*gūpā*	'body; self, substance'
Heb.	*gūpā*	'body, corpse' (late; < Aram.)
Ph.		
Ug.	*gpt*	'Höhlen'
Akk.		

ĞWW	***ğaww***	**'air, the firmament'** (***šayʾ wāḥid yaḥtawī ʿalā šayʾ min ğawānibih***)
Arab.		
Ge.		
ESA	*gwʾ*	'pénétrer dans les profondeurs de la terre'
Syr.	*gaw*	'the inside, inward parts'

ĞYʾ	***ğāʾa (y)***	**'to come, come to, arrive at'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*gaw*	BA 'midst'
Heb.	*gēw*	'midst (aramaism)'; *gēwā* 'a body'
Ph.	*gw*	'midst'
Ug.		
Akk.		

ĞYB	***ğayb****	**'the bosom of a shirt or vest'**
Arab.		
Ge.	*gayb*	'sinus (vestis)' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĞYD	***ğīd***	**'a neck'**
Arab.		
Ge.		
ESA		
Syr.	*gᵉyādā*	'nerve, tendon, sinew'
Aram.	*gīdā*	'thread, sinew, tendon; membrum'
Heb.	*gīd*	'sinew, nerve, tendon'
Ph.		
Ug.	*gd*	'sinew'
Akk.	*gīdu*	'Sehne, Muskel des Tieres'

ḤBB Arab.	***ʾaḥabba***	**'to love; will; desire; like' (*ʾal-luzūm wa-ṭ-ṭabāt*)**
Ge.	*taḥababa*	'amore alicujus incendi' (< Arab.)
ESA	*ḥbb*	'to love'; *mḥbbt* 'adherent'?
Syr.	*ḥabeb*	'to love vehemently, embrace, caress'
Aram.	*ḥabbēb*	'to love, honor'
Heb.	*ḥābab*	'to love'
Ph.	*ḥbb*	yif. 'to love'
Ug.	*ʾahb*	'to love'
Akk.	*ḫābu*	'lieben'

ḤBR Arab.	***ḥabara****	**'to delight, make joyful' (*ʾal-ʾaṯar fī husn wa-bahāʾ*)**
Ge.	*ʾaḥbara*	'(abstergendo) mundare, polire (ut color nativus refulgeat)'; *ḥebur* 'versicolor, variegatus, coloribus ornatus'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*ebēru*	'(Gesicht) bemalen'?; *ebēru*? 'Freude'

ḤBṬ Arab.	***ḥabiṭa***	**'to be vain, fruitless; to perish'**
Ge.		
ESA		

ḤBB Arab.	***ḥabb***	**'grain, corn' (*ʾal-ḥabba mina š-šayʾ ḏī l-ḥabb*)**
Ge.	*ḥenbāb*	'acinus, bacca'
ESA	*ḥb*	Min. 'bacca, granum'
Syr.		
Aram.	*ḥabbā*	'granum'
Heb.		
Ph.		
Ug.		
Akk.		

ḤBS Arab.	***ḥabasa***	**'to restrain, hinder, shut up'**
Ge.	*ḥabs*	'carcer' (< Arab.)
ESA	*ḥbs*	'to withhold (?) or capture'
Syr.	*ḥᵉbaš*	'to shut in, or up'
Aram.	*ḥabaš*	'to imprison'
Heb.	*ḥābaš*	'to bind on, bind up'
Ph.		
Ug.	*ḥbš*	'belt, sash; thong, wristlet'
Akk.	*abšu*	(< *abāšu*?) eine Art Gurt?

ḤBK Arab.	***ḥubuk***	**'ways, tracks (of the stars)'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤTM	***ḥatm***	**'a decree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*atwūm*	*atmū*? 'Rede'

ḤT̲T̲	***ḥat̲īt̲an***	**'quickly'**
Arab.		
Ge.	*ʾaḥōsa*	'movere, quatere, concutere (caput)'
ESA		
Syr.		
Aram.	*ḥūš*	'to be anxious, hasten to, flee'
Heb.	*ḥūš*	'to haste, make haste'
Ph.		
Ug.	*ḥwš ḥš*	'hurry!'
Akk.	*h̲āšu*	'sich sorgen'; *h̲iāšu* 'hineilen'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ḥattā***	**'even; as far as, until; in order that'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤĞB	***ḥiğāb****	**'a veil; curtain'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤĞĞ Arab.	***ḥağğa***	**'to go on pilgrimage' (*'al-qaṣad*)**
Ge.		
ESA	*ḥgg*	'to make a pilgrimage'
Syr.	*ḥagī*	'to keep a feast'
Aram.	*ḥ^{e}gag*	'to celebrate a festival, feast'
Heb.	*ḥāgag*	'to make pilgrimage, keep a pilgrim feast'
Ph.		
Ug.		
Akk.		

ḤĞR Arab.	***ḥiğr****	**'wall, dam; unlawful; understanding' (*'al-man' wa-l-'iḥāṭah 'alā š-šay'*)**
Ge.	*ḥagl*	'vinculum (numella)'
ESA	*ḥgr*	'to reserve s.t. (for exclusive use)'
Syr.	*ḥ^{e}gar*	'to hinder, restrain'
Aram.	*ḥ^{a}gar*	'to encircle, gird'
Heb.	*ḥāgar*	'to gird, gird on, gird oneself'
Ph.	*ḥgr*	'a wall'
Ug.	*ḥgr*	'to gird'
Akk.	*egēru*	etwa 'sich quer darüberlegen'

ḤĞZ Arab.	***ḥağaza***	**'to restrain'**
Ge.	*taḥāgaza*	'infrenari'
ESA		

ḤĞĞ Arab.	***ḥuğğa****	**'a disputing, argument'**
Ge.	*ḥaggaga*	'legem dare, constituere, condere'
ESA	*ḥg*	'statute, law; obligation'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤĞR Arab.	***ḥağar***	**'a rock, stone'**
Ge.		
ESA	*ḥgr*	'stone > weight'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤDB Arab.	***ḥadab***	**'an elevation of the ground'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤDṮ	***ḥadīṯ***	**'a novelty; event; story'**
Arab.		
Ge.	*ḥedāsē*	'renovatio'
ESA	*ḥdṯt*	'event'; h. 'to renew'
Syr.	*ḥadet*	'to make new, dedicate; *ḥ^{e}det* 'new'
Aram.	*ḥ^{a}dat*	BA 'new'
Heb.	*ḥādaš*	pi. 'to renew; repair' (poet. & late)
Ph.	*ḥdš*	'to repair; new; new moon'
Ug.	*ḥdṯ*	'new'
Akk.	*edēšu*	'neu sein, werden'

ḤDD	***ḥudūd***	**'prescribed limits, ordinances'**
Arab.		(***'al-manʿ***)
Ge.		
ESA	*ḥdd*	'to sacralize'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤDD	***ḥidād***	**'sharp'** (**adj. pl.**) (***ṭarafu š-šay'***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ḥ^{a}dad*	'to be sharp, pointed'; *ḥad* 'sharp'
Heb.	*ḥādad*	'to be sharp, keen'; *ḥad* 'sharp'
Ph.		
Ug.		
Akk.	*edēdu*	'spitzig sein, werden'

ḤDD	***ḥadīd***	**'iron'**
Arab.		
Ge.	*ḥadīd*	'ferrum' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤDQ	***ḥadāʾiq***	**'a garden planted with trees'**
Arab.		(***ʾaš-šayʾ yuḥīṭu bi-šayʾ***)
Ge.		
ESA		
Syr.		
Aram.	*ḥaddēq*	'to force into, fill a gap'
Heb.	*ḥiddēq*	'to squeeze into, drive in'
Ph.		
Ug.		
Akk.		

ḤRB	***ḥāraba***	**'to fight against'** (***ʾas-salb***)
Arab.		
Ge.		
ESA	*ḥrb*	'to fight, ravage'
Syr.	*ḥᵉrab*	'to slay with the sword'
Aram.	*ḥarbā*	'sword'
Heb.	*ḥārab*	'to attack, smite down' (Aram. and rare)
Ph.		
Ug.	*ḥrb*	'a sword or large knife'
Akk.		

ḤRṮ	***ḥaraṯa***	**'to sow seed'**
Arab.		
Ge.	*ḥarasa*	'arare'
ESA	*mḥrṯt*	'ploughland'

ḤḎR	***ḥaḏira***	**'to beware, take heed of; fear'**
Arab.		
Ge.		
ESA	*ḥḏr*	'to fear; beware'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*adāru*	'sich fürchten'

ḤRB	***miḥrāb***	**'a private chamber'** (***baʿḍu l-maǧālis***)
Arab.		
Ge.	*meḥrām*	'sacrum (septum); delubrum, templum'
ESA	*mḥrb*	'part of the temple (where *ṯḥrb*-visions are obtained)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤRǦ	***ḥaraǧ****	**'restriction; difficulty; crime'**
Arab.		
Ge.		
ESA		

Syr.	*ḥ^{e}rat*	'to dig out, hollow out, furrow'
Aram.	*ḥ^{a}rat*	'to engrave'
Heb.	*ḥāraš*	'to cut in; engrave; plough; devise'
Ph.	*ḥrš*	'ploughing'
Ug.	*ḥrṯ*	'to plow'
Akk.	*erēšu*	'besäen (mit saatpflug), (Feld) bestellen'

ḤRD	***ḥard***	**'a purpose'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤRR	***ḥurr***	**'a free-man'** (***mā ẖālafa l-ʿubūdiyya***)
Arab.		
Ge.	*ḥarā*	'liber homo, ingenuus'
ESA	*ḥr*	'free man, free-born man'
Syr.	*ḥarar*	'to set free'
Aram.	*ḥ^{a}rar*	'to set free'; *ḥōrā* 'free man'
Heb.	*ḥōr*	'noble' (late)
Ph.		
Ug.		
Akk.		

Syr.		
Aram.	*ḥargā*	'dying agony'
Heb.		
Ph.		
Ug.		
Akk.		

ḤRR	***ḥarr***	**'heat'** (***ẖilāfu l-bard***)
Arab.		
Ge.	*ḥarūr*	'ardor, fervor, aestus'
ESA	*mḥr*	'drought (or perh. fever)'
Syr.	*ḥar*	'to burn'
Aram.	*ḥ^{a}rar*	'to burn, be blackened, charred'
Heb.	*ḥārar*	'to be hot, scorched, burn' (poet.late)
Ph.		
Ug.	*ḥrr*	'to scorch; roast'
Akk.	*erēru*	'dürr sein'?

ḤRS	***ḥaras***	**'guards'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤRṢ	***ḥaraṣa***	**'to desire ardently' (*ʾal-ğašaʿ*)**
Arab.		
Ge.		
ESA	*ḥrṣ*	'zeal, care'
Syr.		
Aram.		
Heb.	*ḥārūṣ*	'sharp, diligent'
Ph.		
Ug.	*ḥrṣ*	'Begierde haben'?
Akk.		

ḤRḌ	***ḥarraḍa***	**'to instigate, excite'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤRF	***ḥarf****	**'a verge, margin; manner' (*ḥaddu š-šayʾ*)**
Arab.		
Ge.		
ESA		

ḤRḌ	***ḥaraḍ***	**'at the last extremity from disease' (*dalīlu ḏ-ḏahāb wa-t-talaf wa-l-halāk wa-ḍ-ḍaʿf*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ḥrṣ*	? 'hoariness'?
Akk.		

ḤRF	***ḥarrafa***	**'to pervert' (*ʾal-ʿudūl*)**
Arab.		
Ge.		
ESA	*ḥrf*	'to alter, tamper with (an inscription)'
Syr.		
Aram.		
Heb.	*ḥārap*	NH 'to change, transform'
Ph.		
Ug.		
Akk.		

ḤRQ	***ḥarraqa***	**'to burn'**
Arab.		
Ge.		
ESA		

Syr.	*ḥarrep*	Pa. 'to sharpen'; *ḥarpā* 'a blade, sword'
Aram.	*ḥarrep*	Pa. 'to sharpen; revile, blaspheme'
Heb.	*ḥārap*	'to reproach'
Ph.		
Ug.		
Akk.		

ḤRK	***ḥarraka****	**'to move'**
Arab.		
Ge.		
ESA		
Syr.	*ḥarkeš*	'to wag its tail (dog)'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤRY	***taḥarrā***	**'to seek'**
Arab.		
Ge.		
ESA		
Syr.		

Syr.	*ḥ^{e}rak*	'to burn, scorch, singe'
Aram.	*ḥ^{a}rak*	'to be burnt, blackened; burn, roast'
Heb.	*ḥārak*	'to roast'
Ph.		
Ug.	*ḥrk*	'quemar, asar'
Akk.		

ḤRM	***ḥarrama***	**'to forbid, make unlawful'**
Arab.		
Ge.	*ḥarama*	'prohibere a communi usu, sacrare Deo'
ESA	*ḥrm*	'to put (s.o.) under restraint; to prohibit, be prohibited'
Syr.	*'aḥrem*	OT 'to separate fr. ordinary use, devote to God; NT 'to excommunicate, curse, ban'
Aram.	*'aḥ^{a}rēm*	'to excommunicate'; also pa.
Heb.	*ḥāram*	'to ban; devote; exterminate'
Ph.		
Ug.		
Akk.	*ḫarāmu*	'absondern'

ḤZN	***ḥazana***	**'to grieve'**
Arab.		
Ge.	*ḥazana*	'aegrum animi, tristem esse'
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤSB	***ḥasiba****	**'to think, imagine; calculate'**
Arab.		
Ge.	*ḥasaba*	'putare; computare; annumerare'
ESA		
Syr.	*ḥ^{e}šab*	'to count; take account; etpa. 'to think; plan'
Aram.	*ḥ^{a}šab*	BA 'to think, account'
Heb.	*ḥāšab*	'to think, account'
Ph.	*ḥšb*	'accountant; to plan'
Ug.	*ḥṯbn*	'account'
Akk.	*ḫašābu*	D. 'rechnen'

ḤSR	***ḥasra***	**'sighing, causing of sighing'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤSD	***ḥasada***	**'to envy'**
Arab.		
Ge.		
ESA		
Syr.	*ḥ^{e}sad*	'to revile, scorn'
Aram.	*ḥ^{a}sad*	'to be put to shame'; pa. 'to jeer, blaspheme, disgrace'
Heb.	*ḥāsad*	'to be reproached, ashamed' (< Aram.)
Ph.		
Ug.		
Akk.		

ḤSS	***ḥassa***	**'to utterly destroy' (*ġalabatu š-šay' bi-qatl 'aw ġayrih*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

ḤSS	***ʾaḥassa***	**‘to perceive, find, be aware of,**
Arab.		**feel’ (*ḥikāyatu ṣawt ʿinda tawağğuʿ wa-šibhih*)**
Ge.	*ḥewās*	‘sensus (corporis, animi)’ (< Arab.)
ESA		
Syr.	*ḥāš*	‘to suffer, be sad; be sorry, repent’
Aram.	*ḥᵃšaš*	‘to suffer; be affected, troubled; to care’
Heb.	*ḥāšaš*	NH ‘to feel heavy, feel pain; apprehend’
Ph.	*ḥš*	‘Woe!’
Ug.	*ʾaḥš*	‘merken, fühlen’?
Akk.	*ḫāšu*	‘sich sorgen’; *ašāšu* ‘sich betrüben’

ḤSN	***ḥasaluna***	**‘to be good or beautiful’**
Arab.		
Ge.		
ESA		
Syr.	*ḥᵉsan*	‘to wax strong; be very difficult’
Aram.	*ḥasan*	BA haf. ‘to take possession of’
Heb.	*ḥāsōn*	‘strong (of the Amorite)’
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ḤSM	***ḥusūm***	**‘a succession of unlucky nights’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤŠR	***ḥašara***	**‘to gather; raise from the dead’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤṢB	***ḥāṣib***	**'violent wind with shower of stones'** (***ğins min 'ağzā'i l-'arḍ, ğins mina l-ḥaṣā***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ḥ^{a}ṣab*	'to cut through the ground'; itpe. 'to be hewn'
Heb.	*ḥaṣēb*	'to hew, hew out, cleave'
Ph.	*mḥṣb*	'a quarry'
Ug.	*ḫṣb*	'to hew, cleave'
Akk.	*ḫaṣābu*	'abbrechen'

ḤṢR	***ḥaṣira****	**'to be restricted; hindered'** (***'al-ğam' w-al-ḥabs w-al-man'***)
Arab.		
Ge.	*ḥaṣara*	'circumdare vel cingere (re, in sp. sepimento, muro), consepire, circumsepire'
ESA	*ḥṣr*	'enclosed cultivated land'
Syr.	*ḥ'ṣārā*	'a court'
Aram.	*ḥaṣrā*	'a court, yard'
Heb.	*ḥāṣēr*	'an enclosure, court'; cf. *'āṣar* 'shut up'
Ph.	*ḥṣr*	'a court'
Ug.	*ḫaṣāru*	'Hürde'
Akk.	*iṣru*	'a prison'; *esēru* 'to enclose'; *ḫaṣāru* 'Hürde'

ḤṢḤṢ	***ḥaṣḥaṣa***	**'to become manifest'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤṢL	***ḥaṣṣala***	**'to make manifest'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤṢY	***ʾaḥṣā***	**'to number, calculate; know'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤḌḌ	***ḥaḍḍa***	**'to incite, instigate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤṬM	***ḥaṭama***	**'to break into small pieces'**
Arab.		
Ge.		
ESA		

ḤḌR	***ḥaḍara****	**'to be present'**
Arab.		
Ge.		
ESA	*ḥḍr*	'a dwelling-place'; 'to perform a pilgrimage'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤṬB	***ḥaṭab***	**'firewood, fuel'**
Arab.		
Ge.	*ḥāṭb*	'ligna fissa, caesa (materia ignis)'
ESA		
Syr.		
Aram.	*ḥōṭbā*	? 'chiselling'
Heb.	*ḥāṭab*	'to cut or gather wood (firewood)'
Ph.		
Ug.	*ḥṭb*	'firewood; wood gatherer'
Akk.		

ḤẒR	***maḥẓūr***	**'hindered'; *muḥtaẓir* 'one who builds a fold for cattle' (*ʾal-manʿ*)**
Arab.		
Ge.		
ESA	*ḥẓr*	'to prohibit'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤẒẒ	***ḥaẓẓ***	**'part, portion; fortune'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ḥẓ*	'lucky'; *ḥẓt* 'good fortune'
Akk.		

ḤFR	***ḥufra***	**'a pit' (*ḥafru š-šay' wa-qal'uh suflan*)**
Arab.		
Ge.	*faḥara*	'fodere'
ESA	*ḥfr*	'to dig out'
Syr.	*ḥ^epar*	'to dig'
Aram.	*ḥ^apar*	'to dig'
Heb.	*ḥāpar*	'to dig; search for'
Ph.		
Ug.		
Akk.	*ḫapāru*	'graben'

Syr.		
Aram.	*ḥ^aṭar*	'to cut off; fence in'
Heb.		
Ph.		
Ug.	*ḥẓr*	'court'
Akk.	*ḫaṭru, ḫaṭīru*	'Hürde, Hof' (< Aram.)

ḤFD	***ḥafada***	**'daughters; grandchildren'**
Arab.		
Ge.		
ESA	*ḥfd*	'grandchild'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤFR	***ḥāfira***	**'original state, former condition' (*'awwalu l-'amr*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤFẒ Arab.	***ḥafiẓa***	**‘to keep, guard, take care of’**
Ge.	*māḫefad*	‘the veils and napkins in which an oblation is covered’ (< Arab.)
ESA		
Syr.	*ḥapīṭā*	‘assiduous, painstaking, diligent’
Aram.	*ḥepṣā*	‘a sacred object held in hand at the delivery of an oath’ (<Heb.?)
Heb.	*ḥēpeṣ*	‘thing (held in hand), object’
Ph.		
Ug.		
Akk.		

ḤFY Arab.	***ḥafiyy***	**‘thoroughly acquainted; gracious, kind’ (*ʾistiqṣāʾu s-suʾāl*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤQB Arab.	***ḥuqub***	**‘a long space of time; eighty years’**
Ge.		
ESA		

ḤFF Arab.	***ḥaffa***	**‘to surround’**
Ge.		
ESA	*ḥff*	‘encompassment’
Syr.	*ḥ^{e}pā*	‘to cover, hide’
Aram.	*ḥapap*	‘to bend over, cover’
Heb.	*ḥāpap*	‘to enclose; surround; cover’
Ph.		
Ug.	*ḫp*	‘Ufer’
Akk.		

ḤFY Arab.	***ʾaḥfā***	**‘to be importunate towards any one’ (*ʾal-manʿ*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤQF Arab.	***ʾaḥqāf****	**‘winding sands’**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤQQ	***ḥaqqa****	**'to be right, just, worthy of'**
Arab.		**(*'iḥkāmu š-šay' wa-ṣiḥḥatuh*)**
Ge.	*ḥeqq*	'modus justus, legitimus'
ESA	*ḥqq*	'valid, binding'
Syr.	*ḥūqqā*	'a line, verse, meaning; rule'
Aram.	*ḥ^{a}qaq*	'to engrave, write with the stilus; decree'
Heb.	*ḥāqaq*	'to inscribe; decree'; *ḥōq* 'a statute'
Ph.	*ḥq*	'to engrave; prescribe, order'
Ug.		
Akk.	*uqqū*	D. 'einschneiden'

ḤLF	***ḥalafa***	**'to swear'**
Arab.		
Ge.	*ḥalafa*	'exsecrari'
ESA	*ḥlf*	'swear, pledge, vow'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤKM	***'aḥkama***	**'to confirm'**
Arab.		
Ge.	*taḥakama*	'se cohibere, continere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤLQ	***ḥalaqa***	**'to shave' (*tanḥiyatu š-ša'r 'ani r-ra's*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ḥālaq*	'to be smooth, slippery'
Ph.		
Ug.		
Akk.		

ḤLQM	***ḥulqūm***	**'the throat'**
Arab.		
Ge.	*ḥelq*	'guttur, fauces'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ḥlqm*	'throat, neck'?
Akk.	*liqu*	'Gaumen'

ḤLM	***ḥulm***	**'a dream'** (***ru'yatu š-šay' fī l-manām***)
Ge.	*ḥelm*	
ESA	*ḥlm*	
Syr.	*ḥelmā*	
Aram.	*ḥelmā*	
Heb.	*ḥalōm*	
Ph.	*ḥlm*	
Ug.	*ḥlm*	
Akk.		

ḤLL	***ḥalla***	**'to untie (a knot); to be lawful; alight, settle in a place'** (***nazala, li-'anna l-musāfir yašudd wa-ya'qid, fa-'in nazala ḥalla***)
Arab.		
Ge.	*ḥalala*	'to be gathered, come in'
ESA	*ḥll*	'to encamp'; 'to be unprotected (against)'
Syr.	*ḥalel*	'to purify'
Aram.	*ḥ*^{a}*lal*	'to wash, rinse'; 'to degrade, profane'
Heb.	*ḥālal*	hif. 'to begin' (lit. 'untie, loosen, open')
Ph.		
Ug.	*ḥl(l)*	'lösen (vom Bann)'
Akk.	*elēlu*	'rein sein, werden; frei sein'

ḤLM	***ḥalīm****	**'kind, gracious; intelligent'** (***tarku l-'ağala, ḫilāfu ṭ-ṭayš***)
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ḥāmal*	'to spare; to have compassion'
Ph.		
Ug.		
Akk.		

ḤLY	***ḥallā***	**'to adorn with ornaments'**
Arab.		
Ge.	*lāḥaya*	'nitidum, pulchrum, venustum esse'
ESA		
Syr.		
Aram.		
Heb.	*ḥ^{a}lī*	'ornament'
Ph.		
Ug.		
Akk.		

ḤMD	***ḥamida***	**'to praise'** (***ḫilāfu ḏ-ḏamm***)
Arab.		
Ge.		
ESA	*ḥmd*	'to praise'
Syr.		
Aram.	*ḥ^{a}mad*	'to desire, covet'
Heb.	*ḥāmad*	'to desire; take pleasure in'
Ph.	*ḥmd*	'to desire'
Ug.	*ḥmd*	'to be pleasant, covet'
Akk.	*ḫamūdu*	'desirable'

ḤMR	***ḥumr***	**'red'** (***mina llaḏī yuʿraf bil-ḥumra***)
Arab.		
Ge.	*ḥammara*	'rubuit'
ESA	*ḥmrt*	'red'?

ḤM'	***ḥamaʾ***	**'mud'**
Arab.		
Ge.	*taḥamma*	'to be swampy, muddy'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤMR	***ḥimār****	**'an ass'** (***ǧins mina d-dawābb***)
Arab.		
Ge.		
ESA	*ḥmr*	
Syr.	*ḥ^{e}mārā*	
Aram.	*ḥ^{a}mārā*	
Heb.	*ḥ^{a}mōr*	
Ph.		
Ug.	*ḥmr*	
Akk.	*imēru*	

ḤML	***ḥamala***	**'to carry, bear, load, charge with'**
Arab.		
Ge.	*ḥamala*	'to carry a burden'; *ḥeml* 'onus' (< Arab.)
ESA	*ḥml*	'to bring, admit (s.o. into e.g. a town); to drive (s.o. to a place)'

Syr.	*ʾḥmr*	'ruber' (< Arab.)
Aram.	*ḥᵃmar*	'to be hot, parched'; *ḥammār* 'dark'
Heb.	*ḥmr*	peʿalʿal 'to be reddened' (Jb.16:16); NH *ḥāmar* 'to glow, parch'
Ph.		
Ug.	*ḥmr*	'rojo, rojizo'
Akk.	*emēru*	'gerötet sein'

ḤMM	***ḥamīm***	**'boiling hot water, a near relative or friend'**
Arab.		
Ge.	*ḥamma*	'morbo laborare, doloribus ardere'
ESA	*ḥmm*	'hot season'?
Syr.	*ḥam*	'to be hot, grow warm, or hot'
Aram.	*ḥᵃmam*	'to be warm, hot'
Heb.	*ḥāmam*	'to be or become warm'
Ph.	*am*	Pun. adv. avec le sens 'ardemment'?
Ug.	*ḥm*	'heat'
Akk.	*emēmu*	'heiss sein, werden'

ḤNṮ	***ḥaniṯa***	**'to break one's oath' cf. *ḥanīf***
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*ḥᵉmal*	'to gather in, amass, lay up'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤMY	***ḥamiya***	**'to be hot'**
Arab.		
Ge.	*ḥamaya*	? 'obloqui, conviciari, maledicere, ignominia vel contumelia afficere, calumniari'
ESA		
Syr.	*ḥᵉmā*	'perussit (frigus germina)'; pa. 'aruit'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤNĞR	***ḥanāğir***	**'throats'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

ḤNḎ	***ḥanīḏ***	**‘roasted’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤNN	***ḥanān****	**‘mercy’ (*’al-’išfāq wa-r-riqqa*)**
Arab.		
Ge.	*ḥannā*	‘grace, charm, joy’ (< Arab.)
ESA		
Syr.	*ḥan*	‘to pity’; *ḥ^{e}nānā’* ‘pity, mercy’
Aram.	*ḥanan*	BA ‘to show favour’
Heb.	*ḥānan*	‘to show favour; be gracious’
Ph.	*ḥn*	‘favor’; *ḥnn* ‘to show favor’
Ug.	*ḥnn*	D. ‘sich erbarmen; Gunst verschaffen’
Akk.	*enēnu*	‘Vergüngstigung gewähren’

Ph.		
Ug.		
Akk.		

ḤNK	***’iḥtanaka****	**‘to subdue; to destroy utterly’**
Arab.		
Ge.	*ḥanaka*	‘intelligere, percipere’
ESA		
Syr.		
Aram.	*ḥ^{a}nak*	‘to train, dedicate’
Heb.	*ḥānak*	‘to train up; dedicate’
Ph.		
Ug.		
Akk.		

ḤWT	***ḥūt***	**‘fish’**
Arab.		
Ge.	*ḥūt*	‘piscis’ (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤWǦ	***ḥāǧa***	**'a necessity; thing, matter; wish'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤWR	***ḥāra (w)***	**'to return; reply to in an argument' (*'ar-ruǧūʿ*)**
Arab.		
Ge.		
ESA	*ḥwr*	'to settle (tr. and intr.) in (a town)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤWŠ	***ḥāša***	**'Far be it!' (adv.)**
Arab.		
Ge.	*ḥāssa*	'absit!' (< Aram.-Syr.)
ESA		
Syr.	*ḥās*	'let it not be, God forbid!'
Aram.	*ḥas*	'far from him!'

ḤWḎ	***'istaḥwaḏa***	**'to get the better of'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤWZ	***mutaḥayyiz***	**'one who goes aside or retreats'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤWṬ	***'aḥāṭa***	**'to surround, encompass; know'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*ḥas*	NH 'God forfend'
Ph.		
Ug.		
Akk.		

ḤWL	***ḥāla (w)****	**'to pass by, go between'; *taḥwīl* 'a change, a turning off, or turn away'; *ḥawla* 'round about, from around'**
Arab.		
Ge.	*ḥawelt*	'columna, cippus, monumentum'; *ḥawala* 'to turn around'
ESA	*ḥwl*	prep. 'around'
Syr.		
Aram.	*ḥūl*	'to dance'; itpa. 'to turn in a circle, dance'
Heb.	*ḥōl*	'to whirl, dance, writhe'; *ḥēyl* 'rampart, fortress' (perh. orig. 'surrounding wall'
Ph.		
Ug.	*ḥwl*	'circuit, district'
Akk.	*ẖālu*	'kreissen'; *ẖīlū* 'Geburtswehen'

ḤWY	***'aḥwā***	**'dark-coloured'**
Arab.		
Ge.	*ḥewāy*	'rubor coeli vespertini, vesper rubens'
ESA		
Syr.		

Heb.		
Ph.		
Ug.		
Akk.		

ḤWY	***ḥawāyā****	**'intestines' (*'al-ǧam'*)**
Arab.		
Ge.		
ESA	*ḥwy*	'to encircle, invest'
Syr.	*ḥewyā*	'snake, serpent'
Aram.	*ḥīwyā, ḥewyā*	'serpent'
Heb.	*ḥāwāh*	eštaf. 'sich tief beugen, verneigen'
Ph.		
Ug.	*ḥwy*	št. 'sich niederwerfen'
Akk.		

Arab.	***ḥayṯu***	**'where, wherever, wither'**
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYD	***ḥāda (y)***	**'to avert'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYṢ	***maḥīṣ***	**'a place or way of escape'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYR	***ḥayrān***	**'distracted'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYḌ	***ḥāḍa (y)***	**'to have menstrual periods'**
Arab.		
Ge.		
ESA	*ḥyḍ*	'menstruating woman'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYF	***ḥāfa (y)***	**'to be unjust'**
Arab.		
Ge.		
ESA	*ḥyf*	'to commit an injustice against s.o.'
Syr.	*ḥefā*	'vis, vehementia'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYN	***ḥīn***	**'time'**
Arab.		
Ge.		
ESA	*ḥyn*	'time, period'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*inu, enu*	prep. zur Zeit 'als'

ḤYY	***ʾistaḥyā***	**'to be ashamed'**
Arab.		
Ge.		
ESA		
Syr.		

ḤYQ	***ḥāqa (y)****	**'to surround, hem in, compass about'** (***nuzūlu š-šayʾ biš-šayʾ***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḤYY	***ḥayya***	**'to live'** (***ḫilāfu l-mawt***)
Arab.		
Ge.	*ḥaywa*	'vivere; reviviscere'
ESA	*ḥwy*	'to live, survive'
Syr.	*ḥᵉyā*	'to live'
Aram.	*ḥᵃyā*	BA 'to live'
Heb.	*ḥāyā*	'to live'
Ph.	*ḥwy*	'to preserve, restore, live'
Ug.	*ḥyy (ḥwy)*	'to live'
Akk.		

ḤYY	***ḥayya***	**'a serpent'**
Arab.		
Ge.		
ESA		
Syr.	*ḥewyā*	'a snake, serpent'

Aram.		Aram.	*ḥwh*	Sf. ‘a snake’; *ḥewyā* ‘serpent’
Heb.		Heb.		
Ph.		Ph.		
Ug.		Ug.		
Akk.		Akk.		

ẖBʾ	***ẖabʾ***	**'that which is hidden'**
Arab.		
Ge.	*ẖabʾā*	'abscondere; celare; latere (intr.)'
ESA	*ẖbʾ*	'to hide'
Syr.	*ḥūbyā*	'gloom, thick darkness'
Aram.	*ḥᵃbā*	etpa. 'to hide o.s.; be hidden, covered'
Heb.	*ḥābāʾ*	'to withdraw; hide'
Ph.		
Ug.		
Akk.	*ẖabū*	'verbergen'

ẖBṮ	***ẖabuṯa***	**'to be bad'**
Arab.		
Ge.		
ESA		
Aram.		
Heb.		
Ph.		
Ug.	*ẖpṯt*	'Unreinheit, Verwesung'
Akk.		

ẖBṬ	***taẖabbaṭa****	**'to strike with confusion; destroy'**
Arab.		
Ge.		
ESA	*ẖbṭ*	'to beat, defeat (enemy)'

ẖBT	***ʾaẖbata***	**'to humble oneself; to acquiesce'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*maḥᵃbat*	? 'flat plate, pan, or griddle (for baking)'
Ph.		
Ug.		
Akk.		

ẖBR	***ẖabar***	**'news; tidings; report' (*ʾal-ʿilm*)**
Arab.		
Ge.	*ẖabara*	'connexum esse; communicare (cum aliquo)'
ESA		
Syr.	*ḥabrā*	a companion'; *ḥabar* 'to join'
Aram.	*ḥābar*	BA 'fellow, comrade'; *ḥabbār* 'to join'
Heb.	*ḥābēr*	'a companion'; *ḥābar* 'to unite, be joined'
Ph.	*ḥbr*	'an associate'
Ug.	*ḥbr*	'Gefährte'
Akk.	*ibru*	'Genosse, Gefährte, Freund'

ẖBL	***ẖabāl***	**'a hindrance; corruption'**
Arab.		
Ge.	*ẖabala*	'sibi arrogare, discrimini committere'
ESA	*ẖbl*	'ruin'

Syr.	*ḥ^{e}baṭ*	'to beat down, cudgel, batter'
Aram.	*ḥ^{a}baṭ*	'to knock; strike, punish'
Heb.	*ḥābaṭ*	'to beat off, beat out'
Ph.		
Ug.		
Akk.		

H̱BW	***ẖabā (w)***	**'to be extinct'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*ẖabū*	'weich sein'

H̱DD	***ẖadd****	**'a cheek'** (***ta'assulu š-šay' wa-mtidāduh 'ilā s-sufl***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*ḥabel*	pa. 'to be corrupt, depraved'; *ḥ^{e}bālā* 'corruption, hurt, harm'
Aram.	*ḥabal*	'to wrong, be violent'
Heb.	*ḥābal*	'to act corruptly; injure, oppress'
Ph.		
Ug.	*ẖbl*	'destruction, mischief'
Akk.	*ẖabālu*	'Gewalt, Unrecht (an)tun'

H̱TR	***ẖattār***	**'a perfidious man'**
Arab.		
Ge.		
ESA		
Syr.	*ḥ^{e}tīrā*	'swollen with pride, haughty'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱DD	***'uẖdūd****	**'a pit or trench'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

H̱Dʿ	***ẖadaʿa***	**'to deceive'**
Arab.		
Ge.	*kadʿa*	'to betray, abandon' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱Ḏ̱L	***ẖaḏala***	**'to disappoint; leave unassisted'**
Arab.		
Ge.		
ESA	*ẖdl*	'to abstain from, be neglectful of'
Syr.		
Aram.		
Heb.	*ḥādal*	'to cease; desist'
Ph.		
Ug.		
Akk.	*ẖadālu*	? etwa 'zurückgehen'

Ph.		
Ug.		
Akk.	*ẖadādu*	'tief einschneiden'

H̱DN	***ẖidn***	**'lovers'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱RB	***ʾaẖraba***	**'to lay waste'**
Arab.		
Ge.		
ESA		
Syr.	*ḥ^e reb*	'to be laid waste'
Aram.	*ḥ^a rab*	BA 'to be waste'
Heb.	*ḥārēb*	'to be waste, desolate'
Ph.	*ḥrb*	'drying shed'; 'dry, what is dry'
Ug.	*ẖrb*	'to (become) dry'
Akk.	*ẖarābu*	'wüst werden'

H̱RĞ	***ẖaraǧa****	**'to go out, forth'**
Arab.		
Ge.		
ESA	*ẖrg*	'to bring a legal action against'; *ḥrgt* 'raid'; Min. 'to go out'
Syr.		
Aram.		
Heb.	*ḥārag*	'to come fearfully'
Ph.		
Ug.		
Akk.		

H̱RṢ	***ẖaraṣa***	**'to tell lies'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱ZY	***ẖaziya***	**'to be disgraced'**
Arab.		
Ge.		
ESA		

H̱RR	***ẖarra****	**'to fall down'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱RQ	***ẖaraqa***	**'to rend; make a hole in; feign'**
Arab.		
Ge.		
ESA	*ẖrq*	'attack, invasion'?
Syr.	*ḥ^{e}raq*	'to cut'
Aram.	*ḥ^{a}raq*	'to cut'
Heb.	*ḥāraq*	'to gnash or grind (the teeth); to cut a gap'
Ph.		
Ug.		
Akk.		

H̱S'	***ẖasa'a***	**'to be driven away' (*'al-'ib'ād*)**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
H̲SR Arab.	***ẖasira***	**'to wander fr. right way; be deceived; suffer loss, lose, perish' (*'an-naqṣ*)**
Ge.	*ẖasra*	'depravatum, perditum esse' (sensu ethico)
ESA	*ḥśr*	? 'poorer class'
Syr.	*ḥ^{e}sar*	'to be wanting; fail, lose'
Aram.	*ḥasar*	'to diminish; want, miss; be imperfect'
Heb.	*ḥāsēr*	'to lack, need, be lacking, decrease'
Ph.		
Ug.	*ẖsr*	'to be lacking'
Akk.	*ẖasāru*	'abbrechen, -blättern'
H̲ŠB Arab.	***ẖušub***	**'rough wood, timber'**
Ge.		
ESA		
Syr.	*ḥ^{e}bāšā*	'chips of wood'
Aram.		

Syr.	*ḥasī*	'to make atonement, absolve, purge, pardon, condone, spare, be gracious'
Aram.	*ḥ^{a}sā*	'to be scraped'; af. 'to revile, sneer at'
Heb.		
Ph.		
Ug.		
Akk.		
H̲SF Arab.	***ẖasafa****	**'to bury; be eclipsed (moon)'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ẖsp*	'hinschwinden, verwelken'
Akk.	*ẖasāpu*	'abreissen'
H̲Š' Arab.	***ẖaša'a***	**'to humble oneself'**
Ge.	*ẖaš'a*	'sedari, silescere, quiescere'
ESA		
Syr.		
Aram.		

Heb.
Ph.
Ug.
Akk.

H̱ŠY ***ẖašiya*** **'to fear'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

H̱ṢṢ ***ʾiẖtaṣṣa*** **'to bestow upon'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

Heb.
Ph.
Ug.
Akk.

H̱ṢṢ ***ẖāṣṣa*** **'particularly, peculiarly'; *ẖaṣāṣa* 'poverty'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

H̱SF ***ẖaṣafa*** **'to sew together'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

H̱ṢM	***ẖaṣm***	**'adversary'**
Arab.		
Ge.		
ESA		
Syr.	*ḥ'sam*	'to rival, contend jealously or zealously'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱ḌR	***ẖaḍir***	**'green herbs'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ḥ^{a}ṣīrā*	'moss'; OA *ḥṣr* 'vegetation, grass'
Heb.	*ḥāṣīr*	'green grass, herbage'
Ph.	*mḥṣrt*	'herbage'
Ug.		
Akk.	*ẖaṣa/ertu*	'Grünes'

H̱Ṭ'	***ẖiṭ'****	**'an error'**
Arab.		
Ge.	*ẖaṭ'a*	'non reperire, non invenire'
ESA		
Syr.	*ḥ'ṭā*	'to miss'
Aram.	*ḥaṭā*	'to miss, go wrong'

H̱ḌD	***ẖaḍada***	**'to cut off thorns from a tree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱Ḍ'	***ẖaḍa'a***	**'to be humble, lowly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱ṬB	***ẖāṭaba***	**'to speak to, address'; *ẖaṭb* 'a matter, thing, business'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*ḥāṭāh*	'to miss (a goal or way)'
Ph.		
Ug.		
Akk.	*ẖaṭū*	'sich verfehlen'

H̱ṬṬ	***ẖaṭṭa****	**'to write' (*'aṯar yamtaddu mtidāduh*)**
Arab.		
Ge.		
ESA	*ẖṭṭ*	'to fix the boundaries of a piece of land'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱ṬM	***ẖurṭūm****	**'a proboscis, nose'**
Arab.		
Ge.		
ESA		
Syr.	*ḥarṭūmā*	'a snout, proboscis, trunk'
Aram.	*ḥarṭūmā*	'nose, beak'
Heb.	*ḥarṭōm*	NH 'nose, beak'
Ph.		
Ug.		
Akk.	*ẖuṭṭimmu*	'Schnauze'

Heb.		
Ph.		
Ug.		
Akk.		

H̱ṬF	***ẖaṭifa***	**'to snatch, snatch away'**
Arab.		
Ge.		
ESA	*ẖẓf*	'things seized, booty'?
Syr.	*ḥ^{e}ṭap*	'to take by force; seize, snatch'
Aram.	*ḥ^{a}ṭap*	'to seize, snatch'
Heb.	*ḥāṭap*	'to catch, seize'
Ph.		
Ug.		
Akk.	*ẖaṭāpu*	'wegnehmen'?

H̱ṬW	***ẖuṭuwāt***	**'steps'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱FT	***ẖāfata***	**'to speak in a low voice'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱FḌ	***ẖafaḍa***	**'to lower'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ḥāpaṣ*	'to bend down, let (tail) hang'
Ph.		
Ug.		
Akk.	*ẖabāṣu*	'niederschlagen'?

H̱FF	***ẖaffa***	**'to be light'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱FY	***ẖafiya****	**'to be hidden with'**
Arab.		
Ge.		
ESA		
Syr.	*ḥᵉpā*	'to cover, hide'
Aram.	*ḥᵃpā*	'to cover, overlay'
Heb.	*ḥāpā*	'to cover'
Ph.		
Ug.		
Akk.	*ẖapū*	'verpacken'

H̱LD	***ẖalada***	**'to be eternal, live for ever, remain for ever in a place'**
Arab.		
Ge.	*ẖallada*	'to last long'
ESA	*(k)ẖld*	Min. 'in aeternum'
Syr.		
Aram.		

H̱LṢ	***'aẖlaṣa****	**'to purify' (*tanqiyatu š-šay' wa-tahḏībuh*); *ẖalaṣa* 'to arrive at'**
Arab.		
Ge.		
ESA		
Syr.	*ḥaleṣ*	pa. 'to take spoil, seize'
Aram.	*ḥᵃlaṣ*	'to take off, undress; withdraw'

Heb.	*ḥeled*	‘duration; world’
Ph.		
Ug.		
Akk.		

H̱LṬ Arab.	***ẖalaṭa***	**‘to mix’**
Ge.		
ESA		
Syr.	*ḥᵉlaṭ*	‘to mix’
Aram.	*ḥᵃlaṭ*	‘to make a paste’; itpa. ‘to be mixed up, to mingle’
Heb.		
Ph.		
Ug.		
Akk.		

H̱LF Arab.	***ẖalafa***	**‘to come after, succeed’ (*ʾan yaǧiʾa šayʾ baʿda šayʾ yaqūm maqāmah*)**
Ge.	*ẖalafa*	‘transire; elabi; transire, perire’
ESA	*ẖlf*	h. ‘to act as deputy’
Syr.	*ḥᵉlap*	‘to exchange, substitute’; etpa. ‘to change in turn’
Aram.	*ḥalap*	BA ‘to pass over’; Targ. ‘to be gone’; pa. ‘to exchange’; OA *ḥlp* ‘successor’
Heb.	*ḥālap*	‘to pass on or away; pass through’; hif. ‘to substitute (cause to succeed)’

Heb.	*ḥālaṣ*	‘to draw off or out; withdraw’
Ph.	*ḥlṣ*	‘to deliver’ (id. BH pi.)
Ug.		
Akk.	*ẖalāṣu*	‘auskämmen, auspressen’

H̱Lʿ Arab.	***ẖalaʿa***	**‘to draw off, put off’**
Ge.		
ESA	*šẖlʿ*	Qat. ‘detrahere fecit, demisit’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱LF Arab.	***ẖilāf***	**‘the contrary; opposite’ (*ʾat-taġayyur*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ḥēlep*	‘reversion’

Ph.	*ḥlp*	'to go away, disappear, vanish'; Pi. 'to succeed'; *ḥlpt* 'payment'
Ug.		.
Akk.	*ẖalpu*	'Ersatzmann' (< Aram. *ḥalpā*)

Arab.	***ẖalfa***	**'after, behind' (*ẖilāf quddām*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱LL	***ẖalīl***	**'a friend'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.		

H̱LQ	***ẖalaqa****	**'to create, produce'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱LW	***ẖalā (w)***	**'to pass away; be free, alone, clear'**
Arab.		
Ge.		
ESA	*ẖlt*	'funeral chamber'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱MD	***ẖāmid***	**'extinct; dead'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱MS	***ẖams***	**'five'**
Arab.		
Ge	*ẖams*	
ESA	*ẖms*	
Syr.	*ḥameš*	
Aram.	*ḥ^a mēš*	
Heb.	*ḥāmēš*	
Ph.	*ḥmš*	
Ug.	*ẖmš*	
Akk.	*ẖamšu*	

H̱MṬ	***ẖamṭ***	**'bitter'**
Arab.		
Ge.		
ESA	*ẖmṭ*	? 'pestilence' ? 'sickness'
Syr.		
Aram.		

H̱MR	***ẖumur***	**'coverings, women's veils'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱MṢ	***maẖmaṣa***	**'hunger'**
Arab.		
Ge.		
ESA	*ẖmṣ*	'to obliterate a writing on a stela'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱NS	***ẖunnas***	**'the stars in general'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

H̲NQ	***munh̲aniq***	**'that which is strangled'**
Arab.		
Ge.	*h̲anaqa*	'suffocare; strangulare'
ESA		
Syr.	*ḥ'naq*	'to choke, stifle, suffocate'
Aram.	*ḥ^{a}naq*	'to strangle'
Heb.	*ḥānaq*	'to strangle'
Ph.	*ḥnq*	'to strangle'
Ug.	*(ilm) h̲nqtm*	'the two strangling (goddesses)'
Akk.	*h̲anāqu*	'pressen, (er)würgen'

H̲WḌ	***h̲āḍa (w)***	**'to plunge into; wade; engage in'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

H̲WR	***h̲uwār***	**'a lowing'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̲WF	***h̲āfa (ā)***	**'to fear, dread; apprehend'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*h̲āpu*	'sich fürchten'

H̱WL	***ẖāl***	**'maternal uncle'**
Arab.		
Ge.		
ESA	*ẖl*	'avunculus' (often in m.pr.n.)
Syr.	*ḥālā*	'a mother's brother, maternal uncle'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*ẖālu*	'Onkel mütterlicherseits'

H̱WN	***ẖāna (w)***	**'to deceive, be unfaithful to; violate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱YB	***ẖāba (y)***	**'to be disappointed, frustrated' ('*adam fāʾida wa-ḥirmān*)**
Arab.		
Ge.		
ESA	*ẖyb*	'to be lacking, not present; be in arrears of debt; to fail (rain)'; 'to neglect'?

H̱WL	***ẖawwala***	**'to bestow favours on' (*taʿahhudu š-šayʾ*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱WY	***ẖāwin***	**'utterly ruinous; waste; fallen down'**
Arab.		
Ge.		
ESA	*ẖwy*	'to make s.th. void, unnecessary'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱YR	***ẖayr****	**'good, agreeable'**
Arab.		
Ge.	*ẖēr*	'bonus, praestans, egregius'
ESA	*ẖyr*	'nobleman, noble'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

H̱YṬ	***ẖayṭ***	**'thread'**
Arab.		
Ge.	*'ewiṭ*	'cord' (< Arab.)
ESA		
Syr.	*ḥūṭā*	'a thread, string'
Aram.	*ḥūṭā*	'thread'
Heb.	*ḥūṭ*	'thread, cord, line'
Ph.		
Ug.		
Akk.		

H̱YL	***ẖayl****	**'horses, horse; cavalry'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*ẖāru*	'erwählen; aussuchen'

H̱YL	***ẖayyala****	**'to make to appear'** (***ḥaraka fī talawwun***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

D'B Arab.	***da'b***	**'a state, custom, manner, wont'; *dā'ibayn* 'both of whom diligently perform their work'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DBR Arab.	***dubur***	**'the back, hinder part' (*āḫiru š-šay' wa ḫalfuh*)**
Ge.	*tadabbara*	'to lie on one's back'; *dābēr* 'adytum (sanctum sanctorum)'
ESA		
Syr.		
Aram.		
Heb.	*d*^{e}*bīr*	'hindmost chamber'
Ph.	*dbr*	'innermost room'
Ug.	*dbr*	'folgen'; 'turned the back'
Akk.	*duppuru*	? 'sich entfernen'

DBB Arab.	***dābba****	**'beast of burden' (*ḥaraka ʿalā l-'arḍ 'aḫaffu mina l-mašī*)**
Ge.	*debb*	'ursus, ursa'
ESA		
Syr.	*debbā*	'bear'
Aram.	*dubbā*	'bear'
Heb.	*dābab*	'to move gently, glide, glide over'; *dōb* 'bear'
Ph.		
Ug.	*dbb*	'moved, crept (animal)'; 'oso; bestia, animal mítico'
Akk.	*dabbu, dabū*	'Bär' (< WS)

DBR Arab.	***dabbara***	**'to dispose, manage, govern'**
Ge.		
ESA		
Syr.	*d*^{e}*bar*	'to lead (a flock) to pasture; lead, take, drive; guide, govern, manage; take wife'
Aram.	*d*^{e}*bar*	'to seize, take, lead, drive'
Heb.	*dbr*	Pi. 'to manage'
Ph.	*dbr*	'to lead'
Ug.	*dbr*	'to manage'
Akk.		

DṮR	***muddaṯir***	**'wrapped in a garment'** (***taḍāʿufu šayʾ wa-tanāḍuduh baʿḍih ʿalā baʿḍ***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*dešen*	'what is hidden'
Ph.		
Ug.		
Akk.		

DḤḌ	***ʾadḥaḍa****	**'to weaken, nullify; condemn'**
Arab.		
Ge.	*daḫḍa*	'labi, lapsare in lubrico, pede falli'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DḪR	***dāḫir***	**'that wh. is small, vile, of no account'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

DḤR	***duḥūr***	**'a repelling'**
Arab.		
Ge.	*daḥara*	'repudio dimittere, repudiare'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DḤW	***daḥā***	**'to spread out, expand'** (***basṭ wa-tamhīd***)
Arab.	***(ā/w)****	
Ge.		
ESA		
Syr.	*dᵉḥā*	'to cast off'
Aram.	*dᵉḥā*	'to thrust, push, knock down'
Heb.	*dāḥā*	'to push; strike; thrust' (< Aram.)
Ph.	*dḥy*	Pun.'to break'; 'to drive away'
Ug.		
Akk.		

DḪL	***daḫala***	**'to enter'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

DHN	***duḫān***	**'smoke'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DRĞ	***darağa***	**'a step, degree (of honour)'**
Arab.		
Ge.	*darga*	'to rise in rank' (< Arab.)
ESA		
Syr.	*dargā*	'a step, stair, degree'
Aram.	*dargā*	'step, stairs, ladder'
Heb.	*madrēgā*	'a steep place'
Ph.		
Ug.		
Akk.	*daraggu*	? 'Weg(spur)', *durgu* 'inneres Gebirgstal'; *darāku* 'nachfolgen'?

Heb.		
Ph.		
Ug.		
Akk.		

DR'	***dara'a***	**'to drive off; put off; avert'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*dērā'ōn*	'aversion, abhorrence'
Ph.		
Ug.		
Akk.	*durrū*	'abstossen'?

DRR	***durriyy***	**'shining'**
Arab.		
Ge.	*darara*	'clare luxit, radiavit'
ESA		
Syr.		
Aram.	*dūrā*	'(name of) a jewel, mother of pearl'?
Heb.	*dar*	'pearl'?, 'mother of pearl'?
Ph.		
Ug.		
Akk.		

DRR	***midrār***	**'an abundant rain' (*tawalludu***
Arab.		***šay' 'an šay'*)**
Ge.		
ESA	*drr*	'plenty > harvest'?; 'irrigation rights'? *mdrr* 'controller of irrigation'?
Syr.		
Aram.		
Heb.	*d*^{e}*rōr*	'flowing; free run, liberty'
Ph.	*dr*	Pun. 'fluidité'?
Ug.	*dr*	'fleissen'
Akk.	*darāru*	etwa 'freien Lauf bekommen'

DRK	***'adraka***	**'to overtake; reach; attain unto'**
Arab.		
Ge.	*madrak*	'threshold; entrance'
ESA	*drk*	'to overtake by pursuit'
Syr.	*d*^{e}*rek*	'to walk, tread'; af. 'to follow closely, overtake, attain'
Aram.	*d*^{e}*rak*	'to tread, stamp, walk; overtake'
Heb.	*dārak*	'to tread, march'
Ph.	*drk*	'to tread'
Ug.	*drkt*	'rule, dominion'
Akk.	*darku, derku*	'folgender'; *darāku* 'nachfolgen'?

DRY	***darā (y)***	**'to know'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DSR	***dusur****	**'palm-tree fibres'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DSS	***dassa****	**'to hide'**
Arab.		
Ge.	*dassa*	'cacher, dissimuler'
ESA	*dśś*	'a person who conceals, hides (s.th.)'

DSY	***dassā***	**'to corrupt'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

D‘‘	***da‘‘a***	**‘to push; drive away with violence’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DF’	***dif’***	**‘warmth’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.	*dšy*	pa. and af. part. ‘what is deteriorated’?
Heb.		
Ph.		
Ug.		
Akk.		

D‘W	***da‘ā (w)***	**‘to call upon; invoke; invite’**
Arab.		
Ge.		
ESA	*d‘w*	‘announce, proclamation’
Syr.		
Aram.		
Heb.	*dā‘ā*	‘to ask, desire’
Ph.		
Ug.		
Akk.		

DF‘	***dafa‘a***	**‘to pay over to; repel; avert’**
Arab.		
Ge.	*daf‘a*	‘trudere, pro-, detrudere, prosternere’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DFQ	***dāfiq***	**'that which pours forth, or is poured' (*daf'u š-šay' quduman*)**
Ge.		
ESA	*dfq*	'to sue, prosecute'
Syr.		
Aram.	*dᵉpaq*	pa. 'to knock'
Heb.	*dāpaq*	'to beat, knock (in driving, drive severely or cruelly)'
Ph.		
Ug.		
Akk.		

DLK	***dulūk***	**'the declining of the sun'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DLW	***dalw****	**'a bucket'**
Arab.		
Ge.	*delw*	'aquarius' (< Arab.)
ESA		

DKK	***dakka***	**'to pound into dust'**
Ge.		
ESA		
Syr.	*mᵉdaktā*	'mortar'
Aram.	*dakkēk*	'to crush'
Heb.	*dākā*	'to crush' poet
Ph.		
Ug.	*dk*	'to pound, mix'
Akk.	*dakāku*	'zermalmen'

DLL	***dalla***	**'to show, point out; guide'**
Arab.		
Ge.		
ESA	*dll*	'to guide, point out'
Syr.	*dallel*	'to designate, mention, specify'; af. 'to show'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DMDM	***damdama***	**'to obliterate, destroy'**
Arab.		
Ge.		
ESA		

Syr.	*dᵉlā*	'to draw water'; *dawlā* 'bucket, water-pot'
Aram.	*dᵉlī*	'bucket'; *dᵉlā* 'to be suspended; draw, raise'
Heb.	*dālā*	'to draw (water)'; *dᵉlī* 'a bucket'
Ph.		
Ug.		
Akk.	*dalū*	'(Schöpf-)Eimer'

DMR	***dammara***	**'to destroy'**
Arab.		
Ge.	*dammara*	'to kick, tap'
ESA	*dmr*	Qat. 'détruire'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*dmrn*	wohl ein Epitheton Ba'al's
Akk.		

DMĠ	***damaġa***	**'to destroy'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.		
Aram.		
Heb.	*dmm*	'to maltreat, destroy, break, crush'; nif. 'to be destroyed, cut off'
Ph.		
Ug.		
Akk.		

DMʿ	***damʿ***	**'tears'**
Arab.		
Ge.		
ESA		
Syr.	*demʿā*	
Aram.	*dimʿā*	
Heb.	*dimʿā*	
Ph.		
Ug.	*dmʿ*	'to shed tears'
Akk.	*dimtu*	

DMW	***dam***	**'blood'**
Arab.		
Ge.	*dam*	
ESA	*dm, dmw*	
Syr.	*dᵉmā*	
Aram.	*dᵉmā*	
Heb.	*dām*	

Ph.		
Ug.		
Akk.		

DNW	***danā (w)***	**'to be near' ('*al-muqāraba*)**
Arab.		
Ge.		
ESA	*dny*	'to draw near, approach'
Syr.	*d*^{e}*nā*	'to adhere'; etpe. 'to assent, follow, obey'
Aram.		
Heb.		
Ph.		
Ug.	*dny*	'herankommen'
Akk.		

DHM	***'idhāmma***	**'to be of blackish tint'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*da'āmu*	'dunkelfarbig sein'

Ph.	*edom*	(Pun.)
Ug.	*dm*	
Akk.	*dāmu*	

DHR	***dahr****	**'time' ('*al-ġalaba wa-l-qahr*)**
Arab.		
Ge.		
ESA	*dhr*	'to burn, destroy'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DHN	***duhn***	**'butter; anointing oil'**
Arab.		
Ge.		
ESA		
Syr.	*d*^{e}*han*	'to grow fat, be anointed'; *dūhānā* 'fat; fatness'
Aram.	*d*^{e}*han*	'to be fat'; *dah*^{a}*nā* 'fat'
Heb.		
Ph.		
Ug.		
Akk.		

DHW Arab.	***ʾadhā***	**'more grievous' (*ʾiṣābatu š-šayʾ biš-šayʾ bi-mā lā yasurr*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*dāhā*	'to fear'
Ph.		
Ug.		
Akk.		

DWL Arab.	***dāwala***	**'to cause interchange of good/bad . . .'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

DWR Arab.	***dāra (w)****	**'to go round' (*ʾiḥdāqu š-šayʾ biš-šayʾ min ḥawālayh*)**
Ge.	*dār*	'aetas (hominum)' (< Heb.)
ESA	*dr*	'time, occasion; generation, people; beduin camp, clan'
Syr.	*dayar*	pa. 'to go about; dwell'
Aram.	*dūr*	BA 'to dwell'; pa. 'to go around, peddle'
Heb.	*dūr*	'to dwell'; *dūr* 'circle'; *dōr* 'lodgings'
Ph.	*dr*	'assembly; family; perpetuity'
Ug.	*dr*	'circulo'; 'assemblage; generation'; Haus, Dynastie'
Akk.	*dūru*	'(Ring-, Stadt-)Mauer'; *dāru* '(< Can.) Menschalter, 60 Jahre'

DWM Arab.	***dāma (w)***	**'to endure; continue; remain'**
Ge.		
ESA	*dwm*	'lasting, permanent, forever'
Syr.		
Aram.	*dūm*	Targ. 'to speak in a low voice; suspect'
Heb.	*dūmā*	'silence'
Ph.		
Ug.	*dm*	'verbleiben'
Akk.		

DWN	***dūna***	**'beneath; besides; except; etc.'**
Arab.		
Ge.		
ESA	*b-dwn*	Min. 'sub, subter'
Syr.		
Aram.		
Heb.	*dwn*	'to be lowly'
Ph.		
Ug.	*dnt*	'baseness'
Akk.		

DYN	***dayn***	**'debt'**
Arab.		
Ge.		
ESA	*ʾdyn*	pl. 'monetary penalties, obligations (in general)'; D. 'to impose a fine'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ḏā, (hā)ḏi(hi)***	**‘this; that’ (dem. pron.) Arab.**
Ge.	*ze, zā*	‘hic, haec’ (dem. pron.)
ESA	*ḏn, ḏt*	‘this’
Syr.	*hāde, hād*	‘this’ (f.)
Aram.	*dā*	BA ‘this’; OA *zʾ* ‘this’; *hādā/ī* (f.) ‘this’
Heb.	*ze, zū*	‘this’
Ph.	*z, zn, zʾ, ʾz, hʾ*	‘this’; Pun. *hʾz*
Ug.	*hnd*	sg. and pl. dem. pron.
Akk.		

ḎʾM	***maḏʾūm***	**‘despised’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎBḤ	***ḏabaḥa***	**‘to cut throat; slay; sacrifice’**
Arab.		
Ge.	*zabḥa*	‘mactare; sacrificare’
ESA	*ḏbḥ*	‘to sacrifice; kill, murder’

ḎʾB	***ḏiʾb***	**‘a wolf’**
Ge.	*zeʾb*	‘hyaena’
ESA		
Syr.	*dībā*	‘a wolf’
Aram.	*dēbā*	‘a wolf’
Heb.	*z*^{e}*ʾēb*	‘a wolf’
Ph.		
Ug.		
Akk.	*zību*	‘Schakal; Geier’

ḎBB	***ḏubāb***	**‘a fly’**
Arab.		
Ge.	*zenb*	
ESA		
Syr.	*debābā*	
Aram.	*dīb*^{e}*bā*	
Heb.	*z*^{e}*būb*	
Ph.		
Ug.	*ḏbb*	
Akk.	*zumbu, zubbu*	

ḎBḎB	***muḏabḏab***	**‘moved about, wavering to and fro’ (*nawsu š-šayʾi l-muʿallaq fī l-hawāʾ*)**
Arab.		
Ge.	*zababa*	‘to hover, soar’
ESA		

Syr.	*d^{e}baḥ*	'to slay, slaughter, sacrifice'
Aram.	*d^{e}baḥ*	BA 'to sacrifice'
Heb.	*zābaḥ*	'to slaughter for sacrifice'
Ph.	*zbḥ*	'to slaughter'
Ug.	*dbḥ*	'to sacrifice'
Akk.	*zību*	'Opfer'

ḎH̱R	***ʾiḏḏaẖara***	**'to store up for future use'**
Arab.		
Ge.	*zeẖr*	'monumentum sepulchrale, sepulchrum'
ESA	*ḏhr*	'treasurer'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎRW	***ḏurriya***	**'progeny, offspring' (*laṭāfa wa-ntišār*)**
Arab.		
Ge.	*zarzara*	'dispergere, dissipere'
ESA	*ḏrr*	hif. 'to scatter, disperse (an enemy)'
Syr.	*dar*	'enfanter'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*zabābu*	'être en fureur, délirer'

ḎRʾ	***ḏaraʾa***	**'to create, produce; multiply'**
Arab.		(. . . ***ka-š-šayʾ yubḏar wa-yuzraʿ***)
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎRʿ	***ḏirāʿ***	**'a cubit, length of the arm'**
Arab.		
Ge.	*mazrāʿt*	'brachium'
ESA	*ḏrʿ*	in fragmentary context
Syr.	*d^{e}rāʿā*	'arm, shoulder'
Aram.	*d^{e}rāʿ*	BA 'arm'
Heb.	*z^{e}rōaʿ*	'arm; shoulder; strength'
Ph.		
Ug.	*ḏrʿ*	'arm'
Akk.	*duraʾu*	'arm, foreleg' (< WS)

ḎRY	***ḏarā (y)***	**‘to snatch away; scatter’ (*ʾaš-šayʾ***
Arab.		***yatasāqaṭ mutafarriqan*)**
Ge.	*zaraw/ya*	‘spargere, dispergere, dissipare’
ESA	*ḏrʾ*	‘to sow’; *mḏrʾ* ‘sown fields’
Syr.	*dᵉrā*	‘to scatter, sprinkle, winnow corn’
Aram.	*dᵉrā*	I. ‘to scatter, strew; winnow’ II. ‘to carry away, lift, bear sustain’
Heb.	*zārā*	‘to scatter, fan, winnow’
Ph.		
Ug.	*ḏry*	‘to winnow, scatter, hack to pieces’
Akk.	*zarū*	‘worfeln, streuen’

ḎQN	***ʾaḏqān***	**‘chins’**
Arab.		
Ge.		
ESA	*ḏqn*	‘fore part, vestibule’; *b-ḏqn* ‘in front of’
Syr.	*daqnā*	‘chin, beard’
Aram.	*diqnā*	‘beard, bearded chin, hair growth’
Heb.	*zāqān*	‘beard; chin’
Ph.	*zqn*	‘beard’
Ug.	*dqn*	‘beard; chin’
Akk.	*ziqnu*	‘Bart’

ḎKR	***ḏakar****	**‘male’**
Arab.		
Ge.		
ESA	*ḏkr*	‘male’

ḎʿN	***muḏʿin***	**‘one who is submissive’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎKR	***ḏakara****	**‘to remember; make mention**
Arab.		**of’ (*ḏakartu š-šayʾ, ẖilāf nasītuh*)**
Ge.	*zakara*	‘meminisse, recordari, reminisci’
ESA	*ḏkr*	‘to mention; make known’
Syr.	*dᵉkar*	‘to remember’
Aram.	*dikrōn*	BA ‘memorandum, memo’; Targ. *dᵉkar* ‘to remember’
Heb.	*zākar*	‘to remember’
Ph.	*zkr*	‘memory’
Ug.	*ḏkr*	‘acordarse, mencionar, nombrar’
Akk.	*zakāru*	‘aussprechen, nennen, reden, schwören’

ḎLL	***ḏalla****	**‘to be abject; humbled’**
Arab.		
Ge.	*zalla*	‘to be stupid’
ESA	*ḏll*	tp. ‘to be humbled, abased’

Syr.	*dekrā*	'male'
Aram.	*dikrā*	'male, man'
Heb.	*zākār*	'male'
Ph.		
Ug.	*dkr*	'animal macho'
Akk.	*zikaru*	'männlich; Mann, Männchen'

ḎMM	***maḏmūm****	**'abused; disgraced'** (***ẖilāfu l-ḥamd***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎNB	***ḏanūb***	**'a portion, lot'** (**'al-*ḥaẓẓ wa-n-naṣīb***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.	*zal*	'to weigh light; be despised'
Aram.	*zᵉlal*	'to be of little value, disregarded'
Heb.	*zālal*	'to be light; be worthless'
Ph.		
Ug.		
Akk.		

ḎNB	***ḏanb***	**'a crime; fault; sin'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎHB	***ḏahaba***	**'to go away; depart'** (***muḍiyyu š-šay'***)
Arab.		
Ge.		
ESA	*ḏhb*	'an exit, outflow channel(s)'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎHB	***ḏahab***	**'gold'** (***ḥusn wa-naḍāra***)
Arab.		
Ge.		
ESA	*ḏhb*	
Syr.	*dahbā*	
Aram.	*dᵉhab*	
Heb.	*zāhāb*	
Ph.		
Ug.		
Akk.		

Arab.	***ḏū****	**'endowed with, having'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎWQ	***ḏāqa (w)****	**'to taste; experience'**
Arab.		
Ge.		
ESA		
Syr.	*dūq*	'to gaze, observe, look into'

ḎHL	***ḏahala****	**'to forget'** (***šaġl ʿan šayʾ bi-ḏuʿr ʾaw ġayrih***)
Arab.		
Ge.	*ʾanzāhlala*	'languescere, emolliri, dissolvi'
ESA		
Syr.	*ʾadhel*	'frapper de stupeur'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḎWD	***ḏāda (w)***	**'to drive away (flocks)'**
Arab.		
Ge.		
ESA	*ḏwwdt*	n.pl. 'pastureland'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ḏd*	'herd'
Akk.		

ḎWʿ	***ḏāʿa (y)***	**'to become known'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*dūq*	'to examine carefully'; pa. 'to grind, chew carefully'	Aram.
Heb.			Heb.
Ph.			Ph.
Ug.			Ug.
Akk.			Akk.

R'S	***raʾs***	**'a head'**
Arab.		
Ge.	*rāʾs*	
ESA	*rʾs*	
Syr.	*rīšā*	
Aram.	*rēʾš*	
Heb.	*rōʾš*	
Ph.	*rʾš*	
Ug.	*riʾš*	
Akk.	*rēšu*	

R'F	***raʾūf***	**'compassionate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

R'Y	***raʾā (ā)***	**'to see, look; perceive; think; know'**
Arab.		
Ge.	*rēʾya*	'videre; spectare, adspicere, intueri'
ESA	*rʾy*	'to see'
Syr.	*rʿhā*	'to watch closely, spy out, be on the look out for'
Aram.		
Heb.	*rāʾā*	'to see'
Ph.	*rʾy*	'eyesight'
Ug.		
Akk.		

RBB	***rubbamā****	**'frequently, often' (*luzūmu š-šayʾ wa-l-ʾiqāma ʿalayh*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*rābab*	'to be, or become, many, much'
Ph.	*rb*	'multitude'
Ug.		
Akk.		

RBṢ	***tarabbaṣa****	**'to wait, expect'**
Ge.		
ESA		
Syr.		
Aram.		

RBṬ	***rabaṭa***	**'to confirm; strenghten'**
Ge.		
ESA		
Syr.	*rʿbaṭ*	'to hold tight, grip'
Aram.		

Heb.		
Ph.		
Ug.		
Akk.	*rabāṣu*	'to lie in ambush (for)' (witches, daemons)

RBʿ	***ʾarbaʿ***	**'four'**
Arab.		
Ge.	*ʾarbāʿ*	
ESA	*ʾrbʿ*	
Syr.	*ʾarbaʿ*	
Aram.	*ʾarbaʿ*	
Heb.	*ʾarbaʿ*	
Ph.	*ʾrbʿ*	
Ug.	*ʾarbʿ*	
Akk.	*arbaʾu*	

RTʿ	***rataʿa***	**'to pass time pleasantly, enjoy o.s.'**
Arab.		
Ge.	*ratʿ a*	'prospere agere, bene succedere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

RBW	***rabā (w)***	**'to increase; grow; swell'**
Arab.		
Ge.		
ESA	*rbw*	'to cause to grow > cultivate'
Syr.	*rᵉbā*	'to grow; increase'
Aram.	*rbʾ*	Sf. 'to multiply'; *rᵉbā* BA 'to grow great'
Heb.	*rābā*	'to be or become much'
Ph.		
Ug.	*trbyt*	'interest, usury'
Akk.	*rabū*	'gross sein, werden'

RTQ	***ratq***	**'anything close, solid, impervious'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ritqā*	'chain-like fence, twisted hedge'
Heb.	*rātaq*	'to bind'; *ratōq* 'chain'
Ph.		
Ug.	*rtqt*	'dichte Wolken'?
Akk.		

RTL	***rattala***	**'to repeat w. distinct enunciation'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RĞĞ	***rağğa****	**'to move; shake'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RĞS	***riğs***	**'punishment; indignation; doubt'**
Arab.		
Ge.		
ESA		
Syr.	*rᵉgaš*	'to rage, be in an uproar'
Aram.	*rᵉgaš*	BA 'to be in tumult'
Heb.	*rāgaš*	'to be in tumult or commotion'
Ph.		
Ug.		
Akk.		

RĞʿ	***rağaʿa***	**'to return, turn back, turn off'**
Arab.		
Ge.		
ESA	*rgʿ*	'a return'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RĞF	***rağafa***	**'to shake violently; tremble'**
Arab.		
Ge.	*ragafa*	'to fall to the ground (fruit, leaves)'
ESA		
Syr.		
Aram.	*rᵉgap*	'to stir, shake'
Heb.		

RĞL	***riğl****	**'a foot'**
Arab.		
Ge.	*ʾegr*	
ESA	*rgl*	
Syr.	*reglā*	
Aram.	*rᵉgal*	
Heb.	*regel*	

Ph.		
Ug.		
Akk.		

RĞL	***rağul***	**'a man'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RĞW	***rağā (w)***	**'to hope; fear'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.	*mrgl*	'footman'
Ug.	*riglu*	
Akk.		

RĞM	***rağama****	**'to stone'**
Arab.		
Ge.	*ragama*	'male precari, maledicere, exsecrari, diris devovere'
ESA		
Syr.	*r^{e}gam*	'to stone'
Aram.	*r^{e}gam*	'to stone'
Heb.	*rāgam*	'to stone; kill by stoning'
Ph.		
Ug.	*rgm*	'berichten, reden'
Akk.	*ragāmu*	'rufen; gerichtlich klagen'

RĞW	***ʾarğāʾ***	**'sides'; *ʾarğā* (IV) 'to put off, postpone'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RḤB Arab.	***raḥuba***	**‘to be ample, spacious’**
Ge.	*reḥba*	‘amplum esse’
ESA	*rḥb*	‘width’
Syr.		
Aram.	*rᵉḥab*	‘ambitious, greedy’
Heb.	*rāḥab*	‘to be, or grow, wide, large’
Ph.	*rḥb*	yif. ‘to widen’
Ug.	*rḥb*	‘weit’
Akk.		

RḤM Arab.	***raḥima***	**‘to be merciful’ (*ʾar-riqqa wa-l-ʿaṭf wa-r-raʾfa*)**
Ge.	*meḥra*	‘misereri, misericordem esse’
ESA	*rḥm*	tp. ‘to have mercy’
Syr.	*rᵉḥem*	‘to delight in, desire’; etpa. ‘to have mercy’
Aram.	*rḥm*	Sf. ‘friend’; *raḥᵃmīm* BA ‘compassion’
Heb.	*rāḥam*	‘to love’; pi. ‘to have compassion’
Ph.		
Ug.	*rḥm*	‘to be kind’
Akk.	*rēmu*	‘sich erbarmen, Mitleid haben’

RH̲ʾ Arab.	***ruẖāʾ***	**‘a gentle wind’**
Ge.	*ʾarẖawa*	‘patefacere, aperire, reserare’
ESA		

RḤL Arab.	***raḥl***	**‘a saddle-bag’; *riḥāl* ‘a journey; travelling’**
Ge.	*raḥala*	‘sternere, insternere (jumentum sella, clitellis, tegumento)’
ESA	*rḥl*	‘equipment (e.g. saddle, etc.)’
Syr.	*raḥl*	‘heavy bagage’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RḤM Arab.	***ʾarḥām***	**‘wombs’**
Ge.		
ESA		
Syr.	*raḥmā*	
Aram.	*raḥᵃmā*	
Heb.	*reḥem*	
Ph.		
Ug.		
Akk.	*rēmu*	

RDʾ Arab.	***ridʾ****	**‘a helper’**
Ge.	*radʾ*	‘auxilium’; *radāʾī* ‘adjutor’
ESA	*rdʾ*	h. ‘to help, aid’; *ʾrdʾ* n.pl. ‘helper’

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*reḫū*	'begatten, zeugen; sich ergiessen'?

RDD Arab.	***radda****	**'to drive back; avert; restore; refer; take an oath'**
Ge.	*reddāde*	'stubbornness, obstinacy'
ESA		
Syr.	*rdīdā*	'a bridal veil'
Aram.	*rʿdad*	'to beat, stamp, stretch'
Heb.	*rādad*	'to beat out; beat down (fig.)'
Ph.		
Ug.		
Akk.	*radādu*	'verfolgen'

RDM Arab.	***radm***	**'a strong wall'**
Ge.		
ESA		
Syr.		

Syr.	*rʿdā*	'to journey, travel, go forward; instruct, chastise'; pa. 'to pound; lead'; af. 'to lead'; *rādūyā* 'traveller, instructor'
Aram.	*rʿdā*	'to chastise; drive, rule'
Heb.	*riddā*	NH pi. 'to drive, chase'
Ph.		
Ug.		
Akk.	*redū*	'begleiten, (mit sich) führen; gehen; Tiere führen, treiben; verfolgen'

RDF Arab.	***radifa***	**'to come behind'**
Ge.		
ESA	*rdf*	'to pursue'?
Syr.	*rʿdap*	'to chase away; pursue'
Aram.	*rʿdap*	'to run, pursue'
Heb.	*rādap*	'to pursue, chase, persecute'
Ph.		
Ug.		
Akk.	*rapādu*	'(umher)laufen'; *radāpu* 'verfolgen' (< Aram., Heb.)

RDY Arab.	***radiya****	**'to perish'** (***ramyun ʾaw tarāmin***)
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RḎL	***ʾarḏal***	**'vilest, most abject'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RSL	***ʾarsala***	**'to send'**
Arab.		
Ge.		
ESA	*rsl*	'a messenger'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RSḪ	***rāsiḫ***	**'firmly established'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RSW	***ʾarsā****	**'to fix firmly' (*ṯubāt*)**
Arab.		
Ge.	*ʾarsaw/ya*	'appellere in portum (navem)'
ESA	*rsy*	'to lie heavy (on s.o.)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RŠD	***rašada***	**'to walk in the right way'**
Arab.		
Ge.		
ESA	*ršd*	'to give legal effect to; guide'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RṢD	***raṣad***	**'a lying in wait; an ambush'**
Arab.		
Ge.		
ESA	*rṣd*	'to watch, keep an eye on'
Syr.		
Aram.	*r*^{e}*ṣad*	'to lie in wait, watch'
Heb.	*rāṣad*	pi. 'to watch stealthily; w. hostility'
Ph.		
Ug.		
Akk.	*raṣādu*	'lauernd beobachten'?

RṢṢ	***marṣūṣ***	**'firmly and compactly united'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RḌʿ	***ʾarḍaʿa***	**'to suckle'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RḌY	***raḍiya***	**'to be content, pleased; to choose'**
Arab.		
Ge.		
ESA	*rḍw*	'to satisfy, content'; *rḍy* 'to consent'
Syr.	*r*^{eʿ}*ā*	'to be contented, pleased, willing'

RṬB	***raṭb***	**'that which is green'; *ruṭab* 'fresh ripe dates'**
Arab.		
Ge.	*reṭb*	'succus'; reṭbat 'humiditas'
ESA		
Syr.	*r*^{e}*ṭeb*	'to be moist'

Aram.	*rqy*	Sf. 'to please'; *rᵉʿā* 'to desire, take delight in; welcome'
Heb.	*rāṣā*	'to be pleased with; accept favourably'
Ph.		
Ug.	*rṣy*	'gnädig behandeln'
Akk.		

RʿB	***ruʿb***	**'fear, terror'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RʿY	***raʿā (ā)***	**'to pasture; to observe aright'**
Arab.		
Ge.	*reʿya*	'pascere, pastum ducere'
ESA	*rʿy*	ti. 'to graze'
Syr.	*rᵉʿā*	'to feed, tend, herd; graze'
Aram.	*rᵉʿā*	'to feed; graze'
Heb.	*rāʿā*	'to pasture, tend, graze'
Ph.	*rʿ*	'shepherd'

Aram.	*rᵉṭībā*	'moist, succulent, fresh, green'; Ithpe. 'to be green moist'
Heb.	*rāṭēb*	'to be moist'; NH hif. 'to be green, succulent'
Ph.		
Ug.		
Akk.	*raṭābu*	'feucht, frisch sein, werden'

RʿD	***raʿd****	**'thunder' (*ḥaraka wa-ṭṭirāb*)**
Arab.		
Ge.	*raʿād*	'tremor'
ESA		
Syr.	*ʾetrᵉʿed*	'to become flexible, pliable'
Aram.	*rᵉʿad*	'to tremble'; pa. 'to shake'
Heb.	*rāʿad*	'to tremble, quake'; NH hif. 'to shake'
Ph.		
Ug.		
Akk.		

RĠB	***raġiba***	**'to desire'**
Arab.		
Ge.	*reḫba*	'esurire'
ESA		
Syr.		
Aram.	*raʿabtānūtā*	'voracity, greed'
Heb.	*rāʿēb*	'to be hungry'
Ph.		

Ug.	*rʿy*	'herdsman'
Akk.	*rēʾū*	'weiden (Vieh) hüten'

RĠD	***raġadan****	**'abundantly'**
Arab.		
Ge.		
ESA		
Syr.	*rᵉʿīdā*	'tender, flexible'; *raʿdūtā* 'suppleness, softness, freshness'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RFT	***rufāt***	**'dust, anything broken small'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*rīptā*	? 'flat cake, bread'
Heb.	*rīpōt*	? 'some grain or fruit'
Ph.		
Ug.		
Akk.		

Ug.	*rġb*	'to be hungry'
Akk.		

RĠM	***murāġam***	**'a place of refuge'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RFṮ	***rafaṯ***	**'carnal intercourse' (*kull kalām yustaḥyā min ʾiẓhārih*)**
Arab.		
Ge.		
ESA		
Syr.	*reptē*	'slag; refuse'
Aram.		
Heb.	*repeš*	'mire'
Ph.		
Ug.	*rpš*	'Schlamm-, Sumppfeld'
Akk.	*rupuštu*	'Auswurf'

RFD	***rifd***	**'a gift'**
Arab.		
Ge.		
ESA	*rfd*	'to support, help'; *rfd* 'votive object'
Syr.		
Aram.		
Heb.	*rāpad*	'to spread'; *rᵉpīdā* 'support'
Ph.		
Ug.		
Akk.		

RFᶜ	***rafaᶜa***	**'to raise up, exalt, lift up'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*rpᶜ*	'sich erheben'?
Akk.		

RQB	***raqaba***	**'to observe; respect, regard' (*intiṣāb li-murāᶜāti šay'*)**
Arab.		
Ge.		
ESA		

RFRF	***rafraf***	**'a pillow'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RFQ	***murtafaq***	**'a couch'; *rafīq* 'a companion, friend'**
Arab.		
Ge.	*marfaq*	'superliminare, limen'; *merfāq* 'locus accubitus; refectorium; convivium, compotatio'
ESA		
Syr.		
Aram.	*marpᵉqā*	'elbow'
Heb.	*rāpaq*	hitpa. 'to support oneself, lean'; NH *marpaq* 'elbow'
Ph.		
Ug.		
Akk.		

RQB	***raqaba(n.)***	**'a neck; a slave'**
Arab.		
Ge.		
ESA	*rqb*	'serfs'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RQD	***ruqūd****	**'sleeping'**
Arab.		
Ge.		
ESA	*rqd*	? 'to traverse (a defile)'; *mrqd* 'defile (between rocks, mountains)'; also 'inscription'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RQY	***raqiya***	**'to mount a ladder' (*'aṣ-ṣu'ūd*)**
Arab.		
Ge.		
ESA	*rqy*	'to go up'
Syr.		
Aram.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RQM	***marqūm****	**'written' (*ḫaṭṭ wa-kitāba wa-mā 'ašbaha ḏālik*)**
Arab.		
Ge.	*raqama*	'acu pingere, figuris pingere (vestem)' (< Arab.)
ESA		
Syr.	*raqmā*	'an embroidered robe' (< Arab.)
Aram.	*rᵉqām*	'embroidered garment'
Heb.	*rāqam*	'to variegate'
Ph.	*rqm*	Pun. 'embroider'
Ug.		
Akk.		

RQY	***rāqin***	**'an enchanter'**
Arab.		
Ge.	*raqaya*	'incantare, fascinare'; *rāqey* 'incantator'
ESA	*rqt*	pl. 'sorceresses'
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

RKB	***rakiba***	**'to ride; be carried; go on board'**
Arab.		
Ge.	*rakaba*	'to ride, go by boat'
ESA	*rkb*	'to ride'
Syr.	*r*^{e}*keb*	'to mount, bestride, ride'
Aram.	*r*^{e}*kēb*	'to ride'
Heb.	*rākab*	'to mount, ride'
Ph.	*mrkbt*	'chariot'
Ug.	*rkb*	'to ride'
Akk.	*rakābu*	'fahren, reiten'

RKZ	***rikz***	**'a low sound, whisper'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

RKD	***rawākid***	**'that which is still'** (act. part.)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RKS	***'arkasa***	**'to overturn, upset'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RKḌ	***rakaḍa****	**'to stamp on the ground; to fly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RKʿ	***rakaʿa***	**'to bow down in prayer'**
Arab.		
Ge.		
ESA		
Syr.	k^{e}rāʿā	'leg, shank, shin (of cattle etc.)'
Aram.	k^{e}raʿ	'to bow, bend the knee'
Heb.	*kāraʿ*	'to bow down'
Ph.		
Ug.	*krʿ*	'to kneel, bow'
Akk.		

RKM	***rakama***	**'to gather in a heap'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RKN	***rakina***	**'to incline oneself'**
Arab.		
Ge.		
ESA		
Syr.	r^{e}ken	'to bend downwards, incline'
Aram.	r^{e}kēn	'to incline, sink, fall; bend, turn'
Heb.		
Ph.		
Ug.		
Akk.		

RMḤ	***rimāḥ***	**'lances'**
Arab.		
Ge.	*ramḥ*	'lancea, hasta (longior)'
ESA	*rmḥ*	'lance'?
Syr.	*rūmḥā*	'a spear, lance'
Aram.	*rūmḥā*	'spear'

RMD	***ramād***	**'ashes'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*rōmaḥ*	'a spear, lance'
Ph.		
Ug.	*mrḥ*	'a spear'
Akk.		

RMZ	***ramz***	**'a sign; wink or nod'**
Arab.		
Ge.	*razama*	'to wink'
ESA		
Syr.	*r^{e}maz*	'to make signs, wink'; *remzā* 'a sing, hint, gesture'
Aram.	*r^{e}maz*	'to nod, gesticulate, hint'
Heb.	*rāmaz*	'to wink, flash (of eyes)'
Ph.		
Ug.		
Akk.		

RMY	***ramā(y)***	**'to throw, cast'**
Arab.		
Ge.	*ramaya*	'icere, ferire, jaculando petere'
ESA		
Syr.	*r^{e}mā*	'to put, place, pour, cast'
Aram.	*r^{e}mā*	BA 'to cast, throw'
Heb.	*rāmā*	'to cast; shoot'
Ph.		
Ug.	*rmy*	š. 'to throw down'
Akk.	*ramū*	'werfen'

Heb.		
Ph.		
Ug.		
Akk.		

RMM	***ramīm***	**'rotten'**
Arab.		
Ge.		
ESA		
Syr.	*remtā*	'a worm', coll. 'worms'; 'dust'
Aram.		
Heb.	*rāmam*	'to be wormy' (denom. < *rimmā* 'worm')
Ph.		
Ug.		
Akk.		

RHB	***rahiba****	**'to fear'**
Arab.		
Ge.		
ESA		
Syr.	*ʾarheb*	'to trouble; inspire terror, alarm'
Aram.	*r^{e}hēb*	'to be proud, arrogant'
Heb.	*rāhab*	'to act stormily, boisterously'
Ph.		
Ug.		
Akk.	*raʾābu*	'zittern, zürnen'

RHṬ	***rahṭ***	**‘a family’ (*taǧammuʿ fī n-nās wa-ġayrihim*)**
Arab.		
Ge.		
ESA	*ʾrhṭ*	n.pl. ‘family member’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RHN	***rahīn***	**‘given in pledge’**
Arab.		
Ge.		
ESA	*rhn*	‘to give pledges’; *rhn* ‘hostage’
Syr.		
Aram.		
Heb.	*hirhīn*	NH ‘to deposit as a pledge’; *heren* ‘pledge’
Ph.		
Ug.		
Akk.		

RWḤ	***rawḥ***	**‘rest, mercy’ (*saʿa, fusḥa wa-ṭṭirād*)**
Arab.		
Ge.	*rawiḥ, rawḥ*	‘affable, kindhearted’
ESA	*rwḥ*	h. ‘to widen, enlarge’; *st[r]ḥ[t]* ‘to be at peace, be safe/saved’

RHQ	***rahiqa***	**‘to follow; cover; oppress’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RHW	***rahw***	**‘a ditch or furrow’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RWḤ	***rūḥ***	**‘spirit, soul’**
Arab.		
Ge.		
ESA	*rḥ*	‘spirit’ in *rḥ[q]ds* (loan translation)

Syr.	*rūwāḥā*	'ease, solace'
Aram.	*rewāḥā*	'wide space, relief'
Heb.	*rewaḥ*	'respite, relief'; *rāwaḥ* 'to be wide, spacious'
Ph.	*rwḥ*	'prosperity'
Ug.		
Akk.	*riāẖu, rāẖu*	'übrig bleiben'

RWḤ Arab.	***ʾarāḥa****	**'to drive home (flocks) in the evening'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RWD Arab.	***ʾarāda***	**'to be willing; wish, desire; intend'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*rūḥā*	'spirit'
Aram.	*rwḥ*	Sf. 'breath'; *rūḥā* BA 'spirit'
Heb.	*rūaḥ*	'breath, spirit'
Ph.	*rḥ*	'spirit'
Ug.	*rḥ*	'spirit, breath'
Akk.		

RWḤ Arab.	***rīḥ***	**'wind; smell; prosperity; power'**
Ge.	*rōḥa*	'flabello ventilare, ventulum facere'; *reḥē* 'odor suavis'
ESA		
Syr.	*rūḥā*	'breath; wind'; *rīḥā* 'a smell, savour, odour, fragrance'
Aram.	*rūḥā*	'wind'; BA *reyaḥ* 'smell'
Heb.	*rūaḥ*	'wind'; *reyaḥ* 'scent, odour'
Ph.		
Ug.	*rḥ*	'Wind, Duft'
Akk.	*rittu*	'a winnowing fan'?

RWD Arab.	***ruwaydan***	**'gently'**
Ge.		
ESA	*ryd*	tp. 'to diminish, fall off, subside'
Syr.		
Aram.		
Heb.		

Ph.		
Ug.	*rd*	'wollen'?
Akk.		

RW'	***raw'****	**'fear; timidity'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*rūa'*	? hif. 'to raise a shout; to give a blast w. clarion or horn'
Ph.		
Ug.		
Akk.		

RYB	***rayb***	**'a doubt, calamity'** (***šakk wa ḫawf***)
Arab.		
Ge.		
ESA		
Syr.	*rab*	'to clamour, be in an uproar, resound'
Aram.	*ryb*	OA 'to quarrel'
Heb.	*rīb*	'to strive, contend'
Ph.		
Ug.		
Akk.	*rābu*	'beben' (heaven, earth, things, persons)

Ph.		
Ug.		
Akk.		

RWĠ	***rāġa(w)***	**'to turn upon'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RYŠ	***rīš***	**'feathers; fine clothing'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RYʿ	***rīʿ***	**'a high hill'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

RYN	***rāna***	**'to take possession of the heart'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*rūn*	'to overcome'
Ph.		
Ug.		
Akk.		

ZBD	***zabad***	**'froth, scum'**
Arab.		
Ge.	*zebd*	'fresh butter' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZBR	***zubur****	**'a divided portion, sect'**
Arab.		
Ge.	*zabert*	'fragmentum, segmentum'; *zabara* 'to break'
ESA		
Syr.		
Aram.	*āzmēr*	'to prune'
Heb.	*zāmar*	'to trim, prune'
Ph.		
Ug.	*zbr*	'to prune'
Akk.		

ZĞR	***zağr***	**'the act of driving or prohibiting'**
Arab.		
Ge.		
ESA		
Syr.	*zᵉgar*	'to shut up, hold in, curb, restrain'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZĞW	***ʾazğā***	**'to propel, drive forward'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZḤZḤ	***zaḥzaḥa***	**'to remove far from a place' (*ʾal-buʿd*)**
Ge.		
ESA		
Syr.	*zāḥ*	'to put in motion, move, stir o.s.'

ZḤF	***zaḥf***	**'an army marching in a hostile way'**
Ge.		
ESA		
Syr.	*zᵉḥap*	'institit'

Aram.	*zūaḥ*	'to remove, turn away'
Heb.	*zāḥaḥ*	'to remove, displace'
Ph.		
Ug.		
Akk.		

ZRʿ	***zaraʿa***	**'to sow seed; give increase to'**
Arab.		
Ge.	*zarʿa,* *zarʾa*	'semen spargere, seminare, serere'
ESA		
Syr.	*zᵉraʿ*	'to scatter seed, sow, beget'
Aram.	*zᵉraʿ*	'to sow'; BA *zᵉrāʿ* 'seed'
Heb.	*zāraʿ*	'to sow, scatter seed'
Ph.	*zrʿ*	'offspring'
Ug.	*drʿ*	'säen'
Akk.	*zēru*	'Same(n), Saat; Nachkomme(n)'

ZRY	***ʾizdarā***	**'to despise'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZRQ	***zurq***	**'people with blue eyes'**
Arab.		
Ge.	*ʾazraq*	'caeruleus' (< Arab.)
ESA		
Syr.	*zārqā*	'sky-blue, blue-eyed'
Aram.	*zrq*	Hatra 'blue', prob. 'the blue-eyed' one'?
Heb.		
Ph.		
Ug.		
Akk.	*z/sarriqu*	etwa 'schillernd' (Auge)

ZʿM	***zaʿama***	**'to assert; suppose, think, imagine' (*ʾal-qawl min ġayr ṣiḥḥa*)**
Arab.		
Ge.		
ESA	*zʿm*	'declaration'
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

Z‘M	***za‘īm***	**‘a surety, one who vauches for or guarantees another’ (*’at-takafful biš-šay’*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZFF	***zaffa***	**‘to hasten’**
Arab.		
Ge.		
ESA	*mzf*	‘outflow channel (of dam)’?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ZFR	***zafīr***	**‘a deep sob’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZLF	***’azlafa***	**‘to bring near’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZLQ	***ʾazlaqa***	**'to cause to slip or fall'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZLM	***zalam***	**'divination arrows'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZML	***muzzammil***	**'wrapped in a garment' act. part.**
Arab.		
Ge.		
ESA		

ZLL	***zalla***	**'to slip'; *zalzala* 'to shake, shake to and fro'**
Arab.		
Ge.	*zalala*	'to move, be shaken, swing, be agitated'
ESA	*zlt*	'drainage platform'?
Syr.	*zūnzālā*	'tremor'
Aram.		
Heb.	*zālal*	'to slip'; nif. 'to shake, quake'; *zalzᵉlīm* '(quivering) tendrils (of vine)'
Ph.		
Ug.		
Akk.		

ZMR	***zumar***	**'crowds'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZMHR	***zamharīr***	**'excessive cold'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZNM	***zanīm***	**'spurious; illegitimate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZHD	***zāhid***	**'holding in low estimation' act. part**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZNY	***zanā(y)***	**'to be guilty of fornication'**
Arab.		
Ge.	*zanaya*	'to fornicate'
ESA		
Syr.	*z^enā*	'to commit whoredom'
Aram.	*z^enā*	'to be unchaste'
Heb.	*zānā*	'to commit fornication'
Ph.		
Ug.		
Akk.		

ZHR	***zahra***	**'splendour'**
Arab.		
Ge.	*zahara*	*tazaḫara* 'gloriari'
ESA		
Syr.	*zahrā*	'brightness, splendour'
Aram.	*zīh^arā*	'moon, moon-light'; *z^ehar* 'to shine, bloom'
Heb.	*zōhar*	'shining, brightness'; *zāhar* 'to be light, shining'
Ph.		

Ug.		
Akk.		

ZHQ	***zahaqa***	**'to vanish, disappear, perish'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZWL	***zāla(w)****	**'to cease; cease to be in a place, fail, perish' (*tanaḥḥī š-šay' 'an makānih*)**
Arab.		
Ge.		
ESA	*zwl*	'to finish, complete'
Syr.		
Aram.	*zwl*	OffA 'to remove'
Heb.	*zūlāt*	[lit. 'removal'] prep. 'except, save that'
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ZWR	***zāra(w)***	**'to visit' (*'al-mayl wa-l-'udūl*)**
Arab.		
Ge.	*zōra*	'vertigine laborare'; *zawr* 'gyrus, orbis, circulus'
ESA	*z(w)r*	st. 'to visit'
Syr.		
Aram.	*zūr*	'to enter as a guest, lodge'; OA *zr* 'stranger, foreigner, outsider'
Heb.	*zūr*	'to be a stranger'
Ph.	*zr*	'strange, other'
Ug.		
Akk.		

ZYD	***zāda(y)***	**'to increase'**
Arab.		
Ge.		
ESA	*z'd*	st. 'to increase s.th.'
Syr.		
Aram.	*zūd*	BA 'to be presumptuous'
Heb.	*zūd*	'to boil up, seethe, act proudly'
Ph.		
Ug.		
Akk.		

ZYĠ	***zāġa(y)***	**'to be inclined; deviate; be dim (sight)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ZYN	***zayyana***	**'to adorn; prepare'**
Arab.		
Ge.	*zēna*	'to decorate'; *mazayyen* 'tonsor (barbae et capillorum)'
ESA		
Syr.	*zayen*	'to feed; support; arm, equip'
Aram.	*zayen*	'to equip, arm, decorate'; BA *zūn* 'to feed'
Heb.	*zūn*	'to feed'; NH pi. 'to outfit, decorate; gird, arm'
Ph.		
Ug.		
Akk.	*za'ānu, zānu*	'ausgestattet, geschmückt'

sa- **Arab.**	***sa-***	**an adverb prefixed to the aorist tense of verbs, and giving them a future signification; considered an abbreviation of *sawfa***
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

S'M **Arab.**	***sa'ima***	**'to disdain, dislike, scorn'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

S'L **Arab.**	***sa'ala***	**'to ask, interrogate; demand; pray'**
Ge.	*sa'ala*	'rogare; petere, poscere, postulare, expetere'
ESA	*s'l*	'to ask, request, demand, lay claim'
Syr.	*še'l*	'to ask, interrogate, ask counsel'
Aram.	*šᵉ'ēl*	BA 'to ask'
Heb.	*šā'al*	'to ask, inquire'
Ph.	*š'l*	and Pun. [*y*]*sl*[*ym*] 'to ask'
Ug.	*š'al*	'to ask'
Akk.	*šâlu, ša'ālu*	'fragen'

SBB **Arab.**	***sabba****	**'to revile'** (*'al-qaṭ'*)
Ge.	*šabba*	'to pierce, perforate, break, bend'
ESA	*sbb*	'to cut, slash'; *śbb* 'to blaspheme'?
Syr.		
Aram.	*šībbā*	Talm. 'chip'
Heb.	*šᵉbābīm*	prob. 'splinters'; NH *šībbēb* 'to chip, chisel; chastise, discipline'
Ph.		
Ug.		
Akk.		

SBB Arab.	***sabab****	**'rope, cord, lien; path, way, means to an end' (*ṭūl wa-mtidād*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SBʿ	***sabʿ***	**'seven'**
Arab.		
Ge.	*sabʿū*	
ESA	*sbʿ*	
Syr.	*š^{e}bāʿ*	
Aram.	*š^{e}bāʿ*	
Heb.	*šēbaʿ*	
Ph.	*šbʿ*	
Ug.	*šbʿ*	
Akk.	*sebe/a*	

SBĠ	***ʾasbaġa****	**'to cause to abound'**
Arab.		
Ge.		
ESA		
Syr.	*š^{e}paʿ*	'to overflow; abound'

SBḤ Arab.	***sabaḥa***	**'to roll onwards, perform a daily course'; *sabḥ* 'the act of swimming'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SBʿ	***sabuʿ***	**'a wild-beast'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SBQ	***sabaqa***	**'to be in advance; go before'**
Arab.		
Ge.		
ESA	*sbq*	'success'?
Syr.		

Aram.	*šᵉpaʿ*	'to overflow'; af. 'to give in abundance'
Heb.	*šepaʿ*	'abundance, quantity'
Ph.		
Ug.		
Akk.		

STT	***sitt****	**'six'; *suds* 'a sixth'**
Arab.		
Ge.	*sessū, seds*	
ESA	*sdṯ, sṯ, st*	
Syr.	*šet*	
Aram.	*šēt*	
Heb.	*šēš*	
Ph.	*šš*	
Ug.	*ṯdṯ, ṯṯ*	
Akk.	*še/iššet, šedi/uštu*	

SĞR	***saǧara****	**'to burn' (*ʾal-ʾiyqād*)**
Arab.		
Ge.	*tasakwra*	'to become red-hot from fire'
ESA		
Syr.	*šᵉgar*	'to kindle, heat (a bath, furnace, etc.; to burn (incense); to be hot, heated, warm, glowing'
Aram.	*šᵉgar*	'to heat'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

STR	***ʾistatara***	**'to hide oneself'**
Arab.		
Ge.	*satara*	'abscondere, occultare'
ESA	*str*	h. 'to protect'
Syr.	*satar*	pa. 'to conceal'; itpa. 'to be concealed'
Aram.	*sᵉtar*	BA pa. 'to hide'
Heb.	*sātar*	'to hide, conceal'
Ph.		
Ug.	*str*	'hid'; *štr* 'bedecken (mit Netz?)'
Akk.	*šitru*	'ein netzartiger Überwurf'?

SĞR	***saǧǧara***	**'to swell, become turgid (ocean)' (*ʾal-maʾ*)**
Arab.		
Ge.		
ESA		
Syr.	*sagrāʾ*	'heavy rain'
Aram.	*sagrīrā*	'severe rain storm'; itpa. 'to be locked up, closed; to be engrossed with'

Heb.		
Ph.		
Ug.		
Akk.		

SĞN	***sağana****	**'to imprison'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SḤB	***saḥaba***	**'to drag along the ground'**
Arab.		
Ge.	*saḥaba*	'trahere'
ESA	*śḥb*	'to be swept away (by floods)'?
Syr.		
Aram.		
Heb.	*sāḥab*	'to drag'
Ph.	*sḥb*	'sweeper'
Ug.		
Akk.		

Heb.	*sagrīr*	'steady, persistent rain'
Ph.		
Ug.		
Akk.		

SĞW	***sağā(w)***	**'to be quiet, tranquil or dark (night)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SḤT	***ʾasḥata****	**'to destroy utterly, eradicate'**
Arab.		
Ge.	*ʾasḥata*	'errare; in errorem/peccatum inducere'
ESA	*sḥt*	'to rout, defeat, throw into disorder; to take (a place) by storm'
Syr.	*ʾašḥet*	af. 'to tarnish, sully, destroy'
Aram.	*šᵉḥat*	BA 'to corrupt'
Heb.	*šāḥat*	'to slaughter, beat'
Ph.	*šḥt*	yif. 'to ruin'
Ug.		
Akk.		

SḤR	***saḥar****	**'the early dawn'**
Arab.		
Ge.		
ESA	*śḥr*	'morgen'
Syr.		
Aram.	*šaḥ*^{a}*rā*	'morning dawn, early morning'
Heb.	*šaḥar*	'dawn'
Ph.		
Ug.	*šḥr*	'dawn'
Akk.	*šēru*	'Morgen'

SḤL	***sāḥil****	**'shore of a river or sea'** (***kašṭu šay'***)
Arab.		
Ge.	*saḥala*	'acuere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*šḥl*	'shore'
Akk.		

SḤQ	***saḥīq***	**'far'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SḪR	***saḫira***	**'to ridicule'; *saḫḫara* 'to subject, compel anyone to work without payment'** (***'iḥtiqār wa-stidlāl***)
Arab.		
Ge.		
ESA		
Syr.	*šaḥar*	pa. 'to levy forced service, compel, impress'
Aram.	*šaḥēr*	pa. 'to confiscate, press into public service'
Heb.		
Ph.		
Ug.		
Akk.		

SHṬ	***sahiṭa***	**'to be angry'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šaḫāṭu*	'zürnen'

SDR	***sidra***	**'a lote tree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SRB	***sārib***	**'going forth freely, carelessly' (*'al-ittisā' wa-ḏ-ḏahāb fī l-'arḍ*)**
Arab.		
Ge.	*'asrāb*	pl. 'torrens, imbres'

SDD	***sadd***	**'a mountain, obstacle, bar'**
Arab.		
Ge.		
ESA	*śdd*	'dam'
Syr.	*saddā*	'stocks'
Aram.	*saddā*	'stocks'
Heb.	*sad*	'stocks (for confining feet of culprits)'
Ph.		
Ug.		
Akk.		

SDW	***sudan***	**'neglected, uncared for'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SRḤ	***saraḥa***	**'to lead out to pasture in the morning'; *sarraḥa* 'to dismiss freely; divorce' (*'al-inṭilāq*)**
Arab.		
Ge.	*sarḥa*	'to dismiss, dismiss a congregation at the end of Mass'

ESA		
Syr.	*šarbᶜtā*	'generation, family, tribe, race, nation'; *šarreb* (denom.) 'to propagate, generate; found (a city), fill it with families'
Aram.	*šrb*	OA. 'noble; member of a clan'?; *šarbēb* 'to prolong, let hang down'
Heb.	*širbeb*	'to enlarge, prolong'
Ph.		
Ug.		
Akk.		

SRR	***sirr****	**'a secret' (*'iḫfā'u š-šay', wa-mā kāna min ḫāliṣih wa-mustaqirrih*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*šrr*	'in secret'
Akk.		

SRR	***surur***	**'couches, thrones'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

ESA		
Syr.	*'asraḥ*	'to put forward, propound; bring out; spread out'
Aram.	*sᶜraḥ*	'to hang over'
Heb.	*sāraḥ*	'to go free, be unrestrained'
Ph.		
Ug.		
Akk.		

SRR	***sarra****	**'to make glad; rejoice'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*mšr* (< *šrr*)	'Gegenstand der Freude'?
Akk.		

SRᶜ	***sāraᶜa***	**'to hasten emulously or in company with others'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

SRF	***ʾasrafa***	**'to be prodigal, exceed bounds'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SRMD	***sarmad***	**'perpetual'***
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

SRQ	***saraqa***	**'to steal'**
Arab.		
Ge.	*saraqa*	'furari, furto auferre'
ESA	*srq*	'to steal, rob'
Syr.	*sarreq*	'to empty, toss out, lay bare, lay waste'
Aram.	*sᵉraq*	'to empty'
Heb.	*sāraq*	NH 'to empty'
Ph.		
Ug.		
Akk.	*šarāqu*	'stehlen'

SRY	***sarā(y)***	**'to travel by night'**
Arab.		
Ge.	*saraya*	'remittere, ignoscere, condonare (alicui peccatum . . .), expiare'
ESA		
Syr.	*šᵉrā*	'to loosen'
Aram.	*šᵉrā*	BA. 'to loosen'
Heb.	*šārā*	'to let loose'
Ph.		
Ug.	*šrh*	'loslassen, schleudern'
Akk.	*šerū*	'auslösen' (< Aram.?)

STḤ	***saṭaḥa***	**'to spread out'**
Arab.		
Gc.	*saṭḥa*	'pandere, expandere; exponere'
ESA		
Syr.	*šᵉṭaḥ*	'to spread out'
Aram.	*šᵉṭaḥ*	'to spread, stretch'
Heb.	*šāṭaḥ*	'to spread, spread abroad'
Ph.		
Ug.		
Akk.	*šeṭū*	'ausbreiten'

SʿD	***saʿida***	**'to be happy' (*ḫayr wa-surūr*)**
Arab.		
Ge.		
ESA	*sʿd*	'to favor s.o. with, grant'
Syr.		
Aram.	*sᵉʿad*	BA 'to support, sustain'
Heb.	*sāʿad*	'to support, sustain, stay'
Ph.		
Ug.		
Akk.	*sēdu*	'unterstützen' (< Aram.)

SʿW	***saʿā(ā)***	**'to go hastily; run; be diligent'**
Arab.		
Ge.	*šaʿaya*	'dissipare, ventilare'
ESA	*sʿ*	'course; area marked out'?

SṬW	***saṭā(w)***	**'to attack with violence'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SʿR	***saʿʿara***	**'to cause to burn fiercely' (*ʾištiʿālu š-šayʾ wa-ttiqāduh wa-rtifāʿuh*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*sᵉʿar*	itpa. 'to be excited, troubled'
Heb.	*sāʿar*	'to storm, rage'; *śāʿar* 'to sweep, whirl away (of storm-wind)'
Ph.		
Ug.		
Akk.	*šāru*	'Wind; Atem, Hauch'

SĠB	***masġaba***	**'famine'**
Arab.		
Ge.		
ESA		

Syr.	*sᵉʿā*	'to assail; act w. boldness, dare'
Aram.		
Heb.	*sāʿā*	'to rush (storm-wind)'?
Ph.		
Ug.	*sʿy or swʿ*	'ran' or 'swept'
Akk.	*šaʾū*	'laufen'

SFḤ Arab.	***masfūḥ***	**'poured forth', *musāfiḥ* 'one who commits fornication'**
Ge.	*safḥa*	'se extendere'; *sefāḥ* 'extensus'
ESA	*msfḥ*	'aquae ductus'; *sfḥ* 'proclamavit, vulgavit'
Syr.		
Aram.		
Heb.	*miśpāḥ*	prob. 'outpouring (of blood), bloodshed'
Ph.	*šph*	'clan, family'
Ug.	*špḥ*	'family'; 'Geschlecht, Nachkommenschaft, Sprössling'
Akk.	*sapāḫu*	'auflösen, zerstreuen'

SFR Arab.	***safar****	**'a journey'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SFR Arab.	***ʾasfara***	**'to shine, brighten (the dawn)' (*ʾal-inkišāf wa-l-ǧalāʾ*)**
Ge.		
ESA		
Syr.	*šᵉpar*	'to be fair, bright, beautiful'; *šaprā* 'twilight before dawn'
Aram.	*šᵉpar*	BA 'to be fair, seemly'
Heb.	*šāpar*	'to be beautiful, fair, comely'
Ph.		
Ug.	*špr*	'Schönheit'
Akk.		

SFʿ Arab.	***safaʿa***	**'to drag along'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.	*šapāru*	'schicken, schreiben; Nachricht, Bescheid usw. schicken, senden; berichten, mitteilen'

SFK	***safaka***	**'to shed blood'**
Arab.		
Ge.		
ESA		
Syr.	*šᵉpak*	'to pour, empty out'
Aram.	*šᵉpak*	'to pour, empty'
Heb.	*šāpak*	'to pour out, pour'
Ph.		
Ug.	*špk*	'to spill'
Akk.	*šapāku*	'aufschütten'

SFH	***safaha***	**'to render foolish'**
Arab.		
Ge.		
ESA	*sfh*	'to be ignorant, unaware of (s.th.)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

SFL	***sāfil***	**'low, vile, abject person'**
Arab.		
Ge.		
ESA	*sfl*	'low-lying land, lower part of land'
Syr.	*šapel*	'to humble, bring down'; *šaplā* 'mean, low, humble, wretched'
Aram.	*šᵉpēl*	BA 'to be low'
Heb.	*šāpēl*	'to be low, abased'
Ph.		
Ug.	*špl*	'bottom'
Akk.	*šapālu*	'niedrig, tief, gering sein, werden'

SQR	***saqar****	**'Hell-fire'**
Arab.		
Ge.	*tasaqwra*	'igne accenso fervefieri'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SQṬ	***saqaṭa***	**'to fall'**
Arab.		
Ge.		
ESA	*sqṭ*	'to arrive'
Syr.	*š^{e}ket*	'to sink, settle (as dregs); stay quiet'; *š^{e}qāṭā* 'stupor, amazement'?; *š^{e}teq* 'to cease, be still, keep silence'
Aram.	*š^{e}qaṭ*	'to settle, be at rest, at ease'; *š^{e}taq*, *štēyq* id.
Heb.	*šāqaṭ*	'to be quiet, undisturbed'
Ph.		
Ug.		
Akk.	*šaqātu*	'zu Fall bringen'

SQF	***saqf***	**'a roof'**
Arab.		
Ge.		
ESA	*sqf*	'roof (of a building)'
Syr.	*š^{e}qīpā*	'a steep rock, crag, precipice'
Heb.		
Aram.	*šiqpā*	'cleft, overhanging rock'
Heb.	*šāqap*	nif., hif. 'to overhang, look out and down'
Ph.		
Ug.		
Akk.		

SQM	***saqīm***	**'sick, ill'** (*ʾal-maraḍ*)
Arab.		
Ge.		
ESA		
Syr.	*šaqmā*	'ill, sad'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šaqummu*	? 'ganz still'; *šaqummatu* '(Toten-)Stille'

SQY	***saqā(y)***	**'to water, give drink to'**
Arab.		
Ge.	*saqaya*	'rigare, irrigare'
ESA	*sqy*	'to irrigate; provide with water'
Syr.	*ʾašqī*	af. 'to water, irrigate'
Aram.	*š^{e}qā*	af. 'to give drink; water'
Heb.	*šāqā*	hif. 'to cause to drink; water'
Ph.		
Ug.	*šqy*	'to drink'
Akk.	*šaqû*	'tränken, bewässern'

SKB	***sakaba****	**'to pour forth'**
Arab.		
Ge.		

SKT	***sakata***	**'to appease'**
Arab.		
Ge.		

ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SKN	***sakana***	**‘to be quiet, rest; dwell, inhabit’**
Arab.		
Ge.		
ESA		
Syr.	*šᵉken*	‘to alight, perch, settle or rest upon’
Aram.	*šᵉkēn*	BA ‘to dwell’
Heb.	*šākan*	‘to settle down, abide, dwell’
Ph.	*škn*	‘dwelling’
Ug.	*škn*	‘to dwell’
Akk.	*šakānu*	‘(hin)stellen, (ein)setzen, anlegen; versehen mit’

SLḤ	***ʾasliḥa***	**‘weapons’**
Arab.		
Ge.		
ESA	*slḥ*	‘arms, weapons’?
Syr.	*šᵉlaḥ*	‘to send a messenger, letter, answer’
Aram.	*šᵉlaḥ*	BA ‘to send’; *šilḥā* ‘weapon’

ESA		
Syr.		
Aram.		
Heb.	*sākat*	‘to be silent’; *šāqaṭ* ‘to be quiet, undisturbed’; *šātaq* (late) ‘to be quiet’
Ph.		
Ug.		
Akk.	*sakātu*	‘schweigen’; *šatāqu* ‘id.’ (late Bab. < NWS)

SLB	***salaba****	**‘to snatch away from’**
Arab.		
Ge.	*salaba*	‘detrahere; spoliare; abripere’
ESA	*ślb*	‘to draw water improperly’?
Syr.	*šᵉlap*	‘to draw (sword), extract, pull out’
Aram.	*šᵉlap*	‘to loosen, pull, draw’
Heb.	*šālap*	‘to draw a sword’
Ph.		
Ug.		
Akk.	*šalāpu*	‘herausziehen, zücken’

SLH̱	***salaẖa****	**‘to pluck off; withdraw’**
Arab.		
Ge.		
ESA		
Syr.	*šᵉlaḥ*	‘to take off, strip off (clothes); cast a skin (as an insect or reptile)’
Aram.	*šᵉlaḥ*	‘to throw off, undress, flay’

Heb.	*šelaḥ*	'missile, weapon, sprout (late)'
Ph.	*šlḥ*	'to send'
Ug.	*šlḥ*	'Wurg- o. Schiesswaffe'
Akk.	*šalū*	'(weg)schleudern'; *šiltāḫu* 'Pfeil'

SLF	***salafa***	**'to be past; happen previously'**
Arab.		**(*taqaddum wa-sabq*)**
Ge.	*salafa*	'to be lined up ready for battle' [i.e. 'in front']
ESA	*slf*	'façade'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SLK	***salaka***	**'to cause to go, walk, or enter'**
Arab.		
Ge.	*salaka*	'to walk, go'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.	*šalāḫu*	'ausreissen'

SLQ	***salaqa***	**'to abuse'**
Arab.		
Ge.	*tasālaqa*	'jocari, ludere; illudere, irridere'
ESA		
Syr.		
Aram.	*qallāsā*	'shouting, derision'
Heb.	*qālas*	pi. 'to scoff at hire'; hitpa. 'to mock, deride'
Ph.		
Ug.	*qlṣ*	'verhöhnen'
Akk.		

SLL	***tasallala***	**'to withdraw oneself privately'; *sulāla* 'extract'**
Arab.		
Ge.	*sassala*	'discedere, secedere, recedere, abire, removeri, tolli, aboleri'
ESA	*śll*	'to plunder'; *ṯll* 'to carry off (booty)'
Syr.	*šᵉlā*	'to draw out'; *šelālā* 'spoils'
Aram.	*šᵉlā*	'to draw out'; *šᵉlālā* 'booty, gain'
Heb.	*šālal*	'to draw out'
Ph.		
Ug.		
Akk.	*šalālu*	'fortführen; plündern'

SLM Arab.	***salām****	**'safety'; *sālim* 'one who is safe' ('*aṣ-ṣiḥḥa wa-l-ʿāfiya*)**
Ge.	*salām*	'incolumitas, salus'
ESA	*stlm*	'to gain security (with deity)'
Syr.	*šalem*	'to be complete'; *šᵉlāmā* 'safety, health'
Aram.	*šᵉlēm*	'to be perfect, complete'
Heb.	*šālēm*	'to be complete, sound'
Ph.	*šlm*	'well-being; completion'
Ug.	*šlm*	'unversehrt, heil sein'
Akk.	*šalāmu*	'unversehrt, heil, gesund sein, werden'

SMD Arab.	***sāmid***	**'passing one's time in vanities'**
Ge.		
ESA		
Syr.	*šamed*	pa. 'to allow to be idle or inattentive'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SMR Arab.	***sāmir***	**'one who converses by night'**
Ge.		
ESA		
Syr.	*šᵉmar*	'to guard, keep'
Aram.	*šᵉmar*	'to take heed, beware'
Heb.	*šāmar*	'to keep, watch, preserve'; *šomrā* 'guard, watch'
Ph.	*šmr*	'to guard'
Ug.		
Akk.		

SMʿ Arab.	***samiʿa***	**'to hear; hearken; listen'**
Ge.	*samʿa*	
ESA	*smʿ*	
Syr.	*šᵉmaʿ*	
Aram.	*šᵉmaʿ*	
Heb.	*šāmaʿ*	
Ph.	*šmʿ*	
Ug.	*šmʿ*	
Akk.	*šemū*	

SMK Arab.	***samk***	**'a roof; highest part of a building' ('*al-ʿuluww*)**
Ge.	*'asmaka*	'imponere; fulcire'
ESA	*śmk*	'to go up, ascend'

SMM Arab.	***samm***	**'a hole'**
Ge.		
ESA		

Syr.	*sᵉmak*	'to sustain; support'; *sāmkā* 'a prop, pillar'
Aram.	*sᵉmak*	'to support, uphold'
Heb.	*sāmak*	'to lean, lay, rest, support'
Ph.		
Ug.	*smk*	'Himmelszelt'; *smkt* 'height(s)'
Akk.	*samāku*	'überdecken'

SMN	***ʾasmana***	**'to fatten'**
Arab.		
Ge.		
ESA		
Syr.	*šᵉmen*	'to be or grow fat'; pa. 'to fatten'
Aram.	*šᵉmēn*	'to be fat'
Heb.	*šāmēn*	'to grow fat'
Ph.	*šmn*	Pun. 'oil'
Ug.	*šmn*	'oil'; 'fat' adj.
Akk.	*šamnu*	'Öl, Fett'

SMW	***ʾism***	**'a name'**
Arab.		
Ge.	*sem*	
ESA	*sm*	
Syr.	*šᵉmā*	
Aram.	*ʾšm (Sf.), šᵉmā*	
Heb.	*šēm*	
Ph.	*šm*	

Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*šmm*	'durchbohren'
Akk.		

SMW	***samāʾ***	**'heaven' (*ʾal-ʿuluww*)**
Arab.		
Ge.	*samāy*	
ESA	*smy*	
Syr.	*šᵉmayā*	
Aram.	*šᵉmayyā*	
Heb.	*šāmayim*	
Ph.	*šmm*	
Ug.	*šmm, šmīm*	
Akk.	*šamū, šamāʾu*	

SND	***musannad***	**'propped up'**
Arab.		
Ge.		
ESA	*śnd*	'to set up'; *mśnd* 'inscribed votive tablet'
Syr.		
Aram.		
Heb.		
Ph.		

Ug.	*šm*	
Akk.	*šumu*	

SNN	***sinn***	**'a tooth'**
Arab.		
Ge.	*senn*	'dens'
ESA		
Syr.	*šennā*	'a tooth, tusk'
Aram.	*šēn*	BA 'a tooth'
Heb.	*šēn*	'a tooth; ivory'
Ph.		
Ug.	*šnt*	'teeth'
Akk.	*šinnu*	'Zahn'

SNH	***tasannaha***	**'to be musty, mouldy through age'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SNW	***sanān****	**'splendour'** (*'al-'uluww wa-l-irtifā'*)
Arab.		
Ge.		

Ug.		
Akk.		

SNN	***sunna***	**'law; conduct; punishment'**
Arab.		
Ge.	*tasnān*	'judicium'
ESA	*snt*	'rule, code, customary law'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SNW	***sana***	**'a year'**
Arab.		
Ge.		
ESA	*snt (?)*	
Syr.	*šᵉnā, šattā*	
Aram.	*šᵉnā*	
Heb.	*šānā*	
Ph.	*šnt, št*	
Ug.	*šnt*	
Akk.	*šattu*	

SHL	***suhūl***	**'plains'** (*'al-līn wa-ẖilāf ḥuzūna*)
Arab.		
Ge.	*tašāhala*	'clementem vel propitium se praebere; ignoscere, veniam dare, condonare'

ESA		
Syr.	*šanā*	'great honour, sublimity' (< Arab.)
Aram.		
Heb.	*šānā*	Pi. 'erhöhen'
Ph.		
Ug.	*šnt*	'Hoffart'
Akk.		

SHM	***sāhama****	**'to cast lots'**
Arab.		
Ge.	*sehm*	'sagitta' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SW'	***sā'a***	**'to be evil, wretched, grievous'**
Arab.		
Ge.	*say'a*	'to commit a disgraceful or depraved act, be given to fornication'
ESA	*sw'*	'evil, ill; adverse, misfortunate'
Syr.		
Aram.	*šw'*	tQ. 'to be unruly'

ESA	*shl*	'plain > surrounding territory'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SHW	***sāhin****	**'neglecting; negligent' ('*al-ġafla wa-s-sukūn*)**
Arab.		
Ge.		
ESA		
Syr.	*šᵉhā*	'to abate, relax'; *šāhē* 'void, waste, lonely'
Aram.	*šᵉhā*	'to stand still; tarry, gaze, be astonished; lie waste'
Heb.	*šāhā*	'to stand still, pause; dwell, tarry'
Ph.		
Ug.		
Akk.		

SWḤ	***sāḥa***	**'a courtyard open to the sky'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*šāwʾ*	'emptiness; vanity'; 'deceit, falsity'
Ph.		
Ug.	*šʾī*	'Scharfrichter'
Akk.		

SWD	***ʾiswadda*** *	**'to become black'**
Ge.	*sāwdā*	'melancholia' (< Arab.)
ESA		
Syr.	*ʾaswad*	'niger' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SWĠ Arab.	***ʾasāġa***	**'to cause to pass down the throat'**
Ge.		
ESA		
Syr.	*šwʿ, šāʿ*	'to rub in ointment'; [*šūq*] *sāq* 'to take or draw breath, drink in'
Aram.	*šūaʿ*	'to smooth over'; 'to plaster'
Heb.	*šūaʿ*	'to be smooth, soft'; pi. 'to make slippery, cause to slip'
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

SWD	***sayyid***	**'a lord, a person of distinction'**
Ge.		
ESA	*swd*	'chieftain'
Syr.	*sʿwādā*	'a talk'; pa. 'to talk, converse'
Aram.		
Heb.	*sōd*	'a council; counsel'
Ph.		
Ug.	*št*	'Herrin'; 'lady' title of Anat
Akk.		

SWQ Arab.	***sāq***	**'a leg, stalk'**
Ge.	*sōqa*	'fulcire, sustentare'; *sewāq* 'fulcimentum'
ESA	*śyq*	'to drive (cattle)'
Syr.	*šāqā*	'leg, thigh'
Aram.	*šāq*	BA 'lower leg'
Heb.	*šōq*	'leg'
Ph.		
Ug.	*šq*	'thigh, leg'
Akk.	*sāqu*	'Oberschenkel'

SWL	***sawwala***	**'to contrive; suggest; prepare'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SWM	***ʾasāma***	**IV. 'to turn out to graze' (*ṭalabu š-šay*')**
Arab.		
Ge.		
ESA		
Syr.	*sām*	cf. expression *sām h*^{e}*yārā l-* 'to set out towards'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SWM	***musawwim***	**'one who makes a mark of distinction, a person of mark and distinction'**
Arab.		
Ge.		
ESA		
Syr.	*s*^{e}*yāme*	'a spot, mark, sign'
Aram.	*šūm*	'to value, estimate; mark, name'; *šūmā* 'mark, mole, wart'
Heb.	*šūm*	NH 'to value, estimate; mark, name'
Ph.		
Ug.		
Akk.	*šimtu*	'Kennzeichen; Farbe; Marke'; *šāmu* 'festsetzen, bestimmen'

SWY	***sawwā***	**'to fashion; make level, perfect'**
Arab.		
Ge.		
ESA		
Syr.	*ʾašwī*	af. 'to level, make agree; make worthy'
Aram.	*š*^{e}*wā*	BA 'to become like'; hitpa. 'to be set, made'
Heb.	*šāwā*	'to be even, smooth'; pi. 'to agree with, resemble; set, place'
Ph.		
Ug.	*ṯwy*	'gleichen, ähnlich sein'
Akk.		

SYḤ Arab.	***sāḥa(y)***	**'to run backwards and forwards'** (***'istimrār wa-ḏahāb***)
Ge.	*sēḥa*	'to melt, liquefy, dissolve, pound, crush'
ESA		
Syr.	*šāḥ*	'to melt (intr.), waste away'
Aram.	*šūaḥ*	'to bend, sink'
Heb.	*šūaḥ*	'to sink down'
Ph.		Ph.
Ug.	*šḥ*	'Grube'?
Akk.	*šuttatu*	'(Fall-)Grube'

SYL	***sāla(y)***	**'to flow'** (***ǧarayān wa-mtidād***)
Ge.		
ESA	*mslt*	'wadi-bed'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

SYR Arab.	***sāra(y)***	**'to go, travel, journey'**
Ge.		
ESA	*msrt*	'canal'?
Syr.	*šᵉyārtā*	'caravan'
Aram.	*šᵉyārtā*	'caravan'; *sūr* 'to go around, visit, superintend'
Heb.	*šūr*	'to travel, journey'; *sūr/śūr* 'to depart'
Ug.		
Akk.		

Š'M	***maš'ama***	**'the left hand'**
Arab.		
Ge.		
ESA	*š'm*	'to turn to the left, or north'
Syr.		
Aram.		
Heb.	*śūmā*	perh. n.f. 'token of unluckiness'
Ph.		
Ug.		
Akk.		

ŠBH	***šabbaha***	**'to liken'**
Arab.		
Ge.		
ESA		
Syr.	*sᵉbah*	'to be or become like'; *sabbah* Pa. 'to make like, liken'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠTW	***šitā'***	**'winter'**
Arab.		
Ge.		
ESA		
Syr.	*satwā*	

Š'N	***ša'n***	**'a matter, business, thing'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠTT	***šatt****	**'separate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠĞR	***šağara****	**'to be a matter of controversy'**
Arab.		**(*tadāẖulu š-šay' baʿḍih fī baʿḍ*)**
Ge.	*'ašgara*	'illaqueare, irretire'
ESA		
Syr.	*sᵉrag*	'to interweave, entangle'

Aram.	*sitwā*	
Heb.	*s*^{e}*tāw*	(< Aram.)
Ph.		
Ug.		
Akk.		

ŠǦR	***šağara***	**‘a tree, a plant’ (‘*uluww fī šay*’ *wa-rtifā*‘)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠḤM	***šuḥūm***	**‘fats’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*s*^{e}*rīg*^{e}*tā*	‘net, net-work’
Heb.	*śārag*	Pu. ‘to be intertwined’
Ph.		
Ug.		
Akk.		

ŠḤḤ	***šuḥḥ***	**‘avarice’**
Arab.		
Ge.		
ESA		
Syr.	*saḥah*	‘to make thin, rarefy’; *saḥīḥā* ‘fine, subtle’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠḤN	***mašḥūn****	**‘filled, loaded (a ship)’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*šiḥnā*	‘heavy load’
Heb.		
Ph.		
Ug.		
Akk.		

ŠH̱Ṣ	***šaẖaṣa***	**'to be fixed (eyes) in horror'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠRB	***šariba****	**'to drink'**
Arab.		
Ge.	*šaraba*	'sorbere, imbibere, bibere'
ESA		
Syr.	*sᵉrap*	'to sup up, swallow up, absorb'
Aram.	*sᵉrap*	id. Heb.
Heb.	*sārap*	'to sip, absorb'
Ph.		
Ug.		
Akk.	*sarāpu*	'einsaugen'

ŠRD	***šarrada***	**'to disperse'**
Arab.		
Ge.		
ESA		
Syr.	*sᵉrad*	'to remain alone; quake, be terrified'
Aram.	*sᵉrad*	'to be terrified'; *sᵉrīd* 'fugitive, escaped, remainder'

ŠDD	***šadda***	**'to establish, bind firmly, strengthen'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*śādad*	NH 'to join, arrange, direct'
Ph.		
Ug.		
Akk.		

ŠRḤ	***šaraḥa****	**'to open, enlarge, expand'** (***'al-fatḥ wa-l-bayān***)
Arab.		
Ge.	*šarreḥa*	'prosperare, secundare'
ESA	*šrḥt*	'explication, explanatory document'
Syr.	*sᵉraḥ*	'to indicate, signify'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠRḎM	***širḏima****	**'a small band of men'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*śārad*	'to escape'
Ph.		
Ug.		
Akk.		

ŠRR	***šarar***	**'sparks of fire' (*'al-intišār wa-t-taṭāyur*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šarūru*	'Strahlen(glanz)'

ŠRṬ	***'ašrāṭ***	**'signs' (*'alam wa-'alāma*)**
Arab.		
Ge.		
ESA		
Syr.	*s'raṭ*	'to scratch; write down'
Aram.	*s'raṭ*	'to make an incision; mark'; *sīrṭā* 'incision, scratch'
Heb.	*śāraṭ*	'to incise, scratch'; *śereṭ* 'incision'
Ph.		
Ug.		
Akk.	*šarāṭu*	'zerreissen, zerfetzen'

Heb.		
Ph.		
Ug.		
Akk.		

ŠRR	***šarr****	**'evil, bad, wicked'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*šrr*	'der Böse'
Akk.		

ŠR'	***šara'a***	**'to lay down a law, appoint a religion' (*šay' yuftaḥ fī mtidād yakūn fīh*)**
Arab.		
Ge.	*šar'a*	'disponere; instruere, constituere, condere, sancire'
ESA	*šr'*	'to erect buildings'; *šr'* 'rights, dues'
Syr.		
Aram.	*ś'rīa'*	'abnormally long'
Heb.	*śāra'*	'to extend'
Ph.		
Ug.	*šr'*	'anschwellen'
Akk.	*šerū*	etwa 'flach hinlegen'

ŠRQ	***mašriq****	**'the place of sunrise, the East'**
Arab.		(**'*iḍāʾa wa-fatḥ***)
Ge.	*mešrāq*	'oriens, regio orientalis'
ESA	*šrq*	'rising of a star (Sun); East'
Syr.		
Aram.		
Heb.	*hiśrīq*	'to shine brightly (of sun)'
Ph.		
Ug.		
Akk.		

ŠRY	***šarā(y)***	**'to sell, barter'; VIII 'to buy, barter'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠṬʾ	***šaṭʾ***	**'the stalk of a plant'**
Arab.		
Ge.		
ESA		
Syr.		

ŠRK	***šāraka****	**'to share with'**
Arab.		
Ge.		
ESA	*šrk*	'to share out, apportion'; 'to make a crop-sharing agreement'?
Syr.	*šᵉrek*	'to adhere, stick'; pa. 'to cohere'
Aram.	*šᵉrak*	'to clutch, hold fast, hang to'
Heb.	*śārak*	'to twist'
Ph.		
Ug.	*šrk*	'sich gesellen zu, verbinden mit'
Akk.		

ŠṬʾ	***šāṭiʾ***	**'bank of a river or valley'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠṬR	***šaṭr****	**'a side'**
Arab.		
Ge.		
ESA		
Syr.	*seṭrā*	'side'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠṬṬ	***ʾašaṭṭa***	**'to act unjustly'**
Arab.		
Ge.	*tašaṭeya*	'a recta via abduci, seduci, se effundere (in libidinibus)'; *šaṭaṭa* 'scindere, discindere, divellere, dirumpere'
ESA		
Syr.	*s^{e}ṭā*	'to depart'; af. 'to go astray'
Aram.	*s^{e}ṭā*	'to deviate from the right path, to go astray; be faithless'
Heb.	*śāṭā*	'to turn aside'
Ph.		
Ug.		
Akk.		

ŠʿR	***šaʿara***	**'to know, perceive, understand' (*ʿilm wa-ʿalam*)**
Arab.		
Ge.		
ESA	*šʿr*	'to know, be aware/conscious of'
Syr.	*s^{e}ʿar*	'to visit, inspect, look after'
Aram.	*s^{e}ʿar*	'to visit, examine'
Heb.	*śāʿar*	'to be acquainted with'
Ph.		

Aram.	*ś^{e}ṭar*	BA 'side'
Heb.		
Ph.		
Ug.		
Akk.		

ŠʿB	***šuʿūb***	**'a large tribe, a nation'**
Arab.		
Ge.		
ESA	*šʿb*	'a tribal group, people, community'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠʿR	***šaʿr***	**'hair'**
Arab.		
Ge.	*šeʿert*	
ESA		
Syr.	*saʿrā*	
Aram.	*ś^{e}ʿar*	
Heb.	*śēʿār*	
Ph.		

Ug.		
Akk.		

Š'L	***'išta'ala***	**'to become shining'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠĠL	***šaġala***	**'to employ, occupy'**
Arab.		
Ge.		
ESA	*šġlm*	pl. 'workers'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠFQ	***'ašfaqa***	**'to be afraid'**
Arab.		
Ge.		
ESA		

Ug.	*š'rt*	
Akk.	*šartu*	

ŠĠF	***šaġafa***	**'to affect in the heart's core'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*śe'ippīm*	'disquieting or excited thoughts'
Ph.		
Ug.		
Akk.		

ŠF'	***šaf'***	**'a pair, double'; *šafa'a* 'to intercede'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠFQ	***šafaq***	**'redness of the sky after sunset'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠFH	***šafa***	**'a lip'**
Arab.		
Ge.		
ESA	*šft*	'promise (of a god), oracular decree'
Syr.	*septā*	'a lip'
Aram.	*šph*	Sf. 'a lip'; *sīptā* 'a lip'
Heb.	*śāpā*	'a lip'
Ph.		
Ug.	*špt*	'a lip'
Akk.	*šaptu*	'Lippe'

ŠFY	***šafā(y)***	**'to heal, cure'**
Arab.		
Ge.	*fawwasa*	? 'mederi, medicari, sanare, curare'
ESA		
Syr.	*sᵉpā*	? 'to pick up, heap together, collect'
Aram.	*šᵉpā*	? 'to be quiet, at ease'
Heb.	*šāpā*	? 'to be quiet, at ease; be relieved'; *šāpūy* 'quiet, sane'
Ph.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠFY	***šafan***	**'a brink'** (***'al-'išrāf 'alā š-šay'***)
Arab.		
Ge.		
ESA		
Syr.	*sᵉpā*	'doorpost, sill, threshold, porch'
Aram.	*sᵉpāy*	'rim'
Heb.	*śāpā*	'edge, rim, border'
Ph.		
Ug.		
Akk.	*šaptu*	'Üfer von Fluss, Kanal'

ŠQQ	***šaqqa***	**'to split, cleave, place under a difficulty'**
Arab.		
Ge.	*šaqšaqa, saqsaqa*	'to perforate, bore, run through'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

ŠQY	***šaqiya***	**'to be miserable, wretched'**
Arab.		
Ge.	*šāqaya*	'affligere, vexare, cruciare'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠKS	***mutašākis***	**'quarrelling, at variance with each other'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*sīksā*	'confusion, folly'
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

ŠKR	***šakara***	**'to give thanks, be grateful' (*'aṯ-ṯanā' 'alā l-'insān bi-ma'rūf yuwlīkah*)**
Arab.		
Ge.	*šekūr*	'hired, hireling'
ESA		
Syr.		
Aram.	*škr*	ImpA 'wages'
Heb.	*śākar*	'to hire; reward'
Ph.	*škr*	'wages'
Ug.	*škr*	'to hire'
Akk.		

ŠKK	***šakk***	**'a doubt'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠKL	***šakl***	**'a similitude, likeness'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠMT	***'ašmata***	**'to cause to rejoice over another's misfortunes'**
Arab.		
Ge.		
ESA	*šmt*	'malice'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠMZ	***'išma'azza***	**'to creep or contract with horror'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

ŠKW	***šakā(w)***	**'to utter a complaint'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠMH̱	***šāmiẖ***	**'that which is lofty'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠMS	***šams***	**'the sun'**
Arab.		
Ge.		
ESA	*šms*	
Syr.	*šemšā*	
Aram.	*šimšā*	

Heb.		
Ph.		
Ug.		
Akk.		

ŠML Arab.	***ʾištamala***	**'to contain, conceive'** (***dawarānu š-šayʾ biš-šayʾ wa-ʾaḫḏih ʾiyyāh min ǧawānibih***)
Ge.		
ESA		
Syr.		
Aram.	*šmlh*	OffA 'mantle'
Heb.	*śimlā*	'wrapper, mantle'
Ph.		
Ug.		
Akk.		

ŠNʾ Arab.	***šanaān***	**'hatred'**
Ge.	*tāsānana*	'litigare'
ESA	*šnʾ*	'enemy, ill-wisher'
Syr.	*sᵉnā*	'to hate'
Aram.	*šnʾ*	Sf. 'enemy'; *sᵉnā* 'to hate'
Heb.	*śānē*	'to hate'
Ph.	*šnʾt*	'hatred'
Ug.	*šnaʾ*	'to hate'
Akk.	*šannāʾu*	'Hasser' (< Can.?)

Heb.	*šemeš*	
Ph.	*šmš*	
Ug.	*špš*	
Akk.	*šamšu, śamśu*	'Sonne(ngott Šamaš); Scheibe; Gold'

ŠML Arab.	***šimāl***	**'the left hand'** (***ʾal-ǧānibu llaḏī yuḫālifu l-yamīn***)
Ge.		
ESA	*šʾml*	'to go to the left; deviate'
Syr.	*semālā*	'left hand'
Aram.	*śᵉmālā*	'left side'
Heb.	*śᵉmōl*	'the left'
Ph.		
Ug.	*šmʾal*	'left(-hand)'
Akk.	*šumēlu*	'Linke'

ŠHB Arab.	***šihāb***	**'a flaming fire'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠHD	***šahida***	**‘to be present at; bear testimony to a fact’ (*ḥuḍūr wa-ʿilm wa-ʾiʿlām*)**
Arab.		
Ge.		
ESA	*šhd*	‘testimony’
Syr.	*sᵉhad*	‘to witness, testify’
Aram.	*šhd*	Sf. ‘to witness’; *śāhadū* BA ‘testimony’
Heb.	*śāhēd*	‘witness’ (< Aram.)
Ph.		
Ug.		
Akk.		

ŠHR	***šahr****	**‘a month’ (*wuḍūḥ fī l-ʾamr*)**
Arab.		
Ge.	*šāhr*	‘nova luna’ (< Aram.)
ESA	*šhr*	‘new moon’
Syr.	*sahrā*	‘moon’
Aram.	*sīhᵃrā*	‘moon’
Heb.	*śaharōn*	‘moon, or crescent’
Ph.		
Ug.		
Akk.	*šartu*	‘light of new moon’

ŠHQ	***šahīq***	**‘a sigh’**
Arab.		
Ge.		
ESA		
Syr.	*sāq*	‘spiravit; exspiravit animam; aspiravit’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠHW	***ʾištahā***	**‘to desire, long for’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠWB	***šawb****	**‘a mixture’ (*ʾal-ḫalṭ*)**
Arab.		
Ge.		
ESA	*šwb*	‘mixed, of various kinds’?
Syr.		
Aram.		

ŠWR	***šāwara****	**‘to consult’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

ŠWR	***ʾašāra***	**'to make signs'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠWK	***šawka****	**'weapons, arms' (*ḫušūna wa-ḥiddatu ṭaraf fī šay'*)**
Arab.		
Ge.	*šōk*	'spina'
ESA		
Syr.	*sawkā*	'bough, branch, twig'
Aram.	*sōkā*	'bough, bush'
Heb.	*śok*	'branch or brushwood'
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ŠWẒ	***šuwāẓ***	**'flame without smoke'**
Arab.		
Ge.		
ESA		
Syr.	*sāṭ*	'to burn, consume away'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠWY	***šawā(y)***	**'to roast, scald'**
Arab.		
Ge.		
ESA		
Syr.	*sʿwātā*	'steam, smell, savour (esp. of the fat of a sacrifice); a holocaust'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šawū*	'braten, rösten'

ŠWY	***šawan***	**‘scalp’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ŠYB	***šayb***	**‘hoariness’**
Arab.		
Ge.	*šībat*	‘canities, capillus canus’
ESA		
Syr.	*seʾb*	‘to grow old’; *saybē* ‘white hairs’
Aram.	*sīb*	‘to be old’; *sēbūtā* ‘gray head’
Heb.	*śīb*	‘to be hoary’
Ph.		
Ug.	*šbt*	‘greyness’
Akk.	*šābu*	‘(grau), alt werden, sein’

ŠYD	***mašīd***	**‘plastered’ (pass.part.); ‘lofty’**
Arab.		
Ge.		
ESA		

ŠYʾ	***šāʾa(ā)***	**‘to will, be willing; wish’**
Arab.		
Ge.		
ESA		
Syr.	*sʿwā*	‘to long, desire’
Aram.	*sʿwē*	? ‘to be bright, cheer up’; *ʾasyē* ‘to look up with joy’
Heb.		
Ph.		
Ug.		
Akk.		

ŠYH̱	***šayẖ***	**‘an old man’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*šāẖu*	‘(hoch)wachsen’; *šīẖu* ‘hoch-, langgewachsen’

ŠYʿ	***šāʿa(y)***	**‘to be published abroad’**
Arab.		
Ge.		
ESA		

Syr.	*saydā*	'lime, plaster'
Aram.	*sīdā*	'lime, plaster'
Heb.	*śīd*	'lime, whitewash'
Ph.		
Ug.		
Akk.		

Syr.	*ʾeštaʿī*	etpa. 'to relate, narrate, tell; discuss, talk'
Aram.	*ʾištāʿē*	'to converse, talk; tell a story'
Heb.		
Ph.		
Ug.		
Akk.		

ṢBB	***ṣabba****	**‘to pour’**
Arab.		
Ge.		
ESA	*ṣbb*	adj. ‘paid down (money)’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢBR	***ṣabara***	**‘to be patient or constant’**
Arab.		
Ge.	*sabara*	‘to be patient, wait’ (< Arab.)
ESA		
Syr.	*saybar*	‘to bear, endure; wait’
Aram.	*ṣᵉbar*	‘to bear, endure; sustain’; BA *ṣᵉbar* ‘to look out for, hope’
Heb.	*sābar*	NH ‘to look for, be hopeful’
Ph.		
Ug.		
Akk.		

ṢBĠ	***ṣibġ****	**‘sauce’ (*talwīnu š-šayʾ bi-lawnin mā*)**
Arab.		
Ge.		
ESA		

ṢBḤ	***ṣabbaḥa***	**‘to come upon in the morning’**
Arab.		
Ge.	*ṣabḥa*	‘lucescere, dilucescere, illucescere’; ‘to become morning, . . . dawn’
ESA	*ṣbḥ*	‘morning; the East’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢBʿ	***ʾaṣābiʿ***	**‘fingers’**
Arab.		
Ge.	*ʾaṣbāʿet*	
ESA	*ʾṣbʿ*	
Syr.	*ṣebᵉʿtā*	
Aram.	*ʾeṣbaʿ*	
Heb.	*ʾeṣbaʿ*	
Ph.		
Ug.	*ʾuṣbʿt*	
Akk.		

ṢBW	***ṣabā(w)***	**‘to feel a youthful propensity toward’**
Arab.		
Ge.		
ESA		

Syr.	*ṣ'ba'*	'to dip, moisten, dye'
Aram.	*ṣ'ba'*	BA 'to dip; wet'
Heb.	*ṣeba'*	'dye; dyed stuff'
Ph.		
Ug.		
Akk.	*ṣapû*	'bewässert, aufgeweicht, gefärbt; durchfeuchten, tränken'

ṢBY	***ṣabiyy***	**'a male child, a boy'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢH̲H̲	***ṣāh̲h̲a***	**'a deafening noise'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*ṣ'bā*	'to be willing, wish, prefer, desire'
Aram.	*ṣ'bā*	'to be inclined, desire'
Heb.	*ṣ'bī*	'beauty, honour'
Ph.		
Ug.	*ṣb*	'verlangen, wünschen'
Akk.	*ṣabū*	'wünschen'

ṢḤB	***ṣāḥaba***	**'to bear company with'; *'aṣḥaba* 'to preserve, hinder, keep from' (*muqāranatu šay' wa-muqārabatuh*)**
Arab.		
Ge.		
ESA	*ṣḥb*	'to accompany, be attached to'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢH̲R	***ṣah̲ra***	**'a rock'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

ṢDD	***ṣadda****	**'to turn away the face; divert; hinder' (*'iʿrāḍ wa ʿudūl*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ṣad*	BA. 'side'; *ṣaddēd* 'to turn sideways, move aside'
Heb.	*ṣad*	'side'; NH *ṣiddēd* 'to turn sideways, move aside'
Ph.	*ṣd*	'side'
Ug.		
Akk.		

ṢDR	***ṣadara***	**'to proceed, go forward'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.		

ṢDD	***ṣadīd***	**'boiling (water)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢDʿ	***ṣadaʿa***	**'to expound; profess openly'; *ṣadʿ* 'a fissure'**
Arab.		
Ge.		
ESA	*ṣdġ*	'manifestation (of a deity)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢDF Arab.	***ṣadaf***	**'the steep side of a mountain'; *ṣadafa* 'to turn aside'**
Ge.	*ṣadf*	'locus praeceps, praeruptus, praecipitium, hiatus, vorago, abyssus'; *ṣadfa* 'in praeceps ruere, praecipitari; decidere, devolvi'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢDY Arab.	***taṣaddā***	**'to receive with honour'; *taṣdiya* 'a clapping of hands'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

ṢDQ Arab.	***ṣadaqa***	**'to be truthful, true, sincere'**
Ge.	*ṣadqa*	'justum esse; verum esse/dicere'
ESA	*ṣdq*	also h. and *ṣtdq* 'to perform or fulfil (a duty); to maintain in proper order; to duly bestow (s.th.) on (s.o.); to justify (s.o.)'; *ṣdq* 'right; justice; truth; (that which is) good, proper, satisfactory'
Syr.	*zdq*	only act. part. 'it is right'; pa. 'to justify; to judge right; give alms'
Aram.	*ṣidqā*	BA 'right doing'
Heb.	*ṣedeq*	'rightness, righteousness'
Ph.	*ṣdq*	'pious, just, legitimate, righteousness'
Ug.	*ṣdq*	'right, uprightness'
Akk.	*ṣaduq*	'recht' (< Can.)

ṢRH̲ Arab.	***ʾiṣṭaraha̲***	**'to cry aloud'; *ʾistaṣraha̲* 'to implore assistance of any one'**
Ge.	*ṣarh̲a*	'vociferari'
ESA	*ṣrh̲*	'to call for help, summon'
Syr.	*ṣᵉraḥ*	'to groan, cry out'
Aram.	*ṣᵉraḥ*	'to scream'
Heb.	*ṣāraḥ*	'to cry, roar'
Ph.		

Ug.		
Akk.		

ṢRR	***ʾaṣarra***	**‘to be obstinate, persist**
Arab.		**obstinately’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢRʿ	***ṣarʿā****	**(pl. of *ṣarīʿ*) ‘lying prostrate’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.	*ṣarāḫu*	‘schreien, klagen’

ṢRṢR	***ṣarṣar***	**‘a loud roaring wind’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢRF	***ṣarafa****	**‘to turn away, divert, avert’**
Arab.		**(*rağʿu š-šayʾ*)**
Ge.		
ESA	*ṣrf*	‘silver’
Syr.	*ṣʿrap*	‘to clear, refine, purge’
Aram.	*ṣrp*	OffA. ‘to purify’; *ṣʿrap* ‘to smelt, refine, try’
Heb.	*ṣārap*	‘to smelt, refine, test’
Ph.		
Ug.	*ṣrp*	‘Mineral’; ‘crucible’; ‘läutern’?
Akk.	*ṣarāpu*	‘brennen; läutern’; *ṣarpu* ‘Silber’

ṢRM	***ṣarama***	**‘to cut off (dates from a tree)’**
Arab.		
Ge.		
ESA		
Syr.	*ṣ‘ram*	‘to crop, cut off, pluck’
Aram.	*ṣ‘ram*	‘to cut off’
Heb.	*ṣāram*	NH ‘to incise, split’
Ph.		
Ug.		
Akk.		

Ṣ‘R	***ṣa‘‘ara***	**‘to make a wry face at’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢĠR	***ṣaġīr***	**‘small’**
Arab.		
Ge.		
ESA	*ṣġr*	‘small, unimportant’
Syr.	*ṣ‘īrā*	‘despised, despicable, vile’

Ṣ‘D	***ṣa‘ida***	**‘to mount (a ladder), ascent’**
Arab.		
Ge.		
ESA	*ṣ‘d*	‘to go up, bring up (troops)’
Syr.		
Aram.		
Heb.	*ṣā‘ad*	‘to step, march’
Ph.		
Ug.	*ṣġd*	D. ‘emporsteigen lassen’
Akk.		

Ṣ‘Q	***ṣā‘iqa****	**‘a stunning noise as of a thunderbolt’; *ṣa‘iqa* ‘to swoon, expire’ (*ṣalqa wa-šiddatu ṣawt*)**
Arab.		
Ge.		
ESA	*ṣ‘q*	‘clamavit, proclamavit, nunciavit’
Syr.		
Aram.	*ṣ‘q*	OA ‘to cry’
Heb.	*ṣā‘aq*	‘to cry for help’
Ph.		
Ug.		
Akk.		

ṢĠW	***ṣaġā(w,y)***	**‘to swerve’; *ṣaġiya* ‘to incline toward’**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*ṣᵉʿēr*	'to disregard, shame, curse'
Heb.	*ṣāʿīr*	'small, little'
Ph.	*ṣʿr*	'least'
Ug.	*ṣġr*	'small, young'
Akk.	*ṣeḫru*	'klein, jung'

ṢFḤ	***ṣafaḥa***	**'to pardon, forgive'; *ṣafḥ* 'the act of repelling a suitor' (*ʿarḍ wa-ʿiraḍ*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢFR	***ṣafrāʾ***	**'yellow'**
Arab.		
Ge.	*ʾaṣfar*	'(color) flavus, fulvus'
ESA		
Syr.	*ṣaprā*	'early morning, daybreak, dawn'
Aram.	*ṣaprā*	'morning'
Heb.		
Ph.		
Ug.	*mṣprt*	'pale, yellow'
Akk.	*ṣapru*	'Sumach'?

Aram.		
Heb.	*ṣāʿā*	'to stoop, bend, incline'
Ph.		
Ug.	*qġ*	'neigen'
Akk.		

ṢFD	***ʾaṣfād***	**'fetters' (*šadd bi-šayʾ*)**
Arab.		
Ge.		
ESA		
Syr.	*ṣepdē*	'fastening threads (of quires); threads (used by women weavers)'
Aram.		
Heb.	*ṣāpad*	'to draw together; contract'
Ph.		
Ug.		
Akk.	*naṣpadu*	etwa 'Brustbeinfortsatz'?

ṢFṢF	***ṣafṣaf***	**'a level plain'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢFF	***ṣaff****	**'a row; rank'**
Arab.		
Ge.	*ṣafṣafa*	'pavire, sternere lapidibus'
ESA	*ṣwf*	'stone facing (of a building)'?
Syr.		
Aram.		
Heb.	*ṣāpā*	pi. 'to overlay, plate'
Ph.		
Ug.	*ṣpy*	'überziehen'
Akk.	*ṣuppu*	'über-, abdecken'

ṢFN	***ṣāfināt***	**'horses standing on three feet'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢFY	***'aṣfā****	**'to choose in preference to'**
Arab.		
Ge.		
ESA		
Syr.	*ṣappī*	pa. 'to filter, strain'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢKK	***ṣakka***	**'to strike violently'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢLB	***ṣulb***	**'the back-bone or loins' (*'aš-šidda wa-l-quwwa*)**
Arab.		
Ge.		
ESA		

ṢLḤ	***ṣalaḥa****	**'to be good, honest, upright'; *ṣulḥ* 'peace, reconciliation' (*ḫilāfu l-fasād*)**
Arab.		
Ge.		
ESA	*ṣlḥ*	'to give prosperity'; *ṣlḥ* 'peace, prosperity'

Syr.	*ṣalbūbā*	'tibia' also 'a reed flute or whistle'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢLD	***ṣald***	**'hard' (*ṣalāba wa-yubs*)**
Arab.		
Ge.		
ESA		
Syr.	*ṣᵉlad*	? 'to prop up'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢLY	***ṣaliya***	**'to undergo roasting in fire'**
Arab.		
Ge.	*ṣalawa*	'assare'
ESA	*ṣly*	'clay'?
Syr.		
Aram.	*ṣᵉlā*	'to roast'
Heb.	*ṣālā*	'to roast flesh'
Ph.		

Syr.	*ṣᵉlaḥ*	'to prosper, succeed'
Aram.	*ṣᵉlaḥ*	BA 'to prosper'
Heb.	*ṣālaḥ*	'to advance, prosper'
Ph.		
Ug.		
Akk.		

ṢLṢL	***ṣalṣāl****	**'dry clay' (*yadullu ʿalā ṣawt*)**
Arab.		
Ge.	*ṣanṣāl̄*	'tintinnabulum'
ESA		
Syr.	*ṣeṣlā*	'cymbals, castanets'
Aram.	*ṣᵉlal*	'to vibrate, ring'; *ṣilṣalwān* 'cymbal'
Heb.	*ṣālal*	'to tingle'; *ṣᵉlāṣal* 'a cymbal'
Ph.		
Ug.	*mṣltm*	'cymbals'
Akk.		

ṢMT	***ṣāmit***	**'one who holds his peace'**
Arab.		
Ge.	*ṣamata*	'to be quiet, be taciturn, be patient, be gentle'
ESA		
Syr.	*ṣᵉmat*	'to be silent'
Aram.		
Heb.	*ṣāmat*	'to put an end to, exterminate'; nif. 'zum Schweigen gebracht werden'
Ph.		

Ug.		
Akk.	*ṣelū*	'Räucherwerk anzünden'

ṢMD	***ṣamad***	**'a Lord'; 'sublime, everlasting'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢNʿ	***ṣanaʿa***	**'to make, do' (*ʿamalu š-šay'*)**
Arab.		
Ge.	*ṣanʿa*	'firmum esse/fieri'
ESA	*ṣnʿ*	'to fortify'
Syr.	*ṣʿnaʿ*	pa. 'to act craftily, plot, scheme'; *ṣenʿā* 'craft; a doing'
Aram.		
Heb.	*ṣānaʿ*	hif. 'to act cautiously, carefully'
Ph.		

Ug.	*ṣmt*	D. 'vernichten'
Akk.		

ṢMM	***ṣamma***	**'to become deaf' (*taḍāmmu š-šay' wa-zawālu l-ḫarq wa-ṣ-ṣamm*)**
Arab.		
Ge.	*ṣamma*	'surdum esse, obsurdescere'; 'be dumb; be dry'
ESA		
Syr.	*ṣammā*	'dumb' (< Arab.)
Aram.	*ṣamṣēm*	'to squeeze in, confine'
Heb.	*ṣāmam*	NH 'to be pressed together, be restrained'; *ṣimṣem* 'to contract; press, squeeze'
Ph.		
Ug.		
Akk.		

ṢNW	***ṣinw, ṣunw***	**'a palm or other tree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ṣīnnā*	'basket (of palm leaves); (stinging) palm, stonepalm'
Heb.	*ṣinnā*	'stinging palm, stone-palm'
Ph.		

Ug.		
Akk.		

ṢHR	***ṣahara****	**'to dissolve'** (*'iḏābatu šay'*)
Arab.		
Ge.		
ESA	*ṣhr*	'clamping together'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢWT	***ṣawt***	**'a sound; voice'**
Arab.		
Ge.	*ṣōta*	'to shout; inform; call'; *ṣawāt* 'exclamationes, suspiria'
ESA	*ṣyt*	'(good) reputation'?
Syr.	*ṣawtā*	'sound (esp. of a voice)'; *'aṣet* af. 'to hearken'
Aram.	*ṣūt, ṣīt*	'to listen, obey'
Heb.	*hēṣīt*	NH hif. 'to incline (the ear); listen'

Ug.		
Akk.		

ṢWB	***'aṣāba****	**'to overtake; happen to, befall, fall upon; meet with; send down, afflict'**
Arab.		
Ge.		
ESA		
Syr.	*ṣāb*	'to resort, frequent, visit, come'; pa 'to summon; call to memory; fetch, obtain'; etpa. 'to be present; be found, obtained'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢWR	***ṣāra (w)****	**'to incline or turn (a thing) towards'**
Arab.		
Ge.		
ESA	*ṣwr*	'separate o.s. > leave'
Syr.	*ṣawrā*	'the neck, throat'
Aram.	*ṣawwa'r*	BA 'neck'; *ṣūr* 'to tie around', pa 'to besiege'
Heb.	*ṣawwā'r*	'neck, back of neck'; *ṣūr* 'to confine, bind, besiege'

Ph.		
Ug.		
Akk.		

ṢWR	***ṣawwara***	**'to form, fashion'**
Arab.		
Ge.		
ESA	*ṣwr*	'an image, statue'
Syr.	*ṣūr, ṣār*	'to form, fashion, paint, draw'
Aram.	*ṣūr*	'to draw, shape, design'
Heb.	*ṣūr*	'to fashion, delineate'
Ph.		
Ug.		
Akk.		

ṢWF	***'aṣwāf***	**'wool, fleeces'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ṣū/īppā (ṢPP)*	'flake of wool, hatchelled wool'
Heb.		
Ph.		
Ug.		
Akk.	*šīpātu*	'Wolle'

Ph.		
Ug.		
Akk.	*ṣawāru*	'Hals'

ṢWR	***ṣūr***	**'a trumpet'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢYḤ	***ṣayḥa***	**'a shout, blast'**
Arab.		
Ge.		
ESA		
Syr.	*ṣ'waḥ*	'to scream; to feel a sharp pain'; *ṣ'wāḥtā* 'an outcry, shrill cry'; *ṣūwāḥā* 'sharp pain'
Aram.	*ṣ'waḥ*	'to cry, shout'
Heb.	*ṣāwaḥ*	'to cry aloud'
Ph.		
Ug.	*ṣḥ*	'to shout'
Akk.	*ṣāḫu*	'lachen'

ṢYD	***'iṣṭāda***	**'to hunt'**
Arab.		
Ge.		
ESA	*ṣyd*	'to hunt'
Syr.	*ṣād*	'to hunt'
Aram.	*ṣūd, ṣīd*	'to hunt'
Heb.	*ṣūd*	'to hunt'
Ph.	*ṣd*	'sacrifice of game'
Ug.	*ṣd*	'to hunt'
Akk.	*ṣādu*	'umherjagen; sich drehen'

ṢYR	***ṣāra (y)****	**'to go, tend towards'**
Arab.		
Ge.		
ESA	*ṣyr*	h. 'to march, embark on a campaign'
Syr.		
Aram.		
Heb.	*ṣīr*	'envoy, messenger'
Ph.		
Ug.		
Akk.		

ṢYṢ	***ṣayāṣin****	**'a castle, defensive work'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṢYF	***ṣayf***	**'the summer'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ḍ'N	***ḍa'n***	**'a sheep'**
Arab.		
Ge.		
ESA	*ḍ'n*	'a flock, small cattle esp. sheep'
Syr.	*'ānā*	'a sheep'
Aram.	*'ānā*	'small cattle, sheep; flock, fold'
Heb.	*ṣo'n*	'small cattle, sheep and goats'
Ph.	*ṣ'n*	'sheep'
Ug.	*ṣi'n*	'sheep and/or goats'
Akk.	*ṣēnu*	'Schafe (und Ziegen)'

ḌĞ'	***maḍāği'***	**'sleeping or resting places'**
Arab.		
Ge.	*meḍgā'*	'locus ubi quis decumbit, recumbit'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌḤY	***ḍaḥiya***	**'to suffer from the heat of the sun'**
Arab.		
Ge.	*ḍaḥāy*	'sol'
ESA		

ḌBḤ	***ḍabḥ***	**'the act of panting'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌḤK	***ḍaḥika***	**'to laugh; ridicule'**
Arab.		
Ge.	*šaḥaqa*	'ridere'
ESA		
Syr.	*g^{e}ḥak*	'to laugh'
Aram.	*ḥ'k, dḥk, gḥk, ṣ^{e}ḥaq*	'to laugh; jest, sport'
Heb.	*ṣāḥaq*	'to laugh'
Ph.		
Ug.	*ṣḥq*	'to laugh'
Akk.		

ḌDD	***ḍidd****	**'contrary; an adversary'**
Arab.		
Ge.		
ESA		

Syr.	*ṣaḥ*	'to glow, strike, beat (as sun rays)'; *ṣeḥā* 'burning heat'
Aram.	*ṣᵉḥā'*	'to be dry; thirsty'
Heb.	*ṣiḥe*	intensive adj. 'parched'
Ph.		
Ug.		
Akk.		

ḌRB	***ḍaraba***	**'to beat, strike; etc.'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌRʿ	***taḍarraʿa***	**'to humble oneself'**
Arab.		
Ge.	*ḍarʿa*	'to be annulled, be made of no effect, be idle'
ESA	*ḍrʿ*	'to humble, subjugate, defeat'
Syr.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌRR	***ḍarra***	**'to hurt, harm, injure'**
Arab.		
Ge.	*'aḍrara*	'hostiles spiritus induere, rebellare'
ESA	*ḍrr*	'to fight'
Syr.	*ṣᵉrā*	'to rip up, mangle with claws or knives; rend asunder'
Aram.	*ṣᵉrā*	'to split, tear' *ʿᵃrar* 'to object'; *ʿārā* 'adversary'
Heb.	*ṣārar*	'to shew hostility toward, vex'
Ph.		
Ug.	*ṣrr*	D. 'to hurt'
Akk.	*ṣerru*	'Feindschaft; Feind'

ḌʿF	***ḍaʿufa***	**'to be weak' (*ḫilāfu l-quwwa*)**
Arab.		
Ge.		
ESA		
Syr.	*ʿāp*	? 'to fail in strength, faint, swoon'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌʿF	***ḍāʿafa***	**'to double' (*ʾan yuzāda š-šayʾ miṯluh*)**
Arab.		
Ge.	*ʿaṣafa*	'complicare, duplicare'
ESA		
Syr.	*ʿāp*	'to double, fold over; multiply, increase'
Aram.	*ʿūp*	'to bend, double'
Heb.	*ṣāʿīp*	'wrapper, shawl, or veil'
Ph.		
Ug.		
Akk.	*eṣēpu*	'verdoppeln'

ḌĠN	***ʾaḍġān***	**'ill-feelings, hatred'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*ṣēnu*	'böse, gehässig'

Aram.	*ʿīp*	? 'weariness'
Heb.	*ʿāyēp*	? 'faint, weary'; ? *[zāʿap] zōʿᵃpīm* 'to be out of humour' (Gn. 40:6); 'dejected (of face)' (Dn. 1:10)
Ph.		
Ug.		
Akk.		

ḌĠṮ	***ḍiġṯ***	**'green and dry grass or herbs'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌFDʿ	***ḍafdaʿ***	**'a frog'**
Arab.		
Ge.		
ESA		
Syr.	*ʾūrdᵉʿā*	
Aram.	*ʿūrdaʿnā*	
Heb.	*ṣᵉpardēaʿ*	
Ph.		
Ug.		
Akk.	*muṣaʾʾirānu*	

ḌLL	***ḍalla****	**'to err; wander away, go astray from'**
Arab.		
Ge.		
ESA	*ḍll*	'to suffer grave illness'; *ḍll* 'grave illness'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌMM	***ḍamma****	**'to draw close; hug'**
Arab.		
Ge.	*ḍamama*	'obligare, praeligare'
ESA		
Syr.		
Aram.	*ṣamṣēm*	'to squeeze in, confine'
Heb.	*ṣimṣēm*	'to press, squeeze in, force into close confinement'
Ph.		
Ug.		
Akk.		

ḌNN	***ḍanīn***	**'greedy, avaricious; grudging'**
Arab.		
Ge.		
ESA		
Syr.		

ḌMR	***ḍāmir***	**'that which is slender'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌNK	***ḍank***	**'narrow; wretched'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌHY	***ḍāhā***	**'to resemble'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌW'	***ʾaḍāʾa***	**'to enlighten, illuminate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌYZ	***ḍīzā***	**'an unfair apportionment'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌYR	***ḍayr***	**'harm, injury'**
Arab.		
Ge.	*naḍōrār*	'tormenta, dolores vehementes'
ESA		
Syr.	*ʿyārtā*	'a vengeance'; af. *ʾaʿīr* 'to rouse up, stir up (enemy, war)'
Aram.	*ṣʿyārā*	'siege, straitness'; BA *ʿār* 'a foe'
Heb.	*ṣīr*	'writhing, agony; throes of birth'; *ṣūr* 'to shew hostility to, treat as foe'
Ph.		
Ug.		
Akk.		

ḌYʿ	***ʾaḍāʿa***	**'to suffer to perish; neglect'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ḌYF ***ḍayyafa*** **'to entertain a guest'**

Arab.	
Ge.	
ESA	
Syr.	
Aram.	
Heb.	
Ph.	
Ug.	
Akk.	

ḌYQ ***ḍāqa (y)*** **'to be narrow, straitened'**

Arab.		
Ge.	*ṭōqa*	'angustum esse; coangustare'
ESA		
Syr.	*'āq*	'to be weary'; etpe. 'to be straitened, pent in'
Aram.	*'ūq*	'to be narrow, pressed'
Heb.	*ṣūq*	hif. 'to constrain, bring into straits'
Ph.		
Ug.	*ṣq*	š. 'to exert pressure against'
Akk.	*sāqu*	'eng, schmal sein, werden'

ṬHY	***ṭaḥā (ā)***	**‘to expand, spread out’ (*’al-basṭ wa-l-madd*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ṭḥy*	PersA ‘to reach’
Heb.	*ṭāḥā*	‘to hurl, shoot’; *ṭūaḥ* ‘to over-spread, over-lay, coat, besmear’
Ph.	*mṭḥ*	‘plastering’
Ug.	*ṭḫ*	‘to plaster’
Akk.	*ṭāḫu*	‘angrenzend an’; *ṭeḫū* ‘ganz nah herankommen, -gehen, -treten’

ṬRD	***ṭarada***	**‘to drive away’**
Arab.		
Ge.		
ESA	*ṭrd*	‘to hunt, chase’
Syr.	*ṭᵉrad*	‘to drive away’
Aram.	*ṭᵉrad*	BA ‘to chase away’
Heb.	*ṭārad*	‘to pursue, chase, be continuous’
Ph.		
Ug.	*ṭrd*	‘to drive away’
Akk.	*ṭarādu*	‘(Lebenwesen, Fahrzeuge) schicken, senden; vertreiben’

ṬRḤ	***ṭaraḥa****	**‘to cast forth’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬRF	***ṭaraf****	**‘extremity; border’ (*ḥaddu š-šay’*)**
Arab.		
Ge.		
ESA		
Syr.	*ṭarpā (d-ednā)*	‘the lobe (of the ear)’; *ṭᵉrap* ‘to smite’
Aram.	*ṭarpā*	‘a piece torn off, fragment’; *ṭᵉrap* ‘to tear’
Heb.	*ṭārap*	‘to tear, rend, pluck’
Ph.		
Ug.		
Akk.		

ṬRF	***ṭarf***	**'an eye, glance, sight of the eyes' (*ḥaraka fī baʿḍi l-ʾaʿḍāʾ*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ṭrp*	'wink of an eye'?
Heb.		
Ph.		
Ug.		
Akk.		

ṬRQ	***ṭāriq***	**'that which appears by night' (*ʾal-ʾityān masāʾan*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬʿM	***ṭaʿima***	**'to eat; taste'**
Arab.		
Ge.	*ṭeʿma*	'gustare, libare, delibare'
ESA	*ṭʿm*	'to cause to taste, feed'
Syr.	*ṭᵉʿem*	'to taste, take food, eat'; *ṭaʿmā* 'taste, perception, discernment, sapience, sense'

ṬRQ	***ṭarīq***	**'a way, a road'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬRY	***ṭarī***	**'fresh'**
Arab.		
Ge.	*ṭerāy*	'crudus, incoctus'
ESA		
Syr.		
Aram.		
Heb.	*ṭarī*	'fresh'
Ph.		
Ug.	*ṭry*	'fresh'
Akk.		

ṬʿN	***ṭaʿana***	**'to speak ill of' (*ʾan-naḫs fī š-šayʾ bi-mā yunfiḏuh*)**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*ṭʿem*	'BA pa. 'to feed'; *ṭaʿᵃmā* 'reason, argument, sense'
Heb.	*ṭāʿam*	'to taste; perceive'
Ph.		
Ug.		
Akk.	*ṭēmu*	'Verstand; Anweisung, Bescheid'

ṬĠW Arab.	***ṭaġā (w)***	**'to transgress, wander from its orbit'**
Ge.	*ṭāʿōt*	'defectio (a Deo vero)'
ESA		
Syr.	*ṭʿā*	'to wander, err, go astray'
Aram.	*ṭʿā*	'to wander, be lost; go astray, worship idols, be licentious'
Heb.	*ṭāʿā*	'to wander, stray; err'
Ph.		
Ug.	*ṭġy*	'von weither reisen, wandern'?
Akk.		

ṬFF Arab.	***taṭfīf****	**'the giving short measure'**
Ge.		
ESA		
Syr.	*ṭapṭep*	'to flicker (as a dying lamp)'
Aram.	*ʾiṭṭap*	itpa. 'to be dripped'
Heb.	*ṭāpap*	'to trip; take quick little steps'
Ph.		
Ug.		
Akk.		

Aram.	*ṭāʿēn*	pa. 'to pierce'
Heb.	*ṭāʿan*	'to pierce'
Ph.		
Ug.	*ṭʿn*	'durchbohren, nif. niedergestossen w.'
Akk.		

ṬFʾ Arab.	***ʾaṭfaʾa***	**'to extinguish'**
Ge.	*ṭafʾa*	'exstingui'
ESA		
Syr.	*ṭᵉpā*	'to shut, close'
Aram.	*ṭᵉpā*	'to be extinguished, grow faint, die out'
Heb.		
Ph.		
Ug.		
Akk.		

ṬFQ Arab.	***ṭafiqa***	**'to begin'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬFL	***ṭifl***	**'a very young child, infant'**
Arab.		
Ge.	*ṭāf*	'infans, parvulus' (? < Heb.)
ESA		
Syr.	*ṭapālā*	'infant'
Aram.	*ṭaplā*	'children, family, household'
Heb.	*ṭap*	'children'
Ph.		
Ug.		
Akk.	*ṭāpalā(tu)*	'Erbin'

ṬLB	***ṭalaba***	**'to follow up; search for'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ṭlb*	'verlangen'; 'sought'
Akk.		

ṬLḤ	***ṭalḥ***	**'a plantain; banana tree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬLʿ	***ṭalaʿa***	**'to ascend, rise (the sun)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬLQ	***ṭallaqa***	**'to divorce'**
Arab.		
Ge.		
ESA		
Syr.	*ṭ*^{e}*leq*	pa. 'to put away (a wife)'
Aram.	*ṭ*^{e}*laq*	pa. 'to cast away, reject'
Heb.		

ṬLL	***ṭall***	**'dew'**
Arab.		
Ge.	*ṭall*	
ESA		
Syr.	*ṭallā*	
Aram.	*ṭal*	
Heb.	*ṭal*	

Ph.		
Ug.		
Akk.		

ṬMṮ	***ṭamaṯa***	**'to deflower a virgin'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬMʿ	***ṭamiʿa***	**'to desire'**
Arab.		
Ge.	*ṭōʿa*	? 'nimis restrictum i.e. parcum esse, avare invidere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.	*ṭl*	
Akk.		

ṬMS	***ṭamasa****	**'to obliterate; put out (the eyes)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬMM	***ṭāmma****	**'calamity' (*taġṭiyatu š-šayʾ li-š-šayʾ ḥattā yusawwīh bih*)**
Arab.		
Ge.	*ṭōmma*	'convolvere, complicare; obturare, obstruere'
ESA		
Syr.	*ṭamem*	'to stop up'; metaph. 'to repress, restrain'
Aram.	*ṭʿmam*	'to fill up, stop'; *ṭamṭēm* 'to close around, close'
Heb.	*ṭāmam*	nif. 'to be stopped (i.e. be stupid)'; pilp. 'to stop up, fill in'
Ph.		
Ug.		
Akk.	*ṭummumu*	D. '(Ohren) verschliessen, taub machen'

ṬMN Arab.	***ʾiṭmaʾanna***	**'to be quite; rest securely in; satisfied with'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬHR Arab.	***ṭahara***	**'to be free from her courses (a woman)'; *ṭahhara* 'to purify, cleanse' (*naqāʾ wa-zawāl danas*)**
Ge.	*ʾaṭhara*	'purgere, purificare, lustrare'
ESA	*ṭhr*	'(ritual) purity, cleanness'
Syr.		
Aram.	*ṭᵉhar*	'to be clean'; pa. 'to declare clean'
Heb.	*ṭāhēr*	'to be clean, pure'
Ph.	*ṭhrt*	'purification'
Ug.	*ṭhr*	'clean, brilliant (of jewel)'
Akk.		

ṬWD Arab.	***ṭawd***	**'a mountain'**
Ge.		
ESA	*ṭwd*	'highland'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ṬWR Arab.	***ʾaṭwār***	**'a condition or state'**
Ge.		
ESA		
Syr.	*ṭūrā*	'a space (of time or distance); measure, size, quantity'
Aram.		
Heb.	*ṭūr*	'row, course'
Ph.		
Ug.		
Akk.		

ṬWʿ Arab.	***ṭāʿa (w, ā)***	**'to hearken to' (*ʾal-ʾiṣḥāb wa-l-inqiyād*)**
Ge.		

ṬWF Arab.	***ṭāfa (w)***	**'to go round about, encompass' (*dawarānu š-šayʾ ʿalā š-šayʾ*)**
Ge.		

ESA	*ṭw*ʿ	h. 'to owe/yield obedience'; *sṭṭʿw* st. pf. sense doubtful; frag. context. Perh. 'to be able, capable of'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
ṬWQ Arab.	***ṭawwaqa***	**'to twist a collar'; *ʾaṭāqa* 'to be able'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
ṬWY Arab.	***ṭawā (y)***	**'to roll up'**
Ge.	*ṭawaya*	'contortum, tortuosum esse'

ESA		
Syr.	*ṭāp*	'to float; go about, go round'
Aram.	*ṭūp*	'to float'; pa. 'to turn in all directions'; *ṭōpānā* 'inundation'
Heb.	*ṭwp, ṣūp*	? 'to flow'; also *ṭōṭāpōt* (ṬṬP, ṬPP) 'bands'
Ph.		
Ug.		
Akk.	*ṭāpu*	'(Faden) drehen'?
ṬWL Arab.	***ṭāla (w)***	**'to be long, last long, be prolonged'**
Ge.		
ESA	*ṭwl*	'to extend, lengthen (lifespan)'
Syr.	*ṭayel*	'to walk to and fro'
Aram.	*ṭayyēl*	'to walk about; drive off, send away'
Heb.	*ṭūl*	pilp. 'to hurl, cast'; hif. 'to cast, cast out (javelin)'; NH pi. 'to walk about, be at leisure, enjoy o.s.'
Ph.		
Ug.		
Akk.		
ṬYB Arab.	***ṭāba (y)***	**'to be good, pleasing'**
Ge.		

ESA		
Syr.	*ṭwy*	'to corrugate, make wrinkly'; *ṭ'wā* 'to be parched, broiled'
Aram.	*ṭ'wā*	'to roast' (< to turn); *ṭ'wāy* 'spinning', *maṭwəʾātā* 'spider'
Heb.	*ṭāwā*	'to spin'
Ph.		
Ug.		
Akk.	*ṭawū*	'spinnen, zwirnen'

ṬYR	***ṭāra (y)****	**'to fly'**
Arab.		
Ge.	*ṭayyara*	'to fly' (< Arab.); *taṭayyara* 'augurari, auspicia/omina captare' (< Arab.)
ESA		
Syr.	*ṭayrā*	'avis, aves'; pa. 'volare fecit (mentem)'; af. 'volare fecit'
Aram.	*ṭayyār*	'bird'; *ṭayyēr* 'to espy, augur'
Heb.	*ṭiyyūr*	'divination'
Ph.		
Ug.		
Akk.		

ESA	*ṭyb*	h. 'to be well-disposed (towards)'; *ṭyb* 'incense; sweet-smelling'?
Syr.	*ṭeʾb*	'to be good or well'
Aram.	*ṭ[ū]b*	Sf. 'happiness'; *ṭ[ā]b* 'good'; *ṭ'ēb* BA 'to be good'
Heb.	*ṭūb*	'to be good, pleasing'
Ph.	*myṭb*	'best (of)'
Ug.	*ṭb*	'good'
Akk.	*ṭābu*	'gut, brauchbar, schön sein, werden'

ẒʿN Arab.	***ẓaʿn***	**‘migration’ (*’aš-šuḫūṣ min makān ’ila makān*)**
Ge.	*ṣaʿana*	‘imponere’
ESA	*ẓʿn*	‘to move, shift, decamp’
Syr.	*ṭʿan*	‘to bear, carry’
Aram.	*ṭʿan*	‘to be laden; carry, bear’
Heb.	*ṣāʿan*	‘to wander, travel’; *ṭāʿan* ‘to load’
Ph.		
Ug.	*ṭʿn*	‘to load’
Akk.	*ṣēnu*	‘aufladen’

ẒFR Arab.	***ẓufur***	**‘a nail or claw’ (*quwwa fī š-šay’*)**
Ge.	*ṣefr*	‘unguis’
ESA		
Syr.	*ṭeprā*	‘a finger- or toe-nail’
Aram.	*ṭʿpar*	BA ‘nail, claw’
Heb.	*ṣippōren*	‘nail; stylus-point’
Ph.		
Ug.		
Akk.	*ṣupru*	‘Finger-, Zehennagel, Kralle, Huf’

ẒFR Arab.	***’aẓfara***	**‘to give the victory to’ (*’al-qahr wa-l-fawz wa-l-ġalaba*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ẒLL Arab.	***ẓalla***	**‘to continue; become’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ẒLL Arab.	***ẓallala****	**‘to over-shadow (with clouds)’**
Ge.	*ṣallala*	‘obumbrare, inumbrare’
ESA	*ẓll*	‘to roof over’; *ẓll*, *mẓll* ‘kind of covered structure’; ‘tomb’?; *ṣll* ‘to pave, lay stones’

ẒLM Arab.	***ẓalama***	**‘to wrong, injure; be unjust’ (*waḍʿu š-šay’ ġayra mawḍiʿih taʿaddiyan*)**
Ge.	*ṭalama*	‘injuria affecit, inique, perfide egit’
ESA		

Syr.	*ṭallel*	‘to cover, overshadow, shade’
Aram.	*ṭ^{e}lal*	BA haf. ‘to have shade’
Heb.	*ṣālal*	‘to be or grow dark’
Ph.		
Ug.	*ẓl*	‘shade’
Akk.	*ṣillu*	‘Schatten, Schirm, Schutz’

ẒLM Arab.	***ẓulma***	**‘darkness’ (*ẖilāfu ḍ-ḍayāʾ wa-n-nūr*)**
Ge.	*ṣelmat*	‘obscuratio’
ESA	*ẓlm*	‘darkness; west’; ‘oppression, injustice’
Syr.		
Aram.	*ṣalmā*	‘shadow, picture, image’; *ṣalmōnā* ‘darkness’ (name of Gehenna); *ṣallēm* ‘to paint (dark)’
Heb.	*ṣalmōt*	‘dark shade, (utter) darkness’; *ṣelem* ‘an image’ (i.e. shadow-picture)
Ph.	*ṣlm*	‘statue’?
Ug.	*ẓlmt*	‘darkness’
Akk.	*ṣalāmu*	‘schwarz, schwärzlich, dunkel sein, werden’

ẒNN Arab.	***ẓanna***	**‘to think; be of the opinion; imagine’**
Ge.		
ESA		

Syr.	*ṭ^{e}lam*	‘to oppress, treat wrongly, unjustly’
Aram.	*ṭ^{e}lam*	‘to oppress’
Heb.		
Ph.		
Ug.		
Akk.	*ṭullumu*	D. ‘Unrecht tun’?

ẒMʾ Arab.	***ẓamiʾa***	**‘to thirst’**
Ge.	*ṣamʾa*	‘sitire’
ESA	*ẓmʾ*	‘to become thirsty’
Syr.		
Aram.		
Heb.	*ṣāmē*	‘to be thirsty’
Ph.		
Ug.	*ẓmʾa*	D. ‘dürsten’’
Akk.	*ṣamū*	‘dürsten’

ẒHR Arab.	***ẓahara****	**‘to appear; help; mount, ascend; to get the better of, know, distinguish’ (*quwwa wa-burūz*)**
Ge.		
ESA	*ẓhr*	h. ‘to testify, witness, certify’; *ẓhr* ‘the back’

Syr.	Syr.	*ṭahrā*	'midday'
Aram.	Aram.	*ṭīhᵃrā*	'midday'
Heb.	Heb.	*ṣohorayim*	'midday'
Ph.	Ph.		
Ug.	Ug.	*ẓhr*	'back, top; (pure) gem; clean, brilliant (of jewel)'
Akk.	Akk.	*ṣēru*	'Rücken, Oberseite; Steppe, offenes Land'

ʿBʾ	***ʿabaʾa***	**'to be solicitous about'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿBD	***ʿabd****	**'servant'; II. 'to enslave'**
Arab.		
Ge.	*ʿabd*	'slave' (< Arab.)
ESA	*ʿbd*	'servant, slave'; 'to submit one's self'
Syr.	*ʿ^{e}bad*	'to do, make, work; build, repair, etc.'
Aram.	*ʿbd*	*ʿabad* BA 'to make, do'
Heb.	*ʿābad*	'to work, serve'; NH 'to serve, perform acts of worship'
Ph.	*ʿbd*	'to serve; use'
Ug.	*ʿbd*	'to serve'
Akk.	*abdu*	'Diener, Sklave' (< Can.)

ʿBS	***ʿabasa***	**'to frown'**
Arab.		
Ge.		
ESA		

ʿBṮ	***ʿabiṯa***	**'to amuse oneself'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿBR	***ʿabara***	**'to interpret'; *ʿābir* 'one who passes over'**
Arab.		
Ge.		
ESA	*ʿbr*	'to pass, cross'
Syr.	*ʿ^{e}bar*	'to pass on, by'; af. 'to translate'
Aram.	*ʿbr*	Sf. 'to pass on, by'; *ʿ^{a}bar* BA 'region across, beyond'
Heb.	*ʿābar*	'to pass over, through, by'
Ph.	*ʿbr*	'to pass'
Ug.	*ʿbr*	'vorübergehen'
Akk.	*ebēru*	'überschreiten'

ʿTB	***ʾistaʿtaba***	**'to beg for favour, receive into favour'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.	*ʿābaš*	‘to shrivel’ (grains)
Ph.		
Ug.		
Akk.		

ʿTD	***ʾaʿtada***	**‘to prepare’**
Arab.		
Ge.		
ESA	*ʿtd*	‘to furnish, provide (with s.th.)’?
Syr.	*ʿated*	‘to prepare, bring to pass’
Aram.	*ʿatīd*	BA ‘ready; OffA *ʿtd* ‘to prepare, arrange, erect’
Heb.	*ʿātōd*	‘to be ready’; hitpa. ‘to be prepared’
Ph.		
Ug.		
Akk.		

ʿTW	***ʿatā (w)***	**‘to be proud, insolent, exceed bounds’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿTL	***ʿatala***	**‘to drag violently’**
Arab.		
Ge.		
ESA	*ʿtl*	‘to assault, besiege (a deity with prayers)’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿṮR	***ʿaṯara***	**‘to perceive’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

ʿṮW	*ʿaṯā (ā,w,y)*	**'to do evel'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿǦZ	*ʾaʿǧaza*	**'to weaken; be unable; frustrate'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ʿǦB	*ʿaǧiba*	**'to wonder'; IV. 'to delight, please'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿāgab*	'to have inordinate affection, lust'
Ph.		
Ug.		
Akk.		

ʿǦF	*ʿiǧāf*	**'lean' (pl.)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿĞL Arab.	***ʿağila***	**‘to hasten, accelerate’ (*ʾal-ʾisrāʿ*)**
Ge.	*ʿağğala*	‘to be in a hurry, be fast’ (< Arab.)
ESA		
Syr.	*ʿᵉgal*	adv, ‘quickly’; *ʿagel* ‘to roll round’
Aram.	*ʿᵃgālā*	‘swiftness’; *ʿagal* ‘to be round’
Heb.	*ʿāgōl*	‘round’; *ʿagālā* ‘chariot, cart’
Ph.	*ʿglt*	‘a chariot, cart’
Ug.		
Akk.		

ʿĞL Arab.	***ʿiğl***	**‘a calf’**
Ge.	*ʾegʷalt*	‘vitula, juvenca’
ESA	*lgʿ*	‘calf’?; also *ʿgl*(?)
Syr.	*ʿᵉglā*	‘a calf; an antelope’
Aram.	*ʿīglā*	‘a calf’
Heb.	*ʿēgel*	‘a calf’
Ph.	*ʿgl*	‘a calf’
Ug.	*ʿgl*	‘a calf’
Akk.	*<u>h</u>iglu*	ein Gegenstand(sbezeichnung) (< Can.?); *agalu* ‘Reitesel’

ʿĞM Arab.	***ʾaʿğam***	**‘a foreigner; who speaks Arabic imperfectly’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿDD Arab.	***ʿadda***	**‘to number, reckon’; *ʾaʿadda* ‘to prepare’ (*ʾalʿadd wa-l-ʾiʿdād*)**
Ge.		
ESA	*ʿdd*	‘a number, reckoning’
Syr.	*ʿeddānā*	‘a moment, minute; a season, time’
Aram.	*ʿīddān*	BA ‘time’
Heb.	*ʿiddāh*	‘menstruation’; *ʿiddān* ‘period, time’
Ph.		
Ug.	*ʿdd*	tD. ‘erzählen’?; *ʿdn* ‘Zeittermin, Lebensalter’
Akk.	*adānu*	*ʿadānu, adannu* ‘Termin’

ʿDS Arab.	***ʿadas***	**‘lentils’**
Ge.		
ESA		

ʿDL Arab.	**I. *ʿadala***	**‘to deal justly’ (*istiwāʾ*)**
Ge.		
ESA		

Syr.		
Aram.		
Heb.	*ʿadāšā*	‘lentils’
Ph.		
Ug.		
Akk.		

ʿDL	**II. *ʿadala***	**‘to swerve from justice’** (*iʿwiǧāǧ*)
Arab.		
Ge.		
ESA		
Syr.	*ʿᵉdal*	‘to find fault, blame, complain of’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿḎB	***ʿaḏḏaba***	**‘to punish’**
Arab.		
Ge.		
ESA	*ʿḏb*	‘to demand penalty (from s.o.)’?; *ʿḏb* ‘penalty, amends’
Syr.		
Aram.		

Syr.		
Aram.		
Heb.		
Ph.	*ʿdl*	‘to justify’
Ug.		
Akk.		

ʿDW	***ʿadā (w)****	**‘to transgress; turn aside’**
Arab.		
Ge.	*ʿadawa*	‘transire, transgredi, transscendere’
ESA	*ʿdw/y*	‘to commit hostile action (against s.o.); to move, march, go’
Syr.	*ʿᵉdā*	‘to pass near; come suddenly upon’; af. ‘to lay hold, snatch, wrest’
Aram.	*ʿadā*	BA ‘to pass on, away’; *ʿadā* ‘to strip, tear; make spoil’
Heb.	*ʿādā*	‘to pass on, advance’; NH ‘to strip’
Ph.		
Ug.	*ʿdy*	D. ‘hacer pasar, desaparecer’
Akk.		

ʿḎB	***ʿaḏb***	**‘fresh, sweet’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

ʿḎR	***ʾiʿtaḏara***	**‘to excuse oneself’**
Arab.		
Ge.	*ʿūdr*	‘excusatio’ (< Arab.)
ESA	*ʿḏr*	st. ‘to seek pardon’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿRǦ	***ʾaʿraǧ***	**‘lame from birth’** (***mayl wa mayal***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

ʿRǦ	***ʿaraǧa***	**‘to mount, ascend’** (***sumuww wa-rtiqāʾ***)
Arab.		
Ge.	*ʿaraga*	‘ascendere’ (? > Arab.)
ESA		
Syr.		
Aram.		
Heb.	*ʿᵃrūgā*	? ‘garden terrace or bed’
Ph.		
Ug.		
Akk.		

ʿRǦ	***ʿurǧūn***	**‘a dry date-stalk’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿRR	***maʿarra***	**'a crime'**
Arab.		
Ge.		
ESA	*ʿrwr*	'devastation'
Syr.		
Aram.	*ʿār*	BA 'foe'
Heb.	*ʿār*	'adversary'
Ph.		
Ug.		
Akk.		

ʿRŠ	***ʿarš***	**'a throne'**
Arab.		
Ge.	*ʿarīš*	'tabernaculum, umbraculum'
ESA	*ʿryš*	'shed, hut'?
Syr.	*ʿarsā*	'a cradle, bed, litter, bier'
Aram.	*ʿarsā*	'bed, bier'
Heb.	*ʿereś*	'a couch, divan'
Ph.		
Ug.	*ʿrš*	'bed'
Akk.	*eršu*	'Bett'

ʿRḌ	***ʿaraḍa****	**'to propose, set before'** (ʿ***arḍu llaḏī yuḫālifu ṭ-ṭūl***)
Arab.		
Ge.		
ESA	*ʿrḍ*	'face, surface of a wall'
Syr.	*ʿᵉraṣ*	'to occur, arise, come to pass; come unexpectedly'; *ʾeraʿ* 'to meet, encounter; happen, befall, come upon'
Aram.	*ʿᵃraʿ, ʾᵉraʿ*	'to come in contact with; join, meet'
Heb.	*ʿāraʿ, ʾāraʿ*	nif. 'to happen, befall' (< Aram.)
Ph.		
Ug.		
Akk.		

ʿRF	***ʿarafa****	**'to know; discern'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿRW	***iʿtarā***	**'to come down upon; afflict'**
Arab.		**(*tabāt wa-mulāzama wa-ġišyān*); *ʿurwa* 'a handle'**
Ge.		
ESA		
Syr.	*ʿᵉrā*	'to take hold'; af. 'to seize, hold'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿZB	***ʿazaba***	**'to be away from; be hidden'**
Arab.		**(*tabāʿud wa-tanaḥḥin*)**
Ge.	*māʿessab*	'caelibatus, viduatus'
ESA		
Syr.		
Aram.	*ʿᵃzab*	'to forsake'
Heb.	*ʿāzab*	'to leave, forsake, loose'
Ph.		
Ug.		
Akk.	*ezēbu*	'verlassen, hinterlassen'

ʿRY	***ʿariya***	**'to be naked' (*ẖuluww wa-mufāraqa*)**
Arab.		
Ge.	*ʿaraya*	? 'aequum, planum esse/fieri'
ESA		
Syr.	*ʿᵉrāyūtā*	'nakedness'
Aram.	*ʿīryᵉtā*	'nakedness'; BA *ʿarwāh* 'dishonour'
Heb.	*ʿārā*	'to be naked, bare'
Ph.	*ʿry*	pi. 'to lay bare'
Ug.	*ʿry*	'nackt'
Akk.	*erū, arū*	'nackt sein'

ʿZZ	***ʿazza***	**'to get the better of' (*šidda wa-quwwa wa-mā ḍāhāhumā, min ġalaba wa-qahr*)**
Arab.		
Ge.	*ʿazaza*	'validum, fortem esse/fieri; confirmare'
ESA	*ʿzz*	'to establish, confirm'; *ʿzt* 'strength'
Syr.	*ʿaz*	'to be powerful; overpower'
Aram.	*ʿzz*	Sf. 'to be strong'; *itʿazzaz* itpa. 'to become strong'
Heb.	*ʿāzaz*	'to be strong'
Ph.	*ʿz*	'strength'
Ug.	*ʿz*	'stark sein'; D. 'kräftigen'
Akk.	*ezēzu*	'zürnen, in Wut geraten'

ʿZL ***ʿazala*** **'to remove, set aside'**
Arab.
Ge.
ESA *ʿzl* 'to seclude (o.s.)'?; 'to remove'?; 'to fail (rain)'
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

ʿZW ***ʿizīn*** **obl. Pl. of *ʿiza* 'a crowd, company'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

ʿSʿS ***ʿasʿasa**** **'to come on by night (as a wolf)' (*ʾad-dunuww mina š-šayʾ wa-ṭalabuh*)**
Ge.
ESA

ʿZM ***ʿazama**** **'to determine, resolve, purpose'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

ʿSR ***taʿāsara*** **'to be in a difficulty'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

ʿSL ***ʿasal*** **'honey'**
Ge.
ESA

Syr.	*ʿas*	'perscrutatus est, insidiatus est'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʿasā***	**'it may be, perhaps'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿŠR Arab.	***ʿāšara***	**'to live with, associate with' (*mudāḫala wa-muḫālaṭa*)**
Ge.	*ʿaššar*	'coetum convocare, invitare (ad epulas)'
ESA	*ʿšrt*	'clan, tribal group'; *mʿšrt* 'assembly'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ʿšr*	'Gastmahl geben, bewirten'
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿŠR Arab.	***ʿašar***	**'ten' (*ʿadad maʿlūm*)**
Ge.	*ʿašrū*	
ESA	*ʿšr*	
Syr.	*ʿesar* (e superscript)	
Aram.	*ʿasar* (a superscript)	
Heb.	*ʿeśer*	
Ph.	*ʿšr, ʿsr*	
Ug.	*ʿšr*	
Akk.	*ešer*	

ʿŠW Arab.	***ʿašā (w)***	**'to withdraw from'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿṢB	***ʿaṣīb***	**'grievous, heavy'**
Arab.		
Ge.	*ʿaṣaba*	'durum, difficilem, arduum esse'
ESA		
Syr.		
Aram.	*ʿ^{a}ṣab*	BA 'to pain, grieve'
Heb.	*ʿāṣab*	'to hurt, pain, grieve'
Ph.		
Ug.		
Akk.		

ʿṢR	***ʿaṣr***	**'age, time, afternoon'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿṢM	***ʿaṣama***	**'to preserve, save harmless'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿaṣumā*	'defence'

ʿṢR	***ʿaṣara***	**'to press'** (***ḍaġṭu šayʾ ḥattā yataḥallab***)
Arab.		
Ge.	*ʿaṣara*	'premere, exprimere'
ESA	*ʿṣr*	? tp. 'to struggle'; 'trouble, calamity'?
Syr.	*ʿ^{e}ṣar*	'to press out'
Aram.	*ʿ^{a}ṣar*	'to press, squeeze'
Heb.	*ʿāṣar*	'to restrain, retain'
Ph.	*mʿṣrt*	'walled enclosure'
Ug.		
Akk.		

ʿṢF	***ʿāṣifa***	**'a violent wind'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿṢW	***ʿaṣan***	**'a staff, rod'** (*ʾat-taǧammuʿ*)
Arab.		
Ge.	*ʿeḍ*	'arbor, lignum'
ESA	*ʿḍ*	'wood, woodwork'
Syr.		
Aram.	*ʿq*	OffA. 'wood'
Heb.	*ʿēṣ*	'tree, trees, wood'

Ph.		
Ug.		
Akk.		

ʿṢY	***ʿaṣā (y)***	**ʿto rebel, disobey' (*ʾal-furqa*)**
Arab.		
Ge.		
ESA		
Syr.	*ʿᵉṣā*	'to compel, force; resist, fight against'
Aram.	*ʿᵃṣē*	'to press, squeeze; oppress'
Heb.	*hyʿṣh*	nif. imp. 'streiten'
Ph.		
Ug.		
Akk.		

ʿḌḌ	***ʿaḍḍa***	**'to bite'**
Arab.		
Ge.	*ʿaḍaḍa*	'to rob, take away by force'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.	*ʿṣ*	'wood'
Ug.	*ʿṣ*	'Stab, Stock'
Akk.	*iṣu, iṣṣu*	'Baum; Holz'

ʿḌD	***ʿaḍada****	**'to strike any one on the arm'**
Arab.		
Ge.	*ʿaḍada*	'metere, demetere (gramen, frumentum)'
ESA		
Syr.	*ʿadīd*	'weeded, cleared of weeds, purged, pruned'
Aram.		
Heb.	*maʿᵃṣād*	'axe'
Ph.		
Ug.	*mʿḍd*	'harvesting instrument'
Akk.		

ʿḌL	***ʿaḍala***	**'to hinder a woman from marrying'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿḌW	***ʿiḍīn***	**obl. Pl. of *ʿiḍḍa* ‘a separate part’**
Arab.		
Ge.	*ʿaṣawa*	‘abscidere, concidere’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿṬF	***ʿiṭf****	**‘a side’ (*inṯināʾ wa-ʿiyāǧ*)**
Arab.		
Ge.	*ʿeṭuf*	‘textum, textura’; *ʿaṣafa* ‘complicare, duplicare, se amicire (veste)’; *ʿeṣef* ‘amictus, pallium, stola, tunica’
ESA	*ʿṭf*	‘mantle’
Syr.	*ʿʿṭap*	‘to turn another way, return; clothe oneself’
Aram.	*ʿaṭap*	‘to wrap o.s.’
Heb.	*ʿāṭap*	‘to turn aside; envelop oneself’
Ph.	*ʿṭph*	Pun. ‘covering; wrapping’
Ug.		
Akk.		

ʿṬL	***ʿaṭṭala****	**‘to leave without care’ (*ḫuluww wa-farāġ*)**
Arab.		
Ge.		
ESA	*ʿṭn*	‘to neglect, abstain’?
Syr.	*ʿʿṭel*	‘to be hard (of hearing, of heart)’; *ʿarṭel* ‘to strip, lay bare’
Aram.	*ʿaṭlūtā*	‘laziness’; *ʿarṭēl* ‘to strip, denude’
Heb.	*ʿirṭēl*	‘to strip, denude’
Ph.		
Ug.		
Akk.		

ʿṬW	***ʾaʿṭā***	**‘to give’ (*ʾaḫḏ wa-munāwala*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿāṭā*	‘to grasp’
Ph.		
Ug.		
Akk.		

ʿẒM Arab.	***ʿaẓẓama***	**'to make great; honour'** (***kibar wa-quwwa***)
Ge.		
ESA	*ʿẓm*	D. 'to enlarge'?; 'whole, totality'?
Syr.		
Aram.		
Heb.	*ʿāṣōm*	'to be vast, mighty, numerous'
Ph.	*ʿṣmt*	'mighty (deeds)'
Ug.	*ʿẓm*	'mighty, huge'
Akk.		

ʿFF Arab.	***ʾistaʿaffa***	**'to abstain from that which is unlawful'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿQB Arab.	***ʿaqqaba****	**'to retrace one's steps'** (***taʾḫīr šayʾ wa-ʾityānuh baʿda ġayrih***)
Ge.	*ʿaqaba*	'custodire; observare; servare; reservare, asservare'
ESA	*ʿqbt(n)*	'watchtower'; 'fortress, stronghold'
Syr.	*ʿʿqab*	'to follow closely; to trace (away)'; *ʿeqbā* 'heel'

ʿẒM Arab.	***ʿaẓm***	**'a bone'**
Ge.	*ʿaḍm, ʿaṣm*	'os'
ESA		
Syr.	*ʿaṭmā*	'thigh'
Aram.	*ʿiṭmā*	'flank'
Heb.	*ʿeṣem*	'bone'
Ph.	*ʿṣm*	'bone'
Ug.	*ʿẓm*	'bone'
Akk.	*eṣemtu*	'Knochen'

ʿFW Arab.	***ʿafā (w)***	**'to pardon; pass over, by; abound'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿQB Arab.	***ʿaqaba***	**'a place of hard ascent'** (***irtifāʿ wa-šidda wa ṣuʿūba***)
Ge.	*ʿaqab*	'locus acclivis, clivus'
ESA		
Syr.		

Aram.	*ʿ^{a}qab*	‘to trace, espy’; *ʿiqbā* ‘heel’
Heb.	*ʿāqab*	denom. ‘to follow at the heel; assail (fig.)’; *ʿāqēb* ‘heel’
Ph.		
Ug.	*ʿqb*	‘Ferse, Spur’; D. ‘zurückhalten, hindern’
Akk.	*eqbu*	‘Ferse, Absatz’

ʿQD Arab.	***ʿaqada***	**‘to strike a bargin, make a compact’**
Ge.	*ʿaqada*	‘ligare, vincire, constringere, nodare’
ESA	*ʿqd*	‘a contract, oath’?
Syr.	*ʿ^{e}qad*	‘to fix, settle, solidify’
Aram.	*ʿ^{a}qad*	‘to tie; offer’
Heb.	*ʿāqad*	‘to bind’
Ph.		
Ug.		
Akk.		

ʿQL Arab.	***ʿaqala****	**‘to understand; be ingenious, prudent’**
Ge.	*ʿaql*	‘ingenium, prudentia’ (< Arab.)
ESA		
Syr.		

Aram.		
Heb.	*ʿāqōb*	‘steepy, hilly’
Ph.		
Ug.		
Akk.		

ʿQR Arab.	***ʿaqara****	**‘to wound, hamstring’ (*ʾal-ǧarḥ*)**
Ge.		
ESA		
Syr.	*ʿ^{e}qar*	‘to uproot; to break down’
Aram.	*ʿiqqar*	‘root’; Denom. hitpe. ‘to be rooted up’
Heb.	*ʿāqar*	Denom. ‘to pluck or root up’
Ph.		
Ug.		
Akk.		

ʿQM Arab.	***ʿaqīm***	**‘barren; grievous (day); destroying’ (*ġumūḍ wa-ḍīq wa-šidda*)**
Ge.	*ʿaqqama*	‘concludere, incarcerare; compescere, coercere, continere’
ESA		
Syr.	*ʿaqīm*	‘crooked, crafty, perverse’; pa. ‘to turn aside, pervert’

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿKF Arab.	***ʿakafa***	**‘to keep back; give o.s. up’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿLM Arab.	***ʿalima***	**‘to know; distinguish; be learned’; *ʿalam* ‘a sign’**
Ge.	*ʿalama*	‘signare, consignare (literis)’ (< Arab.)
ESA	*ʿlm*	‘to make acknowledgement’; tp. ‘to take notice of’; *ʿlm* ‘sign, mark; signature’

Aram.	*ʿ^{a}qam*	pa. ‘to curve, wind’; *ʿaqmūmītā* ‘hump, proturberance > haughtiness’
Heb.	*ʿāqam*	‘to curve, wind’; hitpa. ‘to be artful’; *ʿaqmūmīt* ‘crookedness of the heart, insidiousness; haughtiness’
Ph.		
Ug.		
Akk.		

ʿLQ Arab.	***muʿallaqa***	**pass. part. f. ‘one in suspense’; *ʿalaq* ‘clotted blood’**
Ge.	*ʿalaqt*	‘hirudo, sanguisuga’
ESA		
Syr.	*ʿalaq*	pa. ‘to stick, adhere; be attached’; *m^{e}ʿalqīn* ‘adherents (of the Church)’; *ʿ^{e}laqtā* ‘a leech’
Aram.	*ʿ^{a}lūqā*	‘leech’
Heb.	*ʿ^{a}lūqā*	‘leech’ (< Aram.?)
Ph.		
Ug.		
Akk.	*ilqu*	‘Blutegel’

ʿLN Arab.	***ʾaʿlana***	**‘to make manifest, publish’**
Ge.		
ESA	*ʿln*	h. ‘to notify, bring s.o.’s attention to’

Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ʿlm*	'kennen'?
Akk.		

ʿLW Arab.	***ʿalā (w)***	**'to be high, exalted, proud; be upon'**
Ge.	*ʿalaw/ya*	'praevaricari, migrare, transgredi, violare'; *laʿala* 'altum, superiorem, excelsum esse'
ESA	*ʿly*	'to go up to (a lace)'; *ʿly* 'high, topmost; Most High (God)'
Syr.	*ʿalī*	pa. 'to raise, elevate, exalt'
Aram.	*ʿillāy*	BA 'highest'
Heb.	*ʿālā*	'to go up, ascend, climb'
Ph.	*ʿly*	'to rise; offer'
Ug.	*ʿly*	'to go up'
Akk.	*elū*	'auf-, emporsteigen'; st. 'hoch sein'

ʿMR Arab.	***ʿamara***	**'to cultivate, make habitable, perform the sacred visitation (to Mecca)'; *ʿamr, ʿumr* 'life' (*baqāʾ wa-mtidād zamān*)**
Ge.		
ESA	*ʿmr*	'colonist, or a certain building'; *ʿmr* (Min.) 'spatium temporis'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿMD Arab.	***taʿammada***	**'to propose'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿMQ Arab.	***ʿamīq***	**'deep; distant'**
Ge.	*ʿemūq*	'profundus (altus)'
ESA	*ʿmq*	'(cultivated) valley'

Syr.	*ʿʿmar*	‘to dwell, sojourn’; af. ‘to colonise’; *ʿūmrā* ‘living, life’
Aram.	*ʿ^{a}mar*	‘to stay, dwell’
Heb.		
Ph.		
Ug.	*ʿmr*	‘Erde (Humus)’
Akk.		

ʿML	***ʿamila****	**‘to do, make; act, work, operate’**
Arab.		
Ge.	*ʿabbala*	‘to make, do’; *māʿebal* ‘instrumentum, utensile’; *ʾamala* ‘to work, do’ (< Arab.)
ESA	*ʿml*	‘to work (the land)’
Syr.	*ʿʿmal*	‘to labour, toil; take trouble, weary’
Aram.	*ʿml*	Sf. ‘trouble’; *ʿ^{a}mēl* ‘to labor, take pains; be wearied’
Heb.	*ʿāmal*	‘to labour, toil’
Ph.		
Ug.	*ʿml*	‘ganar’? (< ‘esforzarse’)
Akk.	*nēmelu*	‘(Geschäfts-) Gewinn, Profit’

ʿMH	***ʿamaha***	**‘to wander distractedly to & fro’**
Arab.		
Ge.		
ESA		
Syr.	*ʾahmī*	af. ‘to turn away or avert the eyes, disregard, neglect’
Aram.		

Syr.	*ʿamīqā*	‘deep, hidden, difficult; extreme’
Aram.	*ʿamīq*	BA ‘deep’
Heb.	*ʿāmōq*	‘deep’
Ph.	*ʿmq*	‘plain, valley’
Ug.	*ʿmq*	‘a valley, plain’
Akk.	*emēqu*	‘weise sein’

ʿMM	***ʿamm****	**‘paternal uncle’**
Arab.		
Ge.		
ESA	*ʿm*	‘paternal uncle’
Syr.	*ʿamtā*	‘a father’s sister, paternal aunt’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿMY	***ʿamiya***	**‘to be blind; dark; obscure’**
Arab.		
Ge.		
ESA		
Syr.	*ʿamī*	pa. ‘to blind’
Aram.	*ʿ^{a}mī, ʿamā*	‘to be dim’

Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ʿan***	**ʿoff; from; in spite of, concerning etc.'**
Ge.		
ESA	*ʿn*	'away from'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

'NT Arab.	***ʿanita****	**'to fall into misfortune; perish' (*mašaqqa*)**
Ge.		
ESA		
Syr.	*ʿanātā*	'wicked, heinous, vicious, worthless'
Aram.	*ʿantā*	'oppressor, wrong-doer'
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*ʿāme*	NH 'to be dark, dim, faint'
Ph.		
Ug.		
Akk.		

'NB Arab.	***ʿinab***	**'grapes, a vine'**
Ge.		
ESA	*ʿnb*	'vineyard'
Syr.	*ʿenbā*	'berries, grapes, cluster, bunch of grapes'
Aram.	*ʿinnᵉbā*	'cluster, grape'
Heb.	*ʿēnāb*	'grape(s)'
Ph.		
Ug.	*ġnb(m)*	'grape(s)'
Akk.	*inbu*	'Frucht; Geschlechtskraft'

Arab.	***ʿinda****	**'at; with; near; about; in'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿNQ	***ʿunuq***	**'a neck'**
Arab.		
Ge.	*ʿanaqa*	'collo (suo) circumdare/suspendere'
ESA		
Syr.	*ʿeqqā*	'nacklace'; *ʿenāqā* 'a fibre, tie'
Aram.	*ʿunqā*	'neck'
Heb.	*ʿanāq*	'neck' only in epithet of a people; 'necklace' (< Aram.)
Ph.		
Ug.	*ʿnq*	'das Höchste, Edelste'?; 'collar'?
Akk.	*unqu*	'Nackenstück' (< Aram.)

ʿHD	***ʿahida***	**'to enjoin; stipulate'**
Arab.		
Ge.		
ESA	*ʿhd*	'to make a covenant; pledge o.s.'
Syr.	*ʿehad*	'to remember, recall, come or call to mind'; *ʿahīd* 'remembering, mindful of'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿWǦ	***ʿiwaǧ***	**'crookedness; curvature; distortion'**
Arab.		
Ge.	*ʿōga*	'to be crooked, be curved, be bent, be cross-eyed'

ʿNW	***ʿanā (w)***	**'to be humble'**
Arab.		
Ge.		
ESA	*ʿnw*	'to be distressed, troubled'
Syr.	*ʿny*	etpe. 'to humble himself'
Aram.	*ʿanā*	'to be pressed'; BA *ʿanāy* 'poor, needy'
Heb.	*ʿānā*	'to be bowed down, afflicted'
Ph.	*ʿny*	'to humble'
Ug.	*ʿnw*	'estar/quedar abatido, humillado'
Akk.		

ʿHN	***ʿihn***	**'particoloured wool'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿWD	***ʿāda (w)***	**'to return; turn'** (***taṯniya fī l-ʾamr***)
Arab.		
Ge.	*ʿōda*	'se vertere; circumire, ambire, obire'

ESA		
Syr.		
Aram.	*ʿūgyā*	'cavity dug around a tree'
Heb.	*ʿugā*	'disc or cake of bread'; NH *ʿūggā* 'circle; cavity'
Ph.		
Ug.		
Akk.		

ʿWḎ	***ʿāḏa (w)***	**'to take or seek refuge'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿōz*	'to take or seek refuge'; *ʿōḏēd* 'assister'
Ph.		
Ug.	*ʿ(w)d*	'Schutz'
Akk.		

ʿWQ	***muʿawwiqīn****	**obl. pl. of act. part. 'those who hinder'**
Arab.		
Ge.		
ESA	*ʿwq*	'bank, embankment'?
Syr.		
Aram.		

ESA	*ʿwd*	'to retire, return to (a place)'
Syr.	*ʿayed*	pa. 'to accustom, use'; *ʿyādā* 'custom'
Aram.	*ʿōd*	'still'
Heb.	*ʿūd*	pi. 'to surround'; *pōʿlēl* 'to restore, relieve'; *ʿōd* 'still, yet, again, besides'
Ph.		
Ug.	*ʿ(w)d*	'Wiederholung, Zeitwende'
Akk.		

ʿWR	***ʿawra***	**'nakedness'**
Arab.		
Ge.		
ESA	*ʿwrr*	'unprotected situation'
Syr.		
Aram.		
Heb.	*ʿūr*	'to be exposed, bare'
Ph.		
Ug.		
Akk.		

ʿWL	***ʿāla (w)***	**'to swerve, turn aside (fr. right way)'**
Arab.		
Ge.	*ʿalawa*	'pervertere; transgredi; fidem fallere'
ESA		
Syr.	*ʾaʿwel*	af. 'to do or commit wrong'
Aram.	*ʿawlā*	'perversion, fault'

Heb.		
Ph.		
Ug.		
Akk.		

ʿWM	***ʿām***	**'a year'**
Arab.		
Ge.	*ʿām*	'annus'
ESA	*ʿwm*	'year'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿYB	***ʿāba (y)****	**'to render faulty or unserviceable'**
Arab.		
Ge.		
ESA	*ʿybt*	Min. 'profanata est'?
Syr.		
Aram.	*ʿyb*	pa. 'to declare guilty, convict'; *ʿayyābā* 'guilty'
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*ʿāwal*	'to act wrongfully' (denom. < *ʿāwel* 'injustice, unrighteousness')
Ph.		
Ug.		
Akk.		

ʿWN	***ʾaʿāna****	**'to assist'**
Arab.		
Ge.		
ESA	*ʿwn*	h. 'to help; save'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿYR	***ʿīr****	**'a caravan'**
Arab.		
Ge.		
ESA	*ʿr*	'a caravan'
Syr.	*ʾarwānā*	'a calf, young bullock'
Aram.	*ʿayir*	'foal'
Heb.	*ʿayir*	'a male ass'
Ph.		
Ug.	*ʿr*	'ass'
Akk.	*ayaru, ḫāru*	'Eselhengst'

ʿYŠ	***ʿīša***	**‘Life’**
Arab.		
Ge.		
ESA	*ʿšt*	‘way of life > community’
Syr.	*ʿās*	‘recreatus est’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ʿYN	***ʿayn***	**‘an eye; fountain’**
Arab.		
Ge.	*ʿayn*	‘oculus; fons’
ESA	*ʿyn*	‘an eye; spring’
Syr.	*ʿaynā*	‘an eye; spring’
Aram.	*ʿayin*	BA ‘eye’; OA *mʿyn* ‘well, source, spring’
Heb.	*ʿayin*	‘an eye; spring’
Ph.	*ʿn*	‘to cast evil eye’; ‘glance; spring’
Ug.	*ʿn*	‘an eye; spring’
Akk.	*īnu*	‘Auge; Quelle’

ʿYL	***ʿāʾil***	**act. part. ‘poor’ (*ʾal-fāqa wa-l-ḥāǧa*)**
Arab.		
Ge.	*ʿewāl*	‘pullus, asellus’ also ‘young of animal, foal, colt’
ESA	*ʿ(w)l*	‘a family’
Syr.	*ʿūlā*	‘embryo, fetus; new-born babe’; *ʿīlā* ‘foal, colt’
Aram.	*ʿl*	OA ‘foal’; *ʿūlā* ‘suckling, boy’
Heb.	*ʿawīl*	‘young boy, child’
Ph.		
Ug.	*ʿ(y)l*	‘kin, or sibling’; ‘child’
Akk.		

ʿYY	***ʿayiya***	**‘to be hindered so as to be unable’**
Arab.		
Ge.		
ESA	*ʿyy*	h. ‘to lag behind’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠBR	***ġabara***	**'dust'**
Arab.		
Ge.	*'abra*	? 'aridum, sterilem esse vel fieri, exarescere, sterilescere'
ESA	*ġbr*	'settler (on land)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠBN	***taġābun***	**'mutual deceit'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠDR	***ġādara***	**'to leave out'**
Arab.		
Ge.		
ESA		
Syr.		

ĠBR	***ġābir***	**'one who stays or lags behind' ('*al-baqā*')**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠṮ'	***ġuṯā'****	**'scum, refuse; light straw; stubble'**
Arab.		
Ge.		
ESA		
Syr.	*'awšā*	'a marsh, swamp, bog'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠDQ	***ġadaq***	**'copious, abundant'**
Arab.		
Ge.		
ESA		
Syr.	*'edqā*	'a curl, curled lock of hair, crisped bush of hair'

Aram.		
Heb.	*ʿādar*	nif. ‘to be lacking, fail’; NH ‘to withdraw one’s self, fail’
Ph.		
Ug.		
Akk.		

ĠDW	***ġadā (w)***	**‘to come or go early in the morning’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ġdw, mġd*	‘Tagesanbruch’
Akk.		

ĠRB	***ġurāb***	**‘a raven’**
Arab.		
Ge.		
ESA	*ġrbb*	? ‘a kind of grape (black?)’
Syr.	*ʿūrbā*	‘a raven’
Aram.	*ʿūrbā*	‘raven, crow’
Heb.	*ʿōrēb*	‘a raven’
Ph.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠRB	***ġaraba****	**‘to set, as the sun’**
Arab.		
Ge.	*ʿarba*	‘occidere, obire (de sideribus)’
ESA	*mʿrb*	‘sunset > west’; *ġrb* ‘west’? in the epithet of god ʿṮTR
Syr.	*ʿeʿreb*	‘to set, go down’; *ʿeʿrūbtā* ‘the eve’
Aram.	*ʾīʿerab*	‘to set’
Heb.	*ʿereb*	‘(sun)set; evening’
Ph.	*ʿrb*	‘enter’
Ug.	*ʿrb*	‘to enter; set(sun)’
Akk.	*erēbu*	‘eintreten’; *erbu* ‘(Sonnen-) Untergang’

ĠRR	***ġarra***	**‘to deceive with vain hopes’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.	*āribu*	'Rabe, Krähe'

ĠRF	***'iġtarafa***	**'to drink out of the hand'**
Arab.		
Ge.	*'erf*	'cochlear; vomer, aratrum'
ESA	*'rf*	'well from which one draws water'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠRQ	***'aġraqa***	**'to drown'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠRY	***'aġrā****	**'to excite, incite against'**
Arab.		
Ge.		
ESA		

Ug.	*ġr*	'Betrüger'
Akk.		

ĠRF	***ġuraf***	**'lofty apartments'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠRM	***ġārim****	**'one in debt'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ġrmn*	'vengeance, punishment'
Akk.		

ĠZL	***ġazl***	**'a spinning'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠZW	***ġuzan***	**'combatants'**
Arab.		
Ge.	*gāzā*	'source of strife' (Perh. < Arab.)
ESA	*ġzw/y*	'to raid, carry out raids'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ġz*	'raided'
Akk.		

ĠSL	***ġasala***	**'to wash'**
Arab.		
Ge.		
ESA	*ġsl*	'to wash o.s.'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.	*ʿᵉzal*	'to spin, twist'; *ʿezlā* 'spinning'
Aram.	*ʿᵃzal*	'to wind (yarn), spin'
Heb.		
Ph.		
Ug.	*ġzl*	'hilandero'
Akk.		

ĠSQ	***ġasaq***	**'the commencement of darkness'**
Arab.		
Ge.		
ESA		
Syr.	*ḥᵉšek*	'to grow dark (towards evening)'
Aram.	*ḥᵃšūkā*	BA 'darkness'
Heb.	*ḥāšak*	'to be, grow dark'
Ph.		
Ug.		
Akk.		

ĠŠY	***ġašiya***	**'to cover over; come upon'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ʿᵃsēy*	'to press, tread'
Heb.	*ʿāśā*	'to press, squeeze'
Ph.		
Ug.	*ġšy*	'dahinsinken'
Akk.	*ḫašū*	'sich verdunkeln'

ĠṢB	***ġaṣban***	**'by force'**
Arab.		
Ge.	*'aṣaba*	'durum, difficilem esse; doloribus laborare'; *'eḍūb* 'hard, difficult, violent'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠḌB	***ġaḍiba***	**'to be angry'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠṬŠ	***'aġṭašā***	**'to make dark'**
Arab.		
Ge.		
ESA		
Syr.		

ĠṢṢ	***ġuṣṣa***	**'s.th. which sticks in the throat'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠḌḌ	***ġaḍḍa***	**'to cast down (eyes, voice)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠṬW	***ġiṭā'***	**'a veil, covering'**
Arab.		
Ge.		
ESA		
Syr.	*'ᵉṭā*	'[to cover] to blot out, efface, cancel'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠFR	***ġafara****	**'to pardon; forgive' (*'as-satr*)**
Arab.		
Ge.	*ʿafara*	'to cover, put on something'
ESA		
Syr.	*ʿapar*	pa. 'to veil, cover the face'
Aram.	*maʿᵃpārāʾ*	'mantle; turban'
Heb.	*ʾᵃpēr*	'covering, bandage' (< Akk.?); *ʿārīp* 'cloud'
Ph.		
Ug.	*ġpr*	'begnadigen'?, 'zulassen'?
Akk.	*apāru*	'den Kopf bedecken, auf den Kopf setzen'

ĠLB	***ġalaba***	**'to prevail, overcome'**
Arab.		
Ge.		
ESA	*ġlb*	'a victorious one'
Syr.	*ʿᵉlab*	'to have upper hand; surpass, exceed'
Aram.	*ʾitʿallēb*	'to humble one's self, submit; to raise one's self above'
Heb.	*ʿālab*	NH 'to press upon; arrogate superiority; humiliate, insult'
Ph.		

Aram.	*ʿᵃṭā*	'to wrap up; cover one's self'
Heb.	*ʿāṭā*	'to wrap oneself, enwrap'
Ph.		
Ug.		
Akk.	*eṭū*	'dunkel, finster sein, werden'

ĠFL	***ġafala***	**'to neglect, be negligent'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿāpal*	hif. 'to show heedlessness'
Ph.		
Ug.		
Akk.		

ĠLẒ	***ġalaẓa***	**'to be severe'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

ĠLF	***ʾaġlaf***	**'uncircumcised'** (***ġišāwa wa-ġišyān šayʾ li-šayʾ***)
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ʿallep*	'to overcome with weakness'
Heb.	*ʿālap*	'to cover'
Ph.		
Ug.	*ġlp*	'husk (of grain)'
Akk.		

ĠLL	***ġalla***	**'to defraud; bind'; *ġull* 'yoke, collar'; *ġill* 'hidden enmity, grudge'** (***tah̲allul šayʾ wa-t̲abāt šayʾ, ka-š-šayʾ yuġraz***)
Arab.		
Ge.		
ESA	*ġll*	'fraudulently appropriate, withhold'
Syr.	*ʿal*	'to enter; come in to a woman; attack, invade'
Aram.	*ʿᵃlal*	'to enter a town, a house, come in'
Heb.	*ʿōl (ʿll)*	'yoke'; *ʿālal* 'to insert, thrust in; ascend, land, enter'
Ph.		
Ug.	*ġll*	'to tie up'
Akk.	*h̲alālu*	'einsperren, festhalten'

Ug.		
Akk.		

ĠLQ	***ġallaqa***	**'to shut (a door)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠLM	***ġulām***	**'a boy, youth; son'**
Arab.		
Ge.		
ESA	*ġlm*	'child, boy, youth'
Syr.	*ʿᵉlaymā*	'a youth'
Aram.	*ʿlym*	Sf. 'young boy'; *ʿūlleymā* 'young man'
Heb.	*ʿelem*	'young man'
Ph.	*ʿlm*	'youth'
Ug.	*ġlm*	'boy'
Akk.	*ah̲lamū*	Bezeichnung der Aramäer; als truppengattung? (< Arab.?)

ĠLW	***ġalā (w)***	**'to exceed what is just and proper'**
Arab.		
Ge.	*'alawa*	'perverti, mutare; transgredi, violare (legem, praecepta, foedus); fidem fallere, perfide agere'
ESA		
Syr.	*'alī*	af. *'a'lī* 'to act perversely, wickedly, do iniquity' perh. denom. < *'awlā*
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠLY	***ġalā (y)***	**'to boil'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠMR	***ġamra***	**'a flood of water; confused mass of anything'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

GMZ	***taġāmaza***	**'to wink at one another'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠMḌ	***ʾaġmaḍa***	**'to connive at the payment of less than the full value' (*taṭāmun fī š-šayʾ wa-tadāḫul*)**
Arab.		
Ge.	*ʿamaḍa*	'inique agere, injustum, iniquum esse, injustitiam facere'
ESA		
Syr.	*ʿᵉmaṣ*	'to shut (esp. eyes)'
Aram.	*ʿammēṣ*	'to close the eyes'
Heb.	*ʿimmēṣ*	'to close the eyes'
Ph.		
Ug.		
Akk.		

ĠMM	***ġamm***	**'anguish, affliction' (*taġṭiya wa-ʾiṭbāq*)**
Arab.		
Ge.	*ʿamama*	'to be dark, be black, be dirty'
ESA	*ġmm*	'cloud'? or pr. n.?
Syr.		
Aram.	*ʿᵃmam*	'to be dim'
Heb.	*ʿāmam*	'to darken, dim'
Ph.		
Ug.	*ʿmm*	G. or D. 'darkened, veiled'
Akk.		

ĠNM	***ġanima***	**'to get as booty, acquire'**
Arab.		
Ge.		
ESA	*ġnm*	'to plunder, take as booty'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠNY	***ġaniya***	**'to be rich; dwell'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ʿūn*	'to dwell'
Ph.		
Ug.		
Akk.		

ĠWṮ	***ġāṯa (w)***	**'to assist; relieve'**
Arab.		
Ge.		
ESA	*ġwṯ*	Min. 'restauravit'

ĠWR	***ġār***	**'a cavern'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.	*ʿayyēt*	‘to make suitable, adjust’
Heb.	*ʿūš*	‘to lend aid, come to help’; *ʿūt* id. (Aramaism)
Ph.		
Ug.		
Akk.		

ĠWR Arab.	***muġīrāt***	**‘horses making an hostile excursion’**
Ge.		
ESA	*ġwr, hġr*	h. ‘to raid, attack’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠWṬ Arab.	***ġāʾiṭ***	**‘a privy; easing oneself’**
Ge.	*gūṭ*	‘excrement, relieving one’s bowels’ (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		

Syr.	*m*^{e}*ʿārtā*	‘a cave, cavern, den, hollow’
Aram.	*m*^{e}*ʿartā*	‘a cave’ (esp. burial cave)
Heb.	*mʿārā*	‘a cave’ (*ʿrr*)
Ph.		
Ug.	*ġrt, mġrt*	‘Höhle, Bergwerk’?; *ġ(w)r* ‘sank down’
Akk.		

ĠWṢ Arab.	***ġāṣa (w)***	**‘to dive’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠWL Arab.	***ġawl***	**‘inebriation’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

ĠWY Arab.	***ġawā (y)****	**'to wander, go astray [from the right way]' (*ḫilāfu r-rušd wa-ʾiẓlāmu l-ʾamr*)**
Ge.	*ʿayaya*	'errare, aberrare'
ESA	*ġwy*	'to mislead'?
Syr.		
Aram.	*ʿawāyā*	BA 'iniquity'
Heb.	*ʿāwōn*	'iniquity; guilt; punishment'
Ph.		
Ug.		
Akk.	*ewū*	? 'belasten mit (Sünde)'

ĠYṮ Arab.	***ġāṯa (y)***	**'to water by means of rain'**
Ge.		
ESA	*ġyṯ*	h. 'to water with rain'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.		

ĠYB Arab.	***ġayb***	**'a secret; mystery; whatever is absent or hidden' (*tasatturu š-šayʾ ʿani l-ʿuyūn*)**
Ge.		
ESA		
Syr.	*ʿayeb*	'to grow gloomy'; *ʿūbā* 'recess, inner part'
Aram.	*ʿēbā*	'thickness, darkness, cloud'; *ʿīb* 'to be thick, heavy'
Heb.	*ʿāb*	'dark cloud, cloud-mass; thicket'
Ph.		
Ug.	*ġb*	'Wolke; Dunkel'
Akk.	*ebūbatu*	'Wald' (< West Sem.)

ĠYR Arab.	***ġayyara***	**'to alter, change'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠYḌ	***ġāḍa (y)***	**'to diminish, abate, be wanting'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ĠYẒ	***ġāẓa (y)***	**'to incense; irritate'**
Arab.		
Ge.		
ESA		
Syr.	*ʿāṭ (ʿwṭ)*	'to irritate'; *ʿayeṭ* 'to provoke, irritate'
Aram.		
Heb.	*ʿ^{a}ṭī*	'urging, instigation'
Ph.		
Ug.		
Akk.		

Arab.	***fa-***	**prefixed particle of inference and sequence 'and, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly'**
Ge.		
ESA	*p*	introductory to predicate
Syr.	*ʾap*	'also, and, even'
Aram.	*p, pʾ*	OA 'and'; BA *ʾap* 'also'
Heb.	*ʾap*	denoting addition
Ph.	*ʾp*	'moreover, even'
Ug.	*p*	'und, dann; nun; aber'; *ʾap* 'auch, sogar'
Akk.		

F'D	***fuʾād***	**'the heart'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*piʾd*	'gemütsvoll'
Akk.		

F'W	***fiʾa****	**'a band, party of men, army'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FT'	***fataʾa***	**'to cease, desist'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FTḤ	***fataḥa***	**'to open'**
Arab.		
Ge.	*fatḥa*	
ESA	*ftḥ*	'to lay waste (a building)'?
Syr.	*pᵉtaḥ*	
Aram.	*pᵉtaḥ*	
Heb.	*pātaḥ*	
Ph.	*ptḥ*	
Ug.	*ptḥ*	
Akk.	*petū*	

FTQ	***fataqa***	**'to split, cleave asunder'**
Arab.		
Ge.		
ESA		
Syr.	*pᵉtaq*	'to burst, break open (as an ulcer)'
Aram.	*pᵉtaq*	'to divide, distribute'
Heb.	*pātaq*	'to divide, distribute' esp. 'to dig or open a channel'
Ph.		
Ug.		
Akk.	*patāqu*	'formen, bilden'

FTN	***fatana***	**'to try, or prove; afflict,**
Arab.		**persecute by burning; lead into temptation; seduce'**
Ge.	*fatana*	'tentare, probare, examinare'
ESA		

FTR	***fatara***	**'to feel weak or faint; desist'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FTL	***fatīl****	**'a small skin in the cleft of a**
Arab.		**date-stone' (*layyu šay'*)**
Ge.	*fatl*	'filum, licium, funiculus'
ESA	*ftl*	'substantia ad colligandum adhibita'
Syr.	*pᵉtīltā*	'wick'; *pᵉtal* 'to twist awry, pervert'
Aram.	*pᵉtīltā*	'wick'; *pattēl* 'to pervert'
Heb.	*pātīl*	'cord, thread (twisted)'
Ph.		
Ug.		
Akk.	*patālu*	'drehen, wickeln'

FTW	***ʾaftā***	**'to advise; instruct in matter of**
Arab.		**law' (*tabyīn ḥukm*)**
Ge.		
ESA		

Syr.	*petnā*	'tumult, discord' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FTW Arab.	***fatan***	**'a young man; man-servant'** (***ṭarāwa wa-ğidda***)
Ge.		
ESA		
Syr.		
Aram.	*patyā*	'inexperienced, child, lad'
Heb.	*petī*	adj. 'simple'; 'open-minded'?; 'junger, einfältiger mensch'
Ph.		
Ug.	*pt*	'schwächen'
Akk.		

FĞR Arab.	***fağara***	**'to cause water to pour forth; to go aside from right way, act wickedly'** (***'at-tafattuḥ fī šay'***)
Ge.	*fagara*	'to scratch the ground'
ESA	*fgr*	'to cause water to flow'
Syr.		
Aram.	*paggēr*	'to break up, through'
Heb.	*piggēr*	NH 'to split, break up'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FĞĞ Arab.	***fağğ***	**'a broad way, esp. between two mountains'**
Ge.		
ESA	*fgg*	'channel, path'?
Syr.	*pagā*	'cross-roads'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FĞW Arab.	***fağwa***	**'a clear open space'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.	*pgr*	'Morgenlicht'
Akk.		

FḤŠ	***faḥšā***ʾ	**'filthy, shameful, dishonourable conduct'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FDY	***fadā (y)***	**'to ransom'**
Arab.		
Ge.	*fadaya*	'solvere; reddere, restituere; rependere, retribuere; debere'
ESA	*fdy*	'to repay s.o.; redeem s.o.'
Syr.		
Aram.	*pdy*	OffA 'to ransom, redeem'
Heb.	*pādā*	'to ransom'
Ph.		
Ug.	*pdy*	'to ransom'
Akk.	*padū*	'verschonen, loslassen'

Ph.		
Ug.		
Akk.		

FH̱R	***faẖūr***	**'vain-glorious, a boaster'**
Arab.		
Ge.	*fakkara*	'to boast' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FRṮ	***farṯ***	**'feces'**
Arab.		
Ge.		
ESA		
Syr.	*pertā*	'dung'
Aram.	*partā*	'excrements'
Heb.	*pereš*	'fecal matter'
Ph.		
Ug.		
Akk.	*paršu*	'Darminhalt, Kot'

FRĞ	***farağa***	**'to split, cleave asunder'**
Arab.		
Ge.		
ESA		
Syr.	*'apreg*	'to shine; give pleasure' (rt. mng. 'to be free fr. care')
Aram.	*p^{e}rag*	'to break, divide'
Heb.	*pārag*	'to break through, sprout'
Ph.		
Ug.		
Akk.		

FRD	***fard***	**'alone'**
Arab.		
Ge.	*tafārada*	'separari a se invicem'
ESA	*frd*	'sole, unique'
Syr.	*p^{e}rad*	'to place apart'
Aram.	*p^{e}rad*	'to separate, scatter'
Heb.	*pārad*	nif. 'to divide; separate'
Ph.		
Ug.	*brd*	'separar, apartar'
Akk.	*parādu*	'sich absondern' (< NWS.)

FRḤ	***fariḥa***	**'to be glad, rejoice'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FRR	***farra***	**'to flee; fly from'** (***'al-inkišāf, 'al-kašf 'ani š-šay'***)
Arab.		
Ge.	*farfara*	'to crumble bread'
ESA		
Syr.		
Aram.	*p^{e}rar*	'to break, destroy'
Heb.	*pārar*	hif. 'to break; frustrate'
Ph.		
Ug.	*pr[r]*	'fliehen'; *prr* 'to break (an agreement)'
Akk.	*parāru*	'sich ablösen'

FRŠ	***faraša***	**'to spread as a carpet on ground'**
Arab.		
Ge.		
ESA	*fršt*	'cultivated countryside'?
Syr.	*pᵉras*	'to spread out, extend; unfold'
Aram.	*pᵉras*	'to distribute, spread; publish'
Heb.	*pāraś*	'to spread out, spread'
Ph.		
Ug.		
Akk.	*naprušu*	'fliegen, fliehen'

FRḌ	***fāriḍ***	**'an old cow'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FRḌ	***faraḍa****	**'to ratify; appoint; fix** (**a time**)**; ordain, command an observance of, or obedience to; sanction; assign'** (***taʾṯīr fī šayʾ***)
Arab.		
Ge.		
ESA		
Syr.	*pᵉraʿ*	etpe. 'to be avenged; be performed (vow, prayer)'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*parāṣu*	'Kult durchführen', denom. < *parṣu* 'Amt, Kult(ordnung)'

FRṬ	***faraṭa****	**'to be extravagantly reproachful'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FRʿ Arab.	***farʿ****	**'a branch or top of a tree' (*ʿuluww wa-rtifāʿ wa-sumuww wa-subūġ*)**	**FRĠ Arab.**	***faraġa***	**'to finish'; *ʾafraġa* 'to pour out'**
Ge.			Ge.		
ESA	*frʿ*	'crops; first fruit'; *tfrʿ* 'summit'	ESA		
Syr.	*pᵉraʿ*	'to spring up, bring forth (leaves etc.)'; af. 'to germinate, bud, shoot forth'	Syr.	*pᵉraʿ*	'to uncover'
Aram.	*pᵉraʿ*	'to fly'; af. 'to cause to bloom'	Aram.	*pᵉraʿ*	'to disarrange; tear open, uncover'
Heb.	*peraʿ*	'long hair of head, locks'; NH 'thick growth of bushes'	Heb.	*pāraʿ*	'to let go; let alone'; NH 'to loosen, uncover'
Ph.			Ph.		
Ug.	*prʿ*	'ausgezeichnet, das Beste'; 'shoot, first fruits'	Ug.		
Akk.	*pērtu*	'Haupthaar'; *perʾu* 'Spross, Nachkomme'	Akk.		

FRQ Arab.	***faraqa***	**'to divide; make a distinction' (*tamyīz wa-tazyīl bayn šayʾayn*)**	**FRQ Arab.**	***fariqa***	**'to be afraid'**
Ge.	*faraqa*	'liberare, redimere' also 'divide, separate; create'	Ge.		
ESA	*frq*	'to deliver, save; be dispersed, scatter'	ESA		
Syr.	*pᵉraq*	'to separate from; depart'	Syr.		
Aram.	*prq*	Sf. 'to destroy'; *pᵉraq* BA 'to tear away, break off'	Aram.		
Heb.	*pāraq*	'to tear apart, away'	Heb.		
Ph.			Ph.		
Ug.	*prq*	'to break'	Ug.		
Akk.	*parāqu*	'abtrennen'; *pirqu* 'Auslösung' (< Aram.)	Akk.		

FRH Arab.	***fārih***	**'one who is clever' [to be brisk]**
Ge.		
ESA	*frh*	'to flee'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FRY Arab.	***ʾiftarā***	**'to feign; forge; invent a lie'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*parū*	? 'Gemeines sagen'

FZZ Arab.	***ʾistafazza***	**'to remove, expel; deceive, lead to destruction' (*h̲iffa wa-mā qārabahā*)**
Ge.	*farzaza*	'rumpi, se pandere/aperire; erumpere in cachinnos'
ESA		
Syr.	*paz*	'to leap'; etpe. 'to be agile, quick'
Aram.	*pʿzīzā*	'rash, overhasty, impetous'
Heb.	*pāzaz*	'to be supple, agile'
Ph.		
Ug.		
Akk.		

FZʿ Arab.	***faziʿa***	**'to be terrified, smitten with fear'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FSḤ	***fasaḥa***	**'to make room for a person' (*saʿa wa-ttisāʿ*)**
Ge.	*tafaśśeḥa*	'hilarem, laetum esse/fieri, gaudere'
ESA	*fsḥ*	h. 'to enlarge, build additions to'; *hfšḥ* 'to cause to rejoice'

FSD	***fasada***	**'to be corrupt'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*pašāḫu*	'sich abkühlen, beruhigen'

FSR	***tafsīr****	**'an explanation or interpretation'**
Arab.		**(*bayānu š-šay' wa-'iyḍāḥuh*)**
Ge.		
ESA		
Syr.	*p^{e}šar*	'to interpret (a dream), solve (a riddle)'
Aram.	*p^{e}šar*	BA 'to interpret (a dream)'
Heb.		
Ph.		
Ug.		
Akk.	*pašāru*	'lockern, (auf)lösen'

FŠL	***fašila***	**'to be faint-hearted'**
Arab.		
Ge.		
ESA		
Syr.		

Syr.		
Aram.	*p^{e}sad*	'to ruin, spoil'
Heb.	*pāsad*	NH 'to deteriorate'
Ph.		
Ug.		
Akk.		

FSQ	***fasaqa***	**'to withdraw from the right way; disobey the commandment of God; be impious, act wickedly' (*'al-ḫurūǧ 'ani ṭ-ṭā'a*)**
Arab.		
Ge.		
ESA		
Syr.	*p^{e}saq*	'to hew, cut down; mutilate; excommunicate'
Aram.	*p^{e}saq*	'to cut, split, sever'
Heb.	*pāsaq*	'to divide, split, interrupt'
Ph.		
Ug.		
Akk.		

FṢḤ	***'afṣaḥ***	**'more eloquent' (*ḫulūṣ fī šay' wa-naqā' mina š-šawb*)**
Arab.		
Ge.		
ESA		
Syr.	*p^{e}ṣaḥ*	'to rejoice'; af. 'to make bright, serene'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*pasālu*	'sich abkehren (vom Vertrag)'

FṢL Arab.	***faṣala****	**'to depart; make a distinction or division, or judge between' (*tamyīzu š-šay' mina š-šay' wa-'ibānatuh 'anhu*)**
Ge.		
ESA		
Syr.	*pᵉṣal*	'to cleave'; pa. 'to divide'
Aram.	*pᵉṣal*	'to split, divide'
Heb.	*pāṣal*	pi. 'to peel' NH pi. 'to split, divide'
Ph.		
Ug.		
Akk.		

FḌḤ Arab.	***faḍaḥa***	**'to expose to shame'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Aram.	*pᵉṣaḥ*	'to sparkle, be bright'
Heb.		
Ph.		
Ug.		
Akk.	*peṣū*	*paṣū* 'weiss, hell(grau)'; *peṣū* 'weiss (hellgrau) sein, werden'

FṢM Arab.	***'infiṣām***	**'the act of being broken'**
Ge.	*faṣṣama*	'peragere, perficere, consummare, finire'
ESA		
Syr.		
Aram.	*paṣṣēm*	'to break open'
Heb.	*pāṣam*	'to split open'
Ph.		
Ug.		
Akk.		

FḌḌ Arab.	***'infaḍḍa***	**'to be broken up; dispersed; separated' (*tafrīq wa-taǧzi'a*)**
Ge.		
ESA	*fḍḍ*	'fregit, rupit'
Syr.	*pa'*	'to batter, strike down'
Aram.	*pᵉṣaṣ*	'to split; be split, branched'
Heb.	*pāṣaṣ*	'to break'

Ph.		
Ug.		
Akk.		

FḌḌ Arab.	***fiḍḍa****	**'silver'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FḌW Arab.	***ʾafḍā***	**'to go in unto' (as a husband to wife)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.		

FḌL Arab.	***faḍḍala***	**'to prefer, favour; cause to excel'**
Ge.	*faḍala*	'to be numerous, be abundant, be in excess' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FṬR Arab.	***tafaṭṭara***	**'to be rent asunder'**
Ge.	*faṭara*	'(de Deo) creare, formare, (de hominibus) ex animo suo producere, excogitare'
ESA		
Syr.	*pᵉṭar*	'to leave; pass away; cease'
Aram.	*pᵉṭar*	'to free, dismiss, let go; divorce'
Heb.	*pāṭar*	'to separate, remove, set free'
Ph.	*pṭrt*	'dismissal'
Ug.	*pṭr*	'aufreissen'
Akk.	*paṭāru*	'(ab)lösen, auslösen'

FẒẒ	***faẓẓ***	**'harsh, severe'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FʿL	***faʿala****	**'to do, make; act, perform, accomplish'**
Arab.		
Ge.		
ESA	*fʿl*	'to make, prepare'
Syr.	*pᵉʿal*	'to labour'
Aram.	*pōʿalā*	'workingman; work'
Heb.	*pāʿal*	'to do, make' (poet. for *ʿāśā*)
Ph.	*pʿl*	'to do, make'
Ug.	*bʿl*	'machen, arbeiten, verfertigen'
Akk.		

FQD	***faqada***	**'to lose'**
Arab.		
Ge.	*faqada*	'requirere; velle, cupere; desiderare'; *tafaqda* 'necessarium esse'
ESA	*fqd*	'to lose'
Syr.	*pᵉqad*	'to depart, die'; etpe. 'to be missing'
Aram.		
Heb.	*pāqad*	nif. 'to be (sought, i.e. needed) missed, lacking'
Ph.		
Ug.		
Akk.		

FQR	***faqr***	**'poverty'**
Arab.		
Ge.		
ESA		
Syr.	*paqīr*	'a religious mendicant' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FQʿ Arab.	***fāqiʿ***	**'very yellow, red; any pure colour'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FQH Arab.	***faqiha***	**'to be wise; understand; be skilled or have understanding in matters pertaining to law and divinity'**
Ge.		
ESA		
Syr.	*paqīhā*	'juris consultus et theologus' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FKR Arab.	***fakkara****	**'to meditate' (*taraddudu l-qalb fī šay'*)**
Ge.	*fakkara*	'interpretari, exponere, explicare, explanare'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FKK Arab.	***fakk****	**'the act of freeing (captives)' (*tafattuḥ wa-nfirāǧ*)**
Ge.		
ESA		
Syr.	*pak*	'to break, bruise (the head)'; pa. 'to break to pieces, shatter'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FKH	***fakih****	**'a jester'; *fākiha* 'fruit' (*ṭīb wa-stiṭāba*)**
Arab.		
Ge.		
ESA		
Syr.	*pakīh*	'senseless, foolish'; *pektā* 'fruit' (< Arab.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FLḤ	***'aflaḥa***	**'to prosper, be happy'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FLN	***fulān***	**'such a one, a certain person'**
Arab.		
Ge.		
ESA		

FKH	***tafakkaha****	**'to wonder'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FLK	***falak****	**'the orbit of a celestial body' (*'istidāra fī šay'*)**
Arab.		
Ge.	*falak*	'orbis celestis' (< Arab.)
ESA		
Syr.		
Aram.	*pilkā*	'district; distaff, spindle'; *p'lak* 'to spin' denom.
Heb.	*pelek*	'whirl of spindle; district, circle, circuit'
Ph.	*plk*	'spindle'
Ug.	*plk*	'spindle'
Akk.	*pilakku*	(> Ug., Heb.) 'Stilett, Spindel'

FND	***fannada***	**'to make a dotard of'**
Arab.		
Ge.		
ESA		

Syr.	*p*^{e}*lān*	'so and so, a certain one'
Aram.	*p*^{e}*lān*	'a specified person or thing, such and such'
Heb.	*p*^{e}*lōnī*	'a certain one'
Ph.		
Ug.		
Akk.		

FNN	***'afnān***	**'branches; species'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*p*^{e}*nīnīm*	? 'corals' (as branching?)
Ph.		
Ug.		
Akk.		

FHM	***fahhama***	**'to cause to understand'**
Arab.		
Ge.		
ESA		
Syr.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FNY	***fānin****	**act. part. 'perishable, liable to decay'**
Arab.		
Ge.	*fannawa*	'mittere; dimittere, missum facere'
ESA	*fnwt*	'canal, secondary canal'; 'road, entrance passage?
Syr.	*p*^{e}*nā*	'to turn; decline (sun); return; repent'
Aram.	*p*^{e}*nā*	'to turn to, from; go'
Heb.	*pānā*	'to turn'
Ph.	*pnh*	'face; side'
Ug.	*pn*	'sich wenden'
Akk.	*pānu*	'Vorderseite; Gesicht'; *panū* (denom.) 'sich wenden an; voran-, vorausgehen'

FWT	***fāta (w)***	**'to pass away from; slip; escape'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWĞ	***fawğ***	**'a troop or company'**
Arab.		
Ge.		
ESA		
Syr.	*paygā*	'a runner; a foot-soldier' (< Pers.)
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWZ	***fāza (w)***	**'to get possession of, gain, receive salvation, obtain one's desires'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWR	***fāra (w)***	**'to boil, boil up or boil over'**
Arab.		
Ge.		
ESA		
Syr.	*pwr*	'to boil'; etpe. 'to wax hot (as anger)'
Aram.		
Heb.	*pārūr*	'pot'
Ph.		
Ug.		
Akk.		

FWḌ	***fawwaḍa***	**'to submit a thing to judgement'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWQ Arab.	***fawqa***	**'over, above'; *ʾafāqa* 'to come to oneself, recover' (*ʿuluww*)**
Ge.	*fōqa*	'to jump up, spring up, go up, boil over'
ESA	*fq*	Min. 'super'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWM Arab.	***fūm****	**'garlic'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***fī***	**'in, into, among, in company with'**
Ge.		
ESA		

FWQ Arab.	***fawāq***	**'a delay, the space between two milkings' (*ʾawba wa-ruǧūʿ*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

FWH Arab.	***ʾafwāh****	**'mouths'**
Ge.	*ʾaf*	
ESA	*f*	
Syr.	*pummā*	
Aram.	*pummā*	
Heb.	*pe*	
Ph.	*p*	
Ug.	*p*	
Akk.	*pū*	

FYʾ Arab.	***fāʾa***	**'to return, go back'**
Ge.		
ESA		

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

FYḌ	*fāḍa (y)* **'to overflow'**	
Arab.		
Ge.		
ESA		
Syr.	*payeʿ*	'to wash out (the mouth)'; *pūʿā* 'dropsical'
Aram.		
Heb.	*pūṣ*	'to flow, overflow'
Ph.		
Ug.		
Akk.		

QBḤ	***maqbūḥ***	**'abhorred or rendered loathsome'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QBS	***'iqtabasa***	**'to take a light from another'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QBR	***'aqbara***	**'to cause to be buried'**
Arab.		
Ge.	*'aqbara*	'sepelire sinere/jubere'; *qabara* 'sepelire'
ESA	*qbr*	ti. 'to be buried'; *qbr* 'tomb, grave'
Syr.	*qᵉbar*	'to bury'
Aram.	*qᵉbar*	'to bury'
Heb.	*qābar*	'to bury'
Ph.	*qbr*	'to be buried'; 'grave'
Ug.	*qbr*	'to bury'
Akk.	*qebēru*	'begraben, beerdigen, bestatten'

QBḌ	***qabaḍa***	**'to contract; take, seize'** (***šay' ma'ḫūḏ wa-taǧammuʿ fī šay'***)
Arab.		
Ge.	*qabṣa*	'concidere, corrugari, deficere; despondere animum, spem, desperare; recusare; derelinquere'
ESA	*qbḍ*	'seizers' (branch of the military forces); 'militia, gendarmerie'?
Syr.		
Aram.		
Heb.	*qābaṣ*	'to gather, collect'
Ph.		
Ug.	*qbṣ*	'vereinen, umfassen'; 'gathering, assembly'
Akk.		

QBL Arab.	***qabala***	**'to accept; admit' (*muwāǧahatu š-šay' liš-šay'*)**
Ge.	*taqabbala*	'accipere, recipere, acceptare, admittere'
ESA	*qbl*	'to accept, receive'
Syr.	*qabbel*	'to receive, accept'
Aram.	*qabbēl*	BA pa. denom. 'to receive'
Heb.	*qābal*	pi. 'to receive, take (late)' (< Aram.)
Ph.		
Ug.	*qbl*	'in Empfang nehmen'
Akk.	*qablu*	'Kampf, Schlacht'; *qubbal* 'er empfing' (Late Bab. < Aram.)

QBL Arab.	***qablu, qabla***	**'before, formerly'**
Ge.		
ESA	*l-qbl*	'in front of; before, prior to'; 'because of, because'
Syr.	*qābēl*	'opposite, against; before, in front'
Aram.	*li-qbēl*	BA 'front'; 'in front of'
Heb.	*qebōl*	's.th. in front'
Ph.		
Ug.		
Akk.		

QTR Arab.	***qatara***	**'to be niggardly'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QTL Arab.	***qatala***	**'to kill, slay'**
Ge.	*qatala*	'occidere, interficere, necare'
ESA	*qtl*	'to kill'
Syr.	*qᵉṭal*	'to kill, slay'
Aram.	*qtl*	Sf. 'to kill'; *qᵉṭal* BA 'to slay'
Heb.	*qāṭal*	'to slay' (poet. and late)
Ph.		
Ug.		
Akk.	*qatālu*	'opfertier töten'

Q<u>T</u>T Arab.	***qi<u>tt</u>ā'****	**'cucumbers'**
Ge.	*qʷesyāt*	'cucumeres'
ESA		

QḤM Arab.	***'iqtaḥama***	**'to undertake an enterprise in a headlong or impetuous manner'**
Ge.		
ESA		

Syr.	*qaṭṭūtā*	'cucumber'
Aram.	*qaṭṭayā*	'cucumbers'
Heb.	*qiššu'ā*	'cucumber'
Ph.	*kisson, kissou*	? 'cucumber'
Ug.		
Akk.	*qiššū*	'Gurke'

Arab.	***qad****	**'verily, etc.' partic.**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QDD Arab.	***qadda***	**'to rend'**
Ge.	*qadda*	'to cut, cut open, tear apart, make a hole, puncture'
ESA		
Syr.	*qad*	'to tear or cut away'; pa. *qadded* 'to cut off, tear up'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QDḤ Arab.	***qadḥ***	**'the act of striking fire'**
Ge.	*qadḥ*	'pistol'
ESA		
Syr.	*q^{e}daḥ*	'to set light, kindle'
Aram.	*q^{e}daḥ*	'to be inflamed'
Heb.	*qādaḥ*	'to be kindled, kindle'
Ph.	*qdḥ*	'to light'
Ug.	*qdḥm*	'Feuerzeug od. Werg'
Akk.	*qidḫu*	'entzündung'

QDR Arab.	***qadara***	**'to be able, be able to go, have power over; prevail against'; II. 'to measure, estimate the value of'** (***mablaġū š-šay' wa-kunhuh wa-nihāyatuh***)
Ge.		
ESA	*'qdr*	pl. unit of measure
Syr.		

Aram.	*qᵉdad*	'to cave, cut out'
Heb.	*qādad*	NH 'to cave, cut out'
Ph.		
Ug.		
Akk.	*quddu*	'ein Beil'

QDR	***qudūr****	**'a couldron'**
Arab.		
Ge.		
ESA		
Syr.	*qedrā*	'a pot'
Aram.	*qidrā*	'a pot'
Heb.	*qādēr*	'a pot'
Ph.		
Ug.		
Akk.	*diqāru*	'Topf'

QDM	***qadama***	**'to precede'; *qadima* 'to betake o.s.; come to'**
Arab.		
Ge.	*qadama*	'praecedere; antevenire'
ESA	*qdm*	'to be in charge of (a job); to act as vanguard; to confront, do battle with'
Syr.	*qᵉdam*	'to go before, precede'
Aram.	*qādām*	BA 'before'; pa. 'to precede'
Heb.	*qādam*	pi. denom. 'to come or be in front; meet'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*?kudurru*	'Grenze, Grenzstein'

QDS	***qudus****	**'purity' (*'aṭ-ṭahr*)**
Arab.		
Ge.		
ESA		
Syr.	*qaddīšā*	'pure'
Aram.	*qaddīšā*	Targ. 'pure'
Heb.	*qōdeš*	'apartness'
Ph.		
Ug.		
Akk.	*qadāšu*	'rein werden, sein'; *qašdu* 'rein, heilig' > *qašādu* 'rein werden, sein'; *quddūšu* 'gereinigt, geheiligt'

QDW	***'iqtadā***	**'to imitate, copy'**
Arab.		
Ge.		
ESA	*qdh*	'to repeat, record'?
Syr.		
Aram.		
Heb.		

Ph.	*qdm*	'aforetime'
Ug.	*qdm*	'sich nähern'
Akk.	*qadmu*	'vorderer; früher Zeit'

QḎF	***qaḏafa***	**'to cast; pelt with abuse'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QR'	***qurū'***	**'period of a woman's monthly courses'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.		

QR'	***qara'a***	**'to read; rehearse to'**
Arab.		
Ge.		
ESA	*qr'*	'to call upon, summon'; st. 'to proclaim, or seek to have proclaimed'
Syr.	*q*^{e}*rā*	'to read, recite; call, invoke; study'
Aram.	*q*^{e}*rā*	BA 'to call, read out, aloud'
Heb.	*qārā*	'to read; call; proclaim'
Ph.	*qr'*	'to read; invoke'
Ug.	*qr'*	'to call, invite'
Akk.	*qerū*	'rufen, einladen'

QRB	***qaruba***	**'to approach, draw near to'**
Arab.		
Ge.	*qarba*	'appropinquare, accedere'
ESA	*qrb*	'to be near; approach'
Syr.	*q*^{e}*reb*	'to come near, draw nigh'
Aram.	*q*^{e}*rēb*	BA 'to approach'
Heb.	*qārab*	'to come near, approach'
Ph.		
Ug.	*qrb*	'sich nähern'
Akk.	*qerēbu*	'sich nähern, herantreten'

QRḤ	***qarḥ***	**'a wound' (*'alam bi-ğirāḥ 'aw mā 'ašbahahā*)**
Arab.		
Ge.		
ESA	*qrḥ*	'to inflict (wound)'; n. 'a wound'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QRD	***qirada***	**'apes'**
Arab.		
Ge.	*qerd*	'simia'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QRR	**I. *qarra***	**'to remain quiet'; *qarār* 'stability, a fixed or secure place, repository, place of abode' (*tamakkun*)**
Arab.		
Ge.		
ESA	*qr*	'settlement'
Syr.		
Aram.	*qarq*^{e}*ʿā*	'ground, soil, bottom'
Heb.	*qarqar*	'ground, floor'; *qarqaʿ* 'floor'
Ph.		
Ug.		
Akk.	*qaqqaru, kaqqaru*	'Erdboden'

QRR	**II. *qarra***	**'to be cool (eyes)' (*bard*)**
Arab.		
Ge.	*q*^{w}*arara*	'frigidum esse; defervescere'
ESA		
Syr.	*qar*	'to grow cold, to cool'
Aram.	*qarrēr*	'to cool'; itpa. 'to be cooled off, cool o.s.'
Heb.	*qārar*	'to be cold'
Ph.		
Ug.	*qr*	'frisches Wasser'
Akk.		

QRḌ Arab.	***qaraḍa****	**'to turn away from'; *qarḍ* 'a loan' (*'al-qaṭ'*)**
Ge.	*qaraḍa*	'abscindere, abscidere, resecare, tondere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QRF Arab.	***'iqtarafa***	**'to acquire, gain'**
Ge.		
ESA	*qrf*	'type of coin'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QRN Arab.	***muqarran***	**'bound together', *muqrin* 'one who is able to do a thing' (*ǧam'u šay' 'ilā šay'*)**
Ge.		
ESA		

QR' Arab.	***qāri'a****	**'adversity' (name of Day of Judgement—*ḍarbu š-šay'*)**
Ge.	*qar'a*	'percussit (caput fuste)'; *maqāre'* pl. 'flagellum'
ESA		
Syr.		
Aram.	*q^e ra'*	'to rend'
Heb.	*qāra'*	'to tear'
Ph.		
Ug.	*qr'*	'stick'
Akk.		

QRN Arab.	***qarn***	**'horn' (*šay' yanta'u bi-quwwa wa-šidda*)**
Ge.	*qarn*	
ESA	*qrn*	'to fight; watch out for'
Syr.	*qarnā*	
Aram.	*qarnā*	
Heb.	*qeren*	
Ph.	*qrn*	
Ug.	*qrn*	
Akk.	*qarnu*	

QSWR Arab.	***qaswara***	**'a lion'**
Ge.		
ESA		

Syr.	*qarnā*	'might'
Aram.	*qarnā*	'strength'
Heb.	*qrn*	'fulness, essence'
Ph.		
Ug.		
Akk.		

QSM	***qasama***	**'to portion out' (*tağziʾatu šayʾ*)**
Arab.		
Ge.		
ESA	*qśm*	'portion, share'?
Syr.		
Aram.	*q*^{e}*sam*	'to cut, chip'
Heb.	*qāsam*	'to cut, carve; decide'
Ph.	*nqšm*	'portion'?
Ug.		
Akk.		

QSW	***qasā (w)***	**'to be hard'**
Arab.		
Ge.		
ESA		
Syr.	*qašī*	pa. 'to harden; be severe, stubborn'
Aram.	*q*^{e}*šē*	'to be hard, difficult'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QSM	***qasam****	**'an oath'; *ʾistaqsama* 'to draw lots or divine by means of headless arrows'**
Arab.		
Ge.	*ʾastaqasama*	IV. 'sortibus, ominibus, oraculis definire, ominari, augurari, divinare, hariolari'
ESA	*mqsm*	'collective oath'
Syr.	*qeṣam*	'to divine, use divinations'
Aram.	*q*^{e}*sam*	'to divine'
Heb.	*qesem*	'divination'
Ph.		
Ug.		
Akk.		

QŠʿR	***ʾiqšaʿarra****	**'to become rough or creep with terror' (the skin)**
Arab.		
Ge.		
ESA		
Syr.	*q*^{e}*ʿārā*	'roughness (of the skin from exposure to bad weather)'
Aram.		

Heb.	*qāšā*	‘to be hard, severe, fierce’
Ph.		
Ug.		
Akk.		

QṢD	***qaṣada***	**‘to be moderate, steer middle course’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QṢṢ	***qaṣṣa****	**‘to follow; declare; narrate; mention’** (***tatabbu‘u š-šay’***)
Arab.		
Ge.	*qaṣqaṣa*	‘dolore et tremore disrumpi, discindi’
ESA	*qṣṣ*	‘to repay, settle a debt’
Syr.	*qaṣ*	‘to agree; cut short’; etpe. ‘to be stipulated’
Aram.	*q‘ṣaṣ*	‘to cut; stipulate’
Heb.	*qāṣaṣ*	‘to cut off’
Ph.		
Ug.	*qṣ*	‘schneiden, schlachten’
Akk.	*kaṣāṣu, gaṣāṣu*	‘abschleifen’

Heb.	*ša$^{‘a}$rūrā*	‘horror, horrible thing’
Ph.		
Ug.		
Akk.		

QṢR	***qaṣara***	**‘to diminish, cut short’**
Arab.		
Ge.		
ESA	*qṣr*	‘to bring in the harvest’
Syr.		
Aram.	*q‘ṣar*	‘to be short; shorten’
Heb.	*qāṣar*	‘to be short; to reap, harvest’
Ph.	*qṣr*	‘harvest’
Ug.	*qṣr*	‘kurz’
Akk.		

QṢF	***qāṣif***	**‘a heavy gale of wind’** (***kasr li-šay’***)
Arab.		
Ge.		
ESA		
Syr.	*q‘ṣap*	‘to be sad, irritated; dread, be anxious, take amiss’
Aram.	*q‘ṣap*	BA ‘to be wroth’
Heb.	*qāṣap*	‘to be wroth’
Ph.		
Ug.		
Akk.		

QṢM	***qaṣama***	**'to break in pieces, demolish utterly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QḌB	***qaḍb****	**'trefoil or clover'**
Arab.		
Ge.		
ESA	*qḍb*	'a stick, staff'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QḌY	***qaḍā (y)***	**'to decree; create; accomplish; determine; pass a sentence, judge; command; reveal'**
Arab.		
Ge.	*qāḍē*	'judex' (< Arab.)
ESA	*qḍy*	'to be called up for milit. service'

QṢY	***qaṣiyy***	**'distant'** (***buʿd wa-ʾibʿād***)
Arab.		
Ge.	*qaṣaya*	'to break off, snap off'
ESA	*qṣw*	'to avoid, keep away from'
Syr.	*qᵉṣā*	'to break (bread)'
Aram.	*qᵉṣā*	'to cut'; af. 'to set aside'
Heb.	*qāṣā*	'to cut off'; NH 'to separate; carry off'
Ph.	*qṣy*	'to exterminate'
Ug.		
Akk.		

QḌḌ	***ʾinqaḍḍa***	**'to threaten to fall down'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QṬR	***qiṭr***	**'molten brass'**
Arab.		
Ge.		
ESA		

Syr.	*qadī, qāṣī*	'the Cadi, judge' (< Arab.)
Aram.	*qīṣūtā*	'definite term, stipulation'
Heb.	*qāṣīn*	'chief, ruler' prob. 'decider'
Ph.		
Ug.		
Akk.		

QṬʿ Arab.	***qaṭaʿa***	**'to cut asunder, cut down (a tree); pass or traverse'**
Ge.	*ʾaqamṭeʿa*	? 'occare, complanare (agrum)'
ESA		
Syr.	*qᵉṭaʿ*	'to tear, cut out, hew down (tree)'
Aram.	*qᵉṭaʿ*	'to cut off, break off'
Heb.	*qāṭaʿ*	'to cut off, lop, mutilate'
Ph.		
Ug.		
Akk.	*qatū*	'zu Ende gehen'; *qātu* 'abschneiden'

QṬMR Arab.	***qiṭmīr***	**'the thin skin which envelops a date stone'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QṬF Arab.	***quṭūf***	**'bunches of grapes' (*ʾaḫd ṯamara min šağara*)**
Ge.	*qaṭafa*	'to pick, cut (flowers, leaves), pluck, snap'
ESA		
Syr.	*qᵉṭap*	'to pluck (esp. grapes); *qāṭūpā* 'grape-gatherer'
Aram.	*qaṭpā*	'plucking, cutting grapes, vintage'
Heb.	*qāṭap*	'to pluck off (twigs etc.)'
Ph.		
Ug.		
Akk.	*qatāpu*	'heraus-, abpflücken'

QʿD Arab.	***qaʿada***	**'to sit upon; sit still'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

QʿR Arab.	***munqaʿir***	**'that which is torn up by the roots' (*hazm fī š-šay' ḏāhib suflan*)**
Ge.		
ESA		
Syr.	*q*^{e}*ʿārtā*	'fundus putei'; 'an acorn-cup; cicatrix'
Aram.		
Heb.	*š*^{e}*qa*^{ʿa}*rūrā*	'depression, hollow'; *q*^{e}*ʿārā* 'dish, platter'
Ph.		
Ug.		
Akk.		

QLB Arab.	***qalaba***	**'to turn; return' (*raddu šay' min ǧiha 'ilā ǧiha*)**
Ge.	*qalaba*	'vertere, versare horsum prorsum' (< Arab.)
ESA	*qlb*	'to till, turn over (soil prior to cultivation)'
Syr.	*qalbā*	'a mould, form'
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

QFW Arab.	***qafā (w)****	**'to follow' (*'itbāʿ šay' li-šay'*)**
Ge.		
ESA		
Syr.	*q*^{e}*pā*	'to reach, attain'; pa. 'to catch (insects as a bird)'; *qāpyā* 'the hinder part (of the neck)'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QLB Arab.	***qalb***	**'a heart' (*ḫāliṣ šay' wa-šarīfuh*)**
Ge.	*qalb*	'thought, wish' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		

Ph.		
Ug.		
Akk.		

QLD	***qalāʾid***	**'ornaments of the neck, wreath'**
Arab.		
Ge.		
ESA		
Syr.	*qᵉlādā*	'ring in camel's nostrils'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QLL	***qalla***	**'to be little'** (***naẓāratu š-šayʾ***)
Arab.		
Ge.	*qalala*	'levem esse'
ESA	*qll*	'a little, small quantity'
Syr.	*qal*	'to diminish, lessen, be lightened'
Aram.	*qᵉlal*	'to be light; be reduced'
Heb.	*qālal*	'to be slight, swift, trifling'
Ph.		
Ug.	*qlt*	'shame'; *ql* D. 'fallen (zu Füssen); erniedrigen'
Akk.	*qalālu*	'leicht, wenig, gering sein, werden'

Ph.		
Ug.		
Akk.	*qablu*	'Hüfte; Mitte'

QLʿ	***ʾaqlaʿa***	**'to desist'** (***ʾintizāʿ šayʾ min šayʾ***)
Arab.		
Ge.	*qalʿa*	'to uncover, bare, open, remove, strip, unveil; tear; pull aside'
ESA		
Syr.	*qalaʿ*	denom. pa. 'to sling, hurl'
Aram.	*ʾaqlaʿ*	'to cast, sling'
Heb.	*qālaʿ*	'to sling, hurl forth'
Ph.	*qlʿ*	'slinger'
Ug.	*qlʿ*	'sling'
Akk.		

QLY	***qalā (y)***	**'to hate'**
Arab.		
Ge.		
ESA		
Syr.	*qᵉlā*	'to inflict severe pain'; pa. 'to quarrel'
Aram.	*qᵉlē*	'to be disgraced'; af. 'to hold in light esteem, revile'
Heb.	*qālā*	nif. 'to be dishonoured'
Ph.	*qlh*	'curse'?
Ug.	*qlt (qly)*	'Schimpf, Schmach'
Akk.		

QMḤ	***muqmaḥ***	**‘one whose head is forced up so that he cannot see’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QMṬR	***qamṭarīr***	**‘calamitous (day)’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QML	***qummal***	**‘lice’**
Arab.		
Ge.	*q*^{w}*emāl*	‘pediculus, pediculi’
ESA	*qlmt*	‘noxious insect, vermin’
Syr.	*q*^{e}*mal*	‘to become mouldy’; *qalmā* ‘louse’
Aram.	*qml*	Sf. ‘louse’; *qalm*^{e}*tā*, *kalm*^{e}*tā* ‘vermin’

QMR	***qamar****	**‘the moon’**
Arab.		
Ge.	*qamar*	‘luna’ (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QMʿ	***maqāmiʿ***	**‘maces’**
Arab.		
Ge.		
ESA	*qmʿ*	‘to subdue, subjugate; strike down’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QNT	***qanata***	**‘to be devout, obedient to God’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.	*qāmal*	'von Läusen befallen werden'; *qāmēl* 'to be decayed'
Ph.		
Ug.		
Akk.	*kalmatu*	'Ungeziefer'

QNṬ	***qanaṭa***	**'to despair' (*'al-ya'su mina š-šay'*)**
Arab.		
Ge.		
ESA		
Syr.	*q*e*naṭ*	'to fear, shrink from'
Aram.	*q*e*naṭ*	'to loathe'
Heb.	*qānaṭ*	NH 'to shrink, fail (the soul)'
Ph.		
Ug.		
Akk.		

QNʿ	***muqniʿ***	**'one who lifts up the head' (*'irtifāʿu š-šay'*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

QNʿ	***qāniʿ***	**'one who asks humbly; one who is content' (*'al-'iqbāl ʿalā š-šay'*)**
Arab.		
Ge.		
ESA	*qnʿ*	tp. 'to accept, consent (to an action on s.o.'s part); to satisfy'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QNW	***qinwān****	**'clusters of dates'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QNY Arab.	***ʾaqnā***	**'to cause to acquire; make contented'**
Ge.	*qanaya*	'acquirere, emere; subjicere imperio suo'
ESA	*qny*	'to possess; acquire'
Syr.	*qᵉnā*	'to get, gain'; af. 'to confer, bestow'
Aram.	*qᵉnā*	'to obtain, acquire'
Heb.	*qānā*	'to get, acquire'
Ph.	*qny*	'to acquire, sell'
Ug.	*qny*	'kaufen, erwerben'?
Akk.	*qanū*	'behalten; erwerben'

QWB Arab.	***qāb****	**'a space, distance'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QWS Arab.	***qawsayn***	**'two bows' obl. dual.**
Ge.	*qast*	
ESA		
Syr.	*qeštā*	

QHR Arab.	***qahara***	**'to oppress'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QWT Arab.	***ʾaqwāt****	**'nourishments'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QWʿ Arab.	***qāʿ***	**'a level plain'**
Ge.		
ESA		
Syr.		

Aram.	*qaštā*	
Heb.	*qešet*	
Ph.	*qšt*	
Ug.	*qšt*	
Akk.	*qaštu*	

QWL	***qāla (w)***	**'to say, speak'**
Arab.		
Ge.	*qāl*	'vox, sonus'
ESA	*qwl*	'to be *qayl* over'; *qwl, qyl* 'member of the leading clan in a *šʿb*'
Syr.	*qālā*	'voice, sound, noise, clamour'
Aram.	*qāl*	BA 'voice'
Heb.	*qōl*	'sound, voice'
Ph.	*ql*	'voice'
Ug.	*ql*	'voice'
Akk.		

QWM	***qawm***	**'people' (*ǧamāʿa mina n-nās*)**
Arab.		
Ge.		
ESA	*qwm*	'people, community; locality'
Syr.		
Aram.		
Heb.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

QWM	***qāma (w)***	**'to stand; fast; still; up (to prayer)' (*intiṣāb ʾaw ʿazm*)**
Arab.		
Ge.	*qōma*	'stare, se sistere'
ESA	*qwm*	'to stand (crops), be planted; to erect'
Syr.	*qām*	'to rise, arise; stand; stay, stop'
Aram.	*qūm*	BA 'to arise, stand'
Heb.	*qām*	'to arise, stand up, stand'
Ph.	*mqm*	Yif. part. s.m. cstr. [of Q.] 'to rise, stand up'
Ug.	*qm*	'to rise'
Akk.	*qāmu*	'stehen, Bestand haben' (< Can. *qūm*)

QWY	***quwwa***	**'power, vigour, resolution, force' (*šidda wa ḫilāf ḍaʿf*)**
Arab.		
Ge.		
ESA	*qyw*	'to strengthen, reinforce; wait'
Syr.	*qawwī*	'to abide, continue, remain, await'
Aram.	*qawwīn*	Targ. 'threads; web'
Heb.	*qāwā*	'to wait for'; *qaw* 'a line'; *qawqāw* 'might'?

Ph.		
Ug.		
Akk.		

QYḌ	***qayyaḍa***	**'to prepare or destine for any one'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ph.		
Ug.		
Akk.	*qu''ū*	'erwarten, warten auf'; *qū* (Sum. lw.) 'Hanf; Faden, Schnur'

QYL	***qā'il***	**'one who sleeps at mid-day'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***ka***	**'as, like'**
Ge.	*kama*	'sicut'
ESA	*k-*	'like, (such) as'
Syr.	*ʾayk*	'as'
Aram.	*k*	BA 'like, as, about'
Heb.	*k*	'the like of, like, as'
Ph.	*k*	'as'
Ug.	*k, km*	'like, as'
Akk.	*kī, kīma*	'wie; als, dass'

KBT Arab.	***kabata***	**'to throw prostrate; expose to ignominy'**
Ge.	*kabata*	'to humiliate, degrade'
ESA	*kbtn*	? 'military campaign, hostilities'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KBB Arab.	***kabba, kabkaba****	**'to throw face downwards' (*ǧamʿ wa-taǧammuʿ*)**
Ge.	*kababa*	'circuire'
ESA		
Syr.		
Aram.		
Heb.	*kirkēb*	NH. 'to round off, to make a rim by hollowing out the centre'
Ph.		
Ug.		
Akk.		

KBD Arab.	***kabad****	**'trouble, misery' (*šidda fī šayʾ wa-quwwa*)**
Ge.	*kebad*	'gravitas, pondus; onus'
ESA	*kbwdt (Min. Qat.)*	'onus, tributum onoris causa impositum, oblatio pro templo, indictio'
Syr.	*ʾetkabad*	'to be angry'
Aram.	*ʾakbēd*	'to irritate, grieve'
Heb.	*kābēd*	'to be heavy, weighty, burdensome'
Ph.	*kbd*	'to honor'
Ug.	*kbd*	nif. 'schwerwiegend sein'; D. 'to honor'
Akk.	*kabātu*	'schwer sein, werden'

KBR	***kabura***	**'to be great, weighty matter'**
Arab.		
Ge.	*kabra*	'honorari, celebrari; pretiosum esse'
ESA	*kbr*	'to enlarge'; aux. 'to do greatly'
Syr.	*kᵉbar*	'to increase, abound'
Aram.	*kᵉbar*	'to be heavy, grieve'
Heb.	*kābar*	'be much, many'; *kabbīr* 'great'
Ph.		
Ug.		
Akk.	*kabāru*	'dick sein, werden'

KTM	***katama***	**'to conceal, hide; keep back'**
Arab.		**(*'iḫfā' wa-satr*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*katāmu*	'bedecken'

KṮB	***kaṯīb***	**'a heap of sand'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KṮR	***kaṯura****	**'to be much, many, numerous'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KDḤ	***kadḥ****	**'the act of labouring after anything'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

KDR	***'inkadara***	**'to shoot downwards (the stars)' (*'al-ḥaraka*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

KDY	***ʾakdā****	**'to be niggardly'**
Arab.		
Ge.		
ESA	*kdʾ*	'to refuse'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KRB	***karb***	**'grief, distress'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*kīdōr*	'onset'
Ph.		
Ug.		
Akk.	*kadāru*	'sich aufbäumen'

KḎB	***kaḏaba***	**'to lie; falsely invent'**
Arab.		
Ge.		
ESA		
Syr.	*kadēb*	'to lie, be false'
Aram.	*kᵉdab*	'to be false'
Heb.	*kāzab*	'to lie, be a liar'
Ph.		
Ug.		
Akk.	*kazābu*	'lügen' (< Can.)

KRR	***karra***	**'a return; turn of luck'** (***ǧamʿ wa-tardīd***)
Arab.		
Ge.	*ʾankʷarkʷara*	'volvi, volutari, rotari, volvendo amoveri'
ESA	*krr*	'to repeat (an action)'
Syr.		
Aram.	*kirkᵉrān*	'dances, rejoicing'
Heb.	*kirkēr*	'to dance'; NH 'to go around, go about'
Ph.		
Ug.	*krkr*	'tanzen lassen'
Akk.	*kerku*	'Rolle' (< Aram.)

KRM	***karrama***	**'to honour'**
Arab.		
Ge.	*karama*	'hiemem transigere, hibernare, hiemare'; *keramt* 'tempus pluvium, hiems'
ESA		
Syr.		
Aram.		
Heb.		
Ph.	*krm*	'to honour'; yif. 'to give freely, pay the costs'?
Ug.		
Akk.		

KRH	***kariha****	**'to detest, dislike, be averse from'**
Arab.		
Ge.	$k^{w}arha$	'vim adhibere (alicui)'; $k^{w}erh$ 'aversatio, animus invitus'
ESA		
Syr.	$k^{e}rah$	'to suffer pain; be sad, weak, ill'
Aram.	$k^{e}rah$	'to be ill-tempered'; *karhā* 'distress, illness'
Heb.		
Ph.		
Ug.		
Akk.		

KSB	***kasaba***	**'to gain, acquire; seek after; gather (riches)'**
Arab.		
Ge.	*kasaba*	'to earn money, make a profit' (< Arab.)
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KSD	***kasād***	**'a want of puchasers; the act of remaining unsold'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KSF	***kisf****	**'a segment, a piece cut off'**
Arab.		**(*qaṭʿ šayʾ min šayʾ*)**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*ksf*	'abbrechen, schneiden'; *kesep* 'das gebrochene' (Geld)
Ph.		
Ug.		
Akk.	*kasāpu*	'in Stücke brechen'

KSL	***kusālā***	**'lazy, sluggish' (*ʾat-taṯāqul ʿani š-šayʾ wa-l-quʿ ūd ʿan itmāmih ʾaw ʿanhu*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*kislā*	'loin'; *k*^{e}*sīlā* 'fool'
Heb.	*kesel*	NH 'groin, loin' > 'laziness, inactivity'; *k*^{e}*sīl* 'fool, foolish'
Ph.		
Ug.	*ksl*	'die Lenden'
Akk.	*kislu*	'Lende(nmuskel)'; *sakl* 'einfältig, schwerfällig, töricht'

KSW	***kasā***	**'to clothe'**
Arab.		
Ge.		
ESA	*ʾkswt*	'clothes, garments'
Syr.	*k*^{e}*sāʾ*	'to cover, veil, conceal, keep secret'
Aram.	*kassē*	pa. 'to cover, hide, conceal'; itpa. 'to cover o.s.'
Heb.	*kāsā*	'to cover'
Ph.	*ksy*	'to cover'
Ug.	*kst*	'garment'
Akk.	*kašū*	'zudecken'

KŠṬ	***kašaṭa***	**'to remove, take off (a cover)'**
Arab.		
Ge.	*kašaṭa*	'retegare, nudare; aperire; revelare'
ESA		
Syr.	*ʾetgašaṭ*	'to be stripped'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KŠF	*kašafa**	**'to uncover, lay bare, remove'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

K'B	***ka'bān***	**'ankle-joints' (dual)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KFT	*kifāt*	**'place where things are gathered' (*ǧam' wa-ḍamm*)**
Arab.		
Ge.		
ESA		
Syr.	*k*^{e}*pat*	'to boll, form into a pod'

KẒM	***kāẓim***	**'one who restrains, obstructs, chokes'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KF'	***kufu'***	**'like, equal'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KFR	***kaffara***	**'to cover over, conceal'**
Arab.		
Ge.	*k*^{w}*efār*	nomen vestimenti episcopalis
ESA		
Syr.	*k*^{e}*par*	'to wipe clean'; pa. metaph. 'to clear off'

Aram.	*kᵉpat*	'to tie'
Heb.	*kāpat*	'to twist, tie'
Ph.		
Ug.		
Akk.	*kapātu*	D. 'zusammenbringen/fassen'

KFF Arab.	***kaff***	**'a hand'; *kaffa* 'to withhold, restrain, keep back'; (*qabḍ wa-nqibāḍ*)**
Ge.	*kāf*	'vola manus, planta pedis' (< Heb.)
ESA		
Syr.	*kappā*	'palm, hollow of the hand'
Aram.	*kappā*	'palm, hand'
Heb.	*kap*	'hollow, flat of the hand, palm, sole of foot'
Ph.	*kpp*	Pun. 'to put away, take away'?
Ug.	*kp*	'palm(s), hand(s)'
Akk.	*kappu*	'Hand(fläche)'

KFY Arab.	***kafā (y)***	**'to be enough, suffice'**
Ge.	*kafaya*	'to be sufficient' (< Arab.)
ESA		
Syr.		
Aram.		

Aram.	*kappēr*	pa. 'to wipe out, efface'
Heb.	*kāpar*	pi. 'to cover over (fig.), pacify, make propitiation'
Ph.		
Ug.		
Akk.	*kapāru*	'abschälen, abwischen'

KFL Arab.	***kafala****	**'to nourish, take care of'; *kifl* 'a portion, a like part' (*taḍammunu š-šayʾ li-š-šayʾ*)**
Ge.	*kafala*	'dividere; distribuere, attribuere, donare, largiri'; *kefl* 'divisio; pars; portio; sectio'
ESA		
Syr.		
Aram.	*ʾitkᵉpēl*	'to be folded up, doubled'
Heb.	*kāpal*	'to double, double over'
Ph.		
Ug.	*kpl*	'duality'
Akk.		

KKB Arab.	***kawkab***	**'a star'**
Ge.	*kōkāb*	
ESA	*kwkb*	
Syr.	*kawkᵉbā*	
Aram.	*kōkᵉbā*	

Heb.		
Ph.		
Ug.	*kpy*	D. 'befriedigen, sättigen'
Akk.		

KLʾ	***kalaʾa***	**'to keep safe'**
Arab.		
Ge.	*kalʾa*	'arcere; cohibere, retinere; prohibere'
ESA	*klwt*	'terraced field'?
Syr.	*kᵉlā*	'to withhold, forbid, hinder, restrain'; *kālītā* 'restraint, obstacle'
Aram.	*kᵉlā*	'to keep enclosed, withhold, restrain'
Heb.	*kālāʾ*	'to shut up, restrain, withhold'
Ph.		
Ug.	*klaʾ*	'schliessen'
Akk.	*kalū*	'zurückhalten'

KLḤ	***kāliḥ***	**'one who grins, shows his teeth'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*kelaḥ*	? 'firm or rugged strength'
Ph.		
Ug.		
Akk.		

Heb.	*kōkāb*	
Ph.	*kkb*	
Ug.	*kbkb*	
Akk.	*kakkabu*	

KLB	***kalb***	**'a dog'**
Arab.		
Ge.	*kalb*	
ESA	*klb*	
Syr.	*kalbā*	
Aram.	*kalbā*	
Heb.	*keleb*	
Ph.	*klb*	
Ug.	*klb*	
Akk.	*kalbu*	

KLF	***kallafa***	**'to compel a person doing anything difficult'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KLL	***kall***	**'a heavy burden'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KLM	***kallama***	**'to speak to or with'**
Arab.		
Ge.	*kēlamāṭē*	'language' (?< Arab.)
ESA	*klm*	'word, speech, message, utterance'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***kam***	**'how much, many?'**
Ge.		
ESA		
Syr.	*k'mā*	'how much?, how many?'

KLL	***kull***	**'all, the whole, each, every one'**
Arab.		**(*'iṭāfat šay' bi-šay'*)**
Ge.	*kʷell-*	
ESA	*kl*	
Syr.	*kul*	
Aram.	*kl Sf.*, *kōl*	
Heb.	*kōl*	
Ph.	*kl*	
Ug.	*kll*	
Akk.	*kalu*	'alles; Ganzes'; *kullatu* 'All, Gesamtheit'

KLY	***kilā/kiltā***	**'each of the two'**
Arab.		
Ge.	*kel'ē*	'duo, duae'
ESA	*kl'y*	'both'
Syr.		
Aram.		
Heb.	*kil'ayim*	'two kinds'
Ph.		
Ug.	*kl(')at*	'both'
Akk.	*kilallān*	'beide, die beiden'

KML	***'akmala****	**'to perfect; fulfil; complete'**
Arab.		
Ge.		
ESA	*kml*	h. 'to complete'
Syr.		

Aram.	*kᵉmā*	'how! how many! how much! how long!'	Aram.		
Heb.	*kammā*	'how much?, how many?'	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

KMM Arab.	***ʾakmām****	**'the sheath or spathe in wh. the flowers of the date-palm are covered, a bud' (pl. of *kimm*)**	**KMH Arab.**	***ʾakmah***	**'blind from birth'**
Ge.	*kemām*	'embroidered cuffs, maniple' (< Arab.)	Ge.		
ESA			ESA		
Syr.			Syr.	*kᵉmah*	'to be blinded' usually metaph.
Aram.			Aram.		
Heb.			Heb.	*kāmah*	'to faint'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

KND Arab.	***kanūd***	**'ungrateful'**	**KNS Arab.**	***kunnas****	**'those which hide themselves' (*ʾistiḫfāʾ*)**
Ge.			Ge.	*ʾaknasa*	'(in ecclesiam) ad sacra obeunda convocare' (< Aram.-Syr.)
ESA			ESA	*kns*	h. 'to clean out silt (from a canal)'
Syr.			Syr.	*kᵉnaš*	'to gather together, collect, assemble'
Aram.			Aram.	*kᵉnaš*	BA 'to gather'; *kᵉnas* 'to enter; gather, receive'

Heb.		
Ph.		
Ug.		
Akk.		

KNN	***'akanna****	**'to hide'**
Arab.		
Ge.	*maknūn*	'occultus, ignotus' (< Arab.)
ESA	*knn*	'tuitus est; IV. commisit protectioni alicuius'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KHL	***kahl***	**'one of full age (from 30 to 50)' (*quwwa fī š-šay'*)**
Arab.		
Ge.	*kehla*	'posse, valere (pollere)'
ESA	*khl*	'to be able to, succeed in'
Syr.		
Aram.	*k^ehal*	BA 'to be able'
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*kānas*	'to gather collect'; NH 'to cover, shelter, bring home; collect, gather'
Ph.		
Ug.		
Akk.	*kanāšu*	'einsammeln' (< Aram., Heb.)

KHF	***kahf***	**'a cave, cavern'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KWD	***kāda***	**'to be just on the point of'**
Arab.		
Ge.		
ESA	*kwd*	'almost (do s.th.)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KWR Arab.	***kawwara***	**'to cause to intertwine, make one thing lap over another'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KWY Arab.	***kawā (y)***	**'to cauterize'**
Ge.		
ESA		
Syr.	*k*^{e}*wā*	'to sear, cauterize'
Aram.	*k*^{e}*wā*	'to sear, cauterize; scald'
Heb.	*kāwā*	'to burn, scorch, brand'
Ph.		
Ug.		
Akk.	*kawū*	'verbrennen'

KYD Arab.	***kāda (y)***	**'to contrive a stratagem for; plot against'**
Ge.		
ESA	*kyd*	'to lie in wait; betray'; 'treacherously endanger s.o.'

KWN Arab.	***kāna***	**'to be; become; happen; exist'**
Ge.	*kōna*	'accidere, evenire, fieri'
ESA	*kwn*	'to be, occur'
Syr.	*kān*	'to be, exist, begin to be'
Aram.	*kūn*	itpa. 'to place one's self, stand'; *m*^{e}*kawwan* 'straight, firm, upright'
Heb.	*kūn*	hif. 'to establish, set up'
Ph.	*kwn*	'to exist; establish'; yi. 'to prepare'
Ug.	*kn*	'to be'
Akk.	*kānu*	'dauerhaft, wahr, treu sein/werden'

Arab.	***kay***	**'so that'**
Ge.		
ESA	*k-*	'so that'
Syr.		
Aram.	*kī*	'in order that'
Heb.	*kī*	'so that'
Ph.	*k-*	'that'
Ug.	*k-*	'dass'
Akk.	*kī*	'dass'

KYF Arab.	***kayfa****	**'how? in what way?'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.	*kīd*	? ‘misfortune’
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

KYN	***ʾistakāna***	**‘to humiliate one’s-self’**
Arab.		
Ge.		
ESA	*stk[n]*	st. ‘to abase, humble one’s self’?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***li-***	**‘to; for; unto; on account of’**
Ge.	*la*	‘versus, ad, in’
ESA	*l-*	‘to, toward’
Syr.	*l-*	‘to; for, unto; on account of’
Aram.	*l-*	BA ‘to, for, in regard to, at’
Heb.	*l-*	prep. ‘to, for, in regard to’
Ph.	*l-*	‘for, to’
Ug.	*l-*	‘to, for, from’
Akk.	*la*	‘nach (örtl.); zu, für’ (< Aram.)

Arab.	***la-***	**‘verily, surely’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*l-*	emphatic
Ph.		
Ug.	*l-*	‘verily, surely’
Akk.	*lu-*	‘indeed’

L’L’ Arab.	***lu’lu’***	**‘pearls’**
Ge.	*lōlawa*	‘refulgere facere, micare facere, illuminare inflammare’; *lūl* ‘margarita, unio’
ESA		

Arab.	***li-***	**‘in order that’**
Ge.		
ESA	*l-ḏt*	‘in order that’
Syr.	*l-*	w. inf. denotes purpose of an action
Aram.	*l-*	BA w. inf. ‘in order to’
Heb.	*l-*	w. inf. denotes purpose of an action
Ph.	*l-*	w. inf. denotes intention
Ug.	*l-*	‘auf dass’
Akk.	*la-*	(late) ‘so that’

Arab.	***lā***	**‘not, no’**
Ge.	*’al[bō]*	‘non est, non habet’
ESA	*’l*	‘not’
Syr.	*lā*	‘no, not’
Aram.	*lā*	BA adv. ‘not’
Heb.	*lō*	adv. ‘not’
Ph.		
Ug.	*l-*	‘not’
Akk.	*lā*	‘nicht, un-’

LBB Arab.	***’albāb***	**‘hearts; understanding; intellects’**
Ge.	*lebb*	‘cor; animus; mens, ratio, etc.’
ESA	*lbb*	‘heart’

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LBṮ	***labiṯa***	**'to delay, tarry; sojourn'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LBS	***labasa***	**'to cover, cloak'**
Arab.		
Ge.	*labsa*	'induere (vestem)'
ESA	*lbs*	'to put on, wear (a garment)'
Syr.	*lᵉbeš*	'to put on, clothe oneself, don'
Aram.	*lᵉbēš*	BA 'to be clothed'

Syr.	*lebbā*	'heart'
Aram.	*lᵉbab*	BA 'heart'
Heb.	*lēbāb, lēb*	'inner man, mind, will, heart'
Ph.	*lb*	'heart'
Ug.	*lb*	'heart'
Akk.	*libbu*	'Leib, Inneres; Herz'

LBD	***lubad****	**'much (wealth)' (*takarrusu š-šay' baʿḍihi fawqa baʿḍ*)**
Arab.		
Ge.	*labada*	'to plug, cover with a coating of plaster or dung, cover with a sticky substance'
ESA	*lmd*	'to harden (a surface) with cement'?
Syr.	*lᵉbad*	'to thicken, make dense'; *lᵉmad* 'to put together'
Aram.	*libdā*	'fulled or felted stuff (made of wool)'
Heb.	*lābad*	NH 'to full, stamp'; *lābūd* 'compact, solid'
Ph.		
Ug.		
Akk.		

LBN	***laban***	**'milk'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*lᵉban*	'white poplar'

Heb.	*lābēš*, *lābaš*	'to put on (a garment), wear, clothe'
Ph.		
Ug.	*lbš*	'to dress, put on (clothing)'
Akk.	*labāšu*	'sich bekleiden'

LǦʾ	***malǧaʾ***	**'a place of refuge'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LḤD	***ʾalḥada***	**'to deviate from the lawful, right'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*lābēn*	'to be white'
Ph.	*lbn*	'white'
Ug.	*lbn*	'white'
Akk.		

LǦǦ	***luǧǧa***	**'a great body of water'** ***(taraddudu š-šayʾ baʿḍih ʿalā baʿḍ)***
Arab.		
Ge.	*legʷat*	'profundum maris, abyssus'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LḤF	***ʾilḥāf***	**'importunity'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LḤQ	***laḥiqa****	**'to overtake, reach, attain unto'**
Arab.		
Ge.	*laḥaqa*	'to stick together, fasten, cling'; *malḥeq* 'ancora'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LḤM	***laḥm***	**'flesh'**
Arab.		
Ge.		
ESA		
Syr.	*laḥmā*	'food, victuals, bread'
Aram.	*lᵉḥēm*	'feast'; Targ. 'food, bread'
Heb.	*leḥem*	'bread, food'
Ph.	*lḥm*	'bread'
Ug.	*lḥm*	'Speise, Brot'; 'grano; pan; alimento, manjar, carne'
Akk.	*laẖāmu*	'zu sich nehmen, essen (und trinken)' also *leẖēmu, lēmu, leʾēmu, leʾāmu*

LḤN	***laḥn***	**'a vicious pronunciation'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LḤY	***liḥya****	**'beard'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*lōḥā*	'jaw, cheek'
Heb.	*lᵉḥī*	'jaw, cheek'
Ph.		
Ug.	*lḥm*	du. 'Wangen'
Akk.	*laẖū*	'Kinnbacken, Kinnlade'

LDD	***ludd***	**pl. of *ʾaladdu* 'very contentious, fond of quarelling'**
Arab.		
Ge.		
ESA		

LDN	***ladun***	**prep. 'at; near; with'**
Arab.		
Ge.		
ESA		

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

LDY *ladā* **prep. 'at; near; with'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

LZB *lāzib* **'adhesive'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

LḎḎ *laḏḏa* **'to find agreeable, take pleasure in'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

LZM *ʾalzama* **'to affix firmly; compel one to do a thing'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

LSN	***lisān****	**'tongue; language, speech'**
Arab.		
Ge.	*lessān*	
ESA	*lsn*	
Syr.	*leššānā*	
Aram.	*liššān*	
Heb.	*lāšōn*	
Ph.	*lasoun*	
Ug.	*lšn*	
Akk.	*lišānu*	

LẒY	***talaẓẓā***	**'to blaze fiercely'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***laʿalla***	**part. 'perhaps'**
Ge.		
ESA		
Syr.		
Aram.		

LṬF	***talaṭṭafa***	**'to act with courtesy and gentleness'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ltpn*	'der Gütige' Epitheton El's
Akk.		

LʿB	***laʿiba****	**'to play, sport, trifle'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*ʾitlaʿēb*	itpa. 'to mock, talk lasciviously'
Heb.	*lāʿab*	hif. 'to jest'
Ph.		
Ug.		
Akk.		

LʿN	***laʿana***	**'to curse' (*ibʿād wa-ṭṭirād*)**
Arab.		
Ge.		
ESA		
Syr.	*naʿlātā*	'exsecrationes'
Aram.	*lʿnh*	Deir Alla 'wretchedness, iniquity'; *laʿantā* 'bitterness'

Heb.		
Ph.		
Ug.		
Akk.		

LĠB	***luġūb***	**'weariness'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*la'ābu*	etwa 'strapazieren'

LFT	***lafata***	**'to turn aside' (*'al-layy wa-ṣarfu š-šay' ʿan ğihatihi l-mustaqīma*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*lappēt*	'to twine around, cling to, clasp'
Heb.	*lāpat*	'to twist, turn, grasp with twisting motion'
Ph.		
Ug.		
Akk.	*lapātu*	'eingreifen in, anfassen'

Heb.	*laʿanā*	'wormwood'; NH 'bitterness'
Ph.		
Ug.		
Akk.		

LĠY	***laġiya***	**'to use vain words'**
Arab.		
Ge.	*talāʿleʿa*	'balbutire'
ESA		
Syr.		
Aram.		
Heb.	*lūʿ, lāʿaʿ*	'to talk wildly'
Ph.		
Ug.		
Akk.		

LFḤ	***lafaḥa***	**'to burn, scorch'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LFẒ	***lafaẓa***	**'to utter'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LFW	***'alfā***	**'to find'**
Arab.		
Ge.		
ESA	*lfy*	'to meet, find (s.o.); get s.th.'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LQḤ	***lawāqiḥ***	**act. part. 'that which fecundates' (*iḥbāl ḏakar li-'unṯa*)**
Arab.		
Ge.	*laqqeḥa*	'mutuum dare'; *talaqqeḥa* 'mutuum accipere'
ESA	*lqḥ*	'to take, seize > capture, arrest'

LFF	***'iltaffa***	**'to be joined'**
Arab.		
Ge.	*lafafa*	'to write, roll around, cover'
ESA	*lff*	'crowd, people'?
Syr.	*lpp*	etpe. 'to be joined or woven together'
Aram.	*lᵉpap*	'to swathe, bandage, wrap; join, couple, loop'
Heb.	*lāpap*	NH 'to cling to, clasp'
Ph.		
Ug.		
Akk.	*lapāpu*	'umwickeln'

LQB	***laqab***	**'a nickname'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LQṬ	***'iltaqaṭa***	**'to happen on, light upon; pick up'**
Arab.		
Ge.		
ESA	*lqṭ*	'to capture, seize (s.o.)'

Syr.		
Aram.	*ʾil*^{e}*qaḥ*	itpe. 'to take wife'
Heb.	*lāqaḥ*	'to take'
Ph.	*lqḥ*	'to take, purchase'
Ug.	*lqḥ*	'to take, receive, buy'
Akk.	*leqū*	*laqāʾu* 'nehmen, annehmen'

LQF	***laqifa****	**'to swallow up quickly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LQY	***laqiya***	**'to meet; see; suffer from, experience'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*l*^{e}*qā*	'to be affected, disordered, smitten, punished'
Heb.	*lāqā*	NH 'to suffer, be under a disadvantage'
Ph.		

Syr.	*l*^{e}*qaṭ*	'to gather, pick up'
Aram.	*l*^{e}*qaṭ*	'to pick up; gather'
Heb.	*lāqaṭ*	'to pick, gather up; glean'
Ph.		
Ug.	*lqẓ*	'recoger'
Akk.	*laqātu*	'einsammeln'

LQM	***ʾiltaqama****	**'to swallow a mouthful'**
Arab.		
Ge.	*laqama*	'to chew on food that is hard and makes noise when it is eaten'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***lākin****	**'but; still; nevertheless'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug.		
Akk.		

Arab.	***lam, lammā***	**'not'**
Ge.		
ESA	*lm*	'not'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LMZ	***lamaza***	**'to defame'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***lamam***	**'that which is near, i.e. small faults'**
Ge.		
ESA		

Ug.		
Akk.		

LMḤ	***lamḥ***	**'the twinkling of an eye'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LMS	***lamasa***	**'to feel with the hand'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LMM	***lammā****	**'when, after that'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***lan***	**'not; by no means'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LHṮ	***lahaṯa***	**'to hang out the tongue (a dog)'**
Arab.		
Ge.	*laḥasa*	'lingere, lambere; siti fatiscere'
ESA		
Syr.	*lahet*	'to breathe hard, pant'
Aram.	*ʾalhēt*	af. 'to bend o.s.'; pa. *lahēṭ* 'to heat'
Heb.		
Ph.		
Ug.		
Akk.	*lāšu*	'lecken'?

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LHB	***lahab***	**'flaming fire'**
Arab.		
Ge.	*lāhb*	'flamma'
ESA		
Syr.	*šalhebītā*	'flame'
Aram.	*lah*^{a}*bā*	'flame'
Heb.	*lahab*	'flame'
Ph.	*lhbʾt*	'flame'
Ug.		
Akk.	*laʾbu*	'ein ansteckendes Fieber'

LHM	***ʾalhama***	**'to inspire one with'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LHW	***ʾalhā***	**‘to occupy, amuse; divert from’**
Arab.		
Ge.	*ʾalhaya*	‘solari et divertire ad oblivionem’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LWḤ	***lawḥ****	**‘a broad table or plank’**
Arab.		
Ge.	*lawḥ*	‘tabula (lignea), asser’ (< Arab.)
ESA		
Syr.	*lūḥā*	‘tablet, writing-tablet’
Aram.	*lūḥā*	‘tablet, board’
Heb.	*lūaḥ*	‘tablet, board or plank, plate’
Ph.	*lḥ*	‘tablet’
Ug.	*lḥ*	‘writing-board’
Akk.	*lēʾu*	‘Tafel’

LWḎ	***liwāḏ****	**‘the act of flying for shelter’ (*iṭāqatu l-ʾinsān biš-šayʾ mustaʿīḏan bihi wa-mutasattiran*)**
Arab.		
Ge.	*lōza*	‘to twist, wrap around; deviate from the road’
ESA		

Arab.	***law***	**‘if’**
Ge.		
ESA		
Syr.	*ʾelū*	‘if; Oh that!’; *lʾway* ‘Oh that! if only’
Aram.	*ʾalʾway*	‘oh that!’
Heb.	*lū*	‘if, if only’
Ph.	*l-*	‘O that’
Ug.		
Akk.	*lū*	‘sei es, oder’; Part. des Wunsches und der Beteuerung’

LWḤ	***lawwāḥ***	**‘darkening the colour’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

LWM	***lāma (w)****	**‘to blame a person for anything’**
Arab.		
Ge.		
ESA		

Syr.		
Aram.	*lwd*	OA ‘to change, alter, remove’
Heb.	*lūz*	‘to turn aside, depart’ (poet.)
Ph.		
Ug.		
Akk.		

LWN	***lawn***	**‘colour; external form; species’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*lānu*	‘Gestalt’

LYT	***layta****	**‘would that’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*luāmun*	jmd.en ‘mit Worten hart zusetzen’

LWY	***lawā (y)***	**‘to twist; pervert; turn back’**
Arab.		
Ge.	*lawaya*	‘to twist, wind, wrap around, err’
ESA		
Syr.		
Aram.		
Heb.	*liwyā*	‘wreath’
Ph.		
Ug.		
Akk.	*lawū, lamū*	‘umgeben, belagern’

Arab.	***laysa****	**‘it was not, is not’**
Ge.		
ESA		
Syr.	*lā+(ʾ)yit: layt*	‘there is not, there is no’
Aram.	*lyšh*	OA ‘is not, was not’
Heb.	*yēš*	‘being, substance, existence’
Ph.	*ys, s, us*	(Poenulus) ‘il y a’
Ug.	*ʾiṯ*	‘es ist (sind), es wird’
Akk.	*išū*	‘haben’; *laššu* (< *lā-išu*) ‘nicht habend’

LYL	***layl***	**'a night'**
Arab.		
Ge.	*lēlīt*	
ESA	*lyl*	
Syr.	*lilyā*	
Aram.	*leylā*	
Heb.	*layil*	
Ph.	*ll*	
Ug.	*ll*	
Akk.	*līlātu*	'Abend'

LYN	***lāna (y)***	**'to be or become soft; be mild toward'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***mā***	**'that which, which, whatsoever; as, in such a mnner as, as much as, as far as'**
Ge.	*mī*	'quid?'; rel. 'quod'
ESA	*mhn*	indef. & interrog. pron. 'what'; *-m* indef. particle.
Syr.	*mā*	'what?; that, that which, what'
Aram.	*mā*	BA 'what?; whatever'
Heb.	*mā*	'what? how?
Ph.	*mʾ*	rel. pron.
Ug.	*m*	'was?; verallgemeinerndes *-m*'
Akk.	*mā*	etwa 'was!?'

MTʿ Arab.	***mattaʿa***	**'to suffer to live; permit one to enjoy; bestow freely'; *matāʿ* 'household stuff, provision' (*manfaʿa wa-mtidādu mudda fī ẖayr*)**
Ge.		
ESA	*mtʿ*	'to save; protect'; n. 'benefit'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*mtʿ*	? 'forttragen'; 'carried off'
Akk.		

MʾW Arab.	***miʾa***	**'a hundred'**
Ge.	*meʾet*	
ESA	*mʾt*	
Syr.	*māʾā*	
Aram.	*meʾā*	
Heb.	*mēʾā*	
Ph.	*mʾt*	
Ug.	*miʾt*	
Akk.	*meʾatu*	

MTN Arab.	***matīn****	**'strong, powerful' (*ṣalāba fī š-šayʾ maʿa mtidād wa-ṭūl*)**
Ge.	*matn*	'nervus, tendo'
ESA		
Syr.	*matnātā*	'loins, sides, ribs'
Aram.	*mitnā*	'cord, strap'
Heb.	*motnayim*	'loins'
Ph.		
Ug.	*mtnm*	'die Hüften'
Akk.	*matnu*	'Sehne'

MTY	***matā***	**'when?'**
Arab.		
Ge.		
ESA	*mtym*	Min. 'quando'
Syr.	*'ematī*	'when?'
Aram.	*'eymātī*	'when?'
Heb.	*mātay*	'when?'
Ph.		
Ug.		
Akk.	*mati, mate, mat, immati*	'Wann'

MǦD	***maǧīd****	**'glorious' (*bulūġu n-nihāya*)**
Arab.		
Ge.		
ESA		
Syr.	*magdā*	some sort of fruit
Aram.	*magdā*	'precious ware, fine fruit'
Heb.	*meged*	'excellence'
Ph.		
Ug.		
Akk.		

MḤQ	***maḥaqa****	**'to destroy utterly; deprive of blessing'**
Arab.		
Ge.		
ESA		

MṮL	***tamaṯṯala***	**'to seem like to any one'; *miṯl* 'similitude, likeness'**
Arab.		
Ge.	*masala*	'similem esse'; *tamassala* 'imitari'
ESA	*mṯl*	h. 'to be similar'; 'likeness, image'
Syr.	*m^{e}tal*	'to speak in parables, compare'
Aram.	*m^{e}tal*	'to speak metaphorically; compare'; itpe. 'to be like'
Heb.	*māšal*	'to represent, be like'
Ph.		
Ug.		
Akk.	*mašālu*	'gleichen'

MḤṢ	***maḥḥaṣa***	**'to prove; try'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MḤL	***miḥāl***	**'power'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.	*mᵉḥaq*	'to blot out, wash off, erase'
Heb.	*māḥaq*	'to utterly destroy, annihilate'
Ph.	*mḥq*	'scraper'
Ug.		
Akk.		

MḤN Arab.	***'imtaḥana****	**'to try, dispose'**
Ge.	*maḥana*	'to scrub, rub, soften a hide'
ESA	*mḥn*	'to try (legally); examine'?
Syr.	*baḥen*	'to try, examine'
Aram.	*bᵉḥan*	'to examine, try, test'
Heb.	*bāḥan*	'to examine, try'
Ph.		
Ug.		
Akk.		

MH̱Ḍ Arab.	***maẖāḍ***	**'the pains of child-birth' (*'iḍṭirābu šay' fī wiʿā'ih mā'iʿ*)**
Ge.	*maẖḍ*	'dolores (mulieris) parturientis'
ESA	*mẖḍ*	'to break up stone; strike, overthrow an enemy'
Syr.	*mᵉḥā*	'to strike, smite, beat, wound'
Aram.	*mᵉḥā*	'to smite, wound'
Heb.	*māḥaṣ*	'to smite through, wound severly, shatter (poet.)'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MḤW Arab.	***maḥā (w,ā)***	**'to obliterate, blot out, totally abolish'**
Ge.	*maḥawa*	'vellere, avellere, evelcere (herbas, gramen)'
ESA		
Syr.	*mᵉḥā*	'to strike, smite, beat, wound'
Aram.	*mᵉḥā*	BA 'to smite'
Heb.	*māḥā*	'to wipe, wipe out'
Ph.	*mḥy*	'to efface'
Ug.	*mḥy*	nif. 'verwischt werden, zerfliessen'
Akk.	*maẖū*	'rasen'; *ma'ū* etwa 'wegstossen'?

MDD Arab.	***madda***	**'to stretch forth, extend, draw out, cause to increase or abound'**
Ge.	*madada*	'to spread, level'
ESA	*mdt*	'a period of time'
Syr.	*'emad*	'to flee, escape'
Aram.	*middā*	'dimension, measure, proportion'
Heb.	*mādad*	'to measure'

Ph.		
Ug.	*mẖṣ*	'to smite, slay'
Akk.	*maẖāṣu*	'schlagen'

MR'	***marʾ***	**'a man'**
Arab.		
Ge.	*mār*	'dominus' (< Syr.)
ESA	*mrʾ*	'a man, lord' (also *mrʾt* 'woman')
Syr.	*mārā*	'lord, owner, master, ruler, prince'
Aram.	*mārē*	BA 'lord'
Heb.		
Ph.		
Ug.	*mr*	'Herr'?, 'Gastgeber'?
Akk.		

MRĞ	***maraǧa****	**'to let loose' (*maǧīʾ wa-ḏahāb wa-ṭṭirāb*)**
Arab.		
Ge.		
ESA		
Syr.	*margā*	'a meadow'
Aram.	*marēg*	pa. 'to cause swaying'; itpe. 'to become unsteady'
Heb.		
Ph.		
Ug.		
Akk.		

Ph.	*mdd*	'surveyor'; *mdt* 'measure, scale'
Ug.	*mdd*	'to measure'
Akk.	*madādu*	'(ver)messen'

MR'	***mariʾ***	**'easy of digestion'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*m*^{e}*rīʾ*	'fatling'
Ph.		
Ug.	*mraʾ*	'fett werden'
Akk.	*marū*	'gemästet, fett'

MRḤ	***mariḥa****	**'to be joyful, elated'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*mrḥ*	'Stolz, Frechheit'
Akk.	*maraẖtu*	'Frechheit'

MRD Arab.	***marada***	**'to be obstinate'; *mārid* 'one who is obstinately rebellious'**
Ge.	*marrada*	'raptim currere, assilire, impetum facere'
ESA	*mrd*	'incursio bellica'
Syr.	*mᵉrad*	'to rebel; defy, resist'
Aram.	*mᵉrad*	BA 'rebellion'
Heb.	*mārad*	'to rebel'
Ph.		
Ug.		
Akk.		

MRR Arab.	***marra***	**'to pass by; pass on; go' (*muḍiyy šay'*)**
Ge.		
ESA	*mrr*	'to happen to, befall'
Syr.		
Aram.		
Heb.	*mar*	'a drop'
Ph.		
Ug.	*mr*	'weggehen, weichen'
Akk.	*marāru*	'fortgehen' (< Ug.)

MRḌ Arab.	***mariḍa***	**'to be ill'**
Ge.		
ESA	*mrḍ*	'to suffer a sickness'
Syr.	*mᵉraʿ*	'to be or fall ill'

MRD Arab.	***mumarrad****	**'rendered smooth' (*tağrīdu š-šay' min qišrih*)**
Ge.		
ESA		
Syr.		
Aram.	*mardā*	'moist, green'
Heb.		
Ph.		
Ug.		
Akk.		

MRR Arab.	***'amarru***	**'more bitter' (*ḫilāfu l-ḥalāwa wa-ṭ-ṭīb*)**
Ge.	*marīr*	'amarus, acerbus; exacerbatus'
ESA		
Syr.	*mar*	'to be bitter, sour, acid'
Aram.	*mᵉrar*	'to be bitter'
Heb.	*mārar*	'to be bitter'
Ph.		
Ug.		
Akk.	*marāru*	'bitter werden, sein'

MRY Arab.	***mārā***	**'to dispute'**
Ge.		
ESA		
Syr.	*marī*	pa. 'to contend, strive'

Aram.	*m^{e}raʿ*	'to fall sick'; OA *mrq* 'illness'
Heb.	*māraṣ*	'to be sick'
Ph.		
Ug.	*mrṣ*	'to be sick'
Akk.	*marāṣu*	'krank, beschwerlich sein'

MZQ	***mazzaqa****	**'to scatter, disperse, tear in pieces'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MSḤ	***masaḥa***	**'to wipe'**
Arab.		
Ge.	*masḥa*	'ungere'
ESA	*msḥ*	'to anoint'
Syr.	*m^{e}šaḥ*	'to besmear; anoint'
Aram.	*m^{e}šaḥ*	BA 'oil'; 'to anoint; measure'
Heb.	*māšaḥ*	'to smear, anoint'
Ph.	*messe*	Pun. Q. imp. s.m. 'to anoint'
Ug.	*mšḥ*	'to anoint'
Akk.	*muššuʾu*	'einreiben, salben'

Aram.	*ʾīmrē*	itpe. 'to get angry; quarrel, rebel'
Heb.	*mārā*	'to be contentious, refractory, rebel'
Ph.		
Ug.		
Akk.		

MZN	***muzn***	**'a cloud'**
Arab.		
Ge.	*zanma*	'pluit'; *zenām* 'pluvia'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MSH̱	***masaḫa***	**'to change, transform'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MSD Arab.	***masad***	**'twisted fibres of the palm-tree, coir'**
Ge.		
ESA		
Syr.	*mezdā*	'funis'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MSS Arab.	***massa***	**'to touch; befall'**
Ge.	*marsasa*	'palpare (manu), palpando quaerere'
ESA	*mss*	'to touch'
Syr.	*maš*	'to touch, feel'
Aram.	*maššēš*	pa. 'to feel, grope, search'
Heb.	*māšaš*	'to feel, grope'
Ph.		
Ug.		
Akk.	*mašāšu*	'abwischen'; D. 'reinigen'?

MSK Arab.	***massaka***	**'to hold fast' (*ḥabsu š-šay' wa-taḥabbusuh*)**
Ge.	*masaka*	'drag, draw, bend (a bow), distend render tight by pulling, straighten up, bring near'
ESA		
Syr.	*m^ešak*	'to shrivel (as fruit or leaves)'
Aram.	*m^ešak*	'to draw, carry along; take possession'
Heb.	*māšak*	'to draw, drag'; NH 'to take possession'
Ph.		
Ug.	*mṯk*	'reichen (die Hand)'
Akk.	*mašk*	'Haut, Fell'

MSY Arab.	***'amsā***	**'to be or do anything in the evening'**
Ge.	*'amsaya*	'vesperam transigere'; *mesēt* 'vespera'
ESA		
Syr.		
Aram.		
Heb.	*'emeš*	'yesterday (evening)'
Ph.		
Ug.		
Akk.	*mūšu*	'Nacht'

MŠY Arab.	***mašā (y)***	**'to walk, go, proceed'**
Ge.		
ESA	*mšw/y*	'to go, proceed'

MḌĠ Arab.	***muḍġa***	**'a morsel of flesh'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MḌY	***maḍā (y)****	**'to pass by, go away'**
Arab.		
Ge.		
ESA	*mẓ'*	'to go, proceed, march'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MṬW	***tamaṭṭā***	**'to walk in a haughty, conceited manner'** (***madd fiš-šay' wa-mtidād***)
Arab.		
Ge.	*maṭṭawa*	'porrigere, praebere, ministrare; tradere, reddere'
ESA	*mṭw*	'to advance (militarily)'
Syr.	*mᵉṭā*	'to come, arrive at, reach'
Aram.		
Heb.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MṬR	***maṭar***	**'rain'**
Arab.		
Ge.		
ESA	*mṭr*	'field watered by rain'
Syr.	*meṭrā*	'rain'
Aram.	*miṭrā*	'rain'
Heb.	*māṭār*	'rain'
Ph.		
Ug.	*mṭr*	'rain'
Akk.	*miṭirtu, miṭru*	'Wasserlauf'

Arab.	***maʿa***	**prep. 'with, together'**
Ge.		
ESA	*ʿm*	'with'
Syr.	*ʿam*	'with'
Aram.	*ʿim*	BA 'with'
Heb.	*ʿim*	'with'

Ph.		
Ug.		
Akk.		

MʿZ	***maʿz***	**‘goats’**
Arab.		
Ge.		
ESA	*mʿzy*	(Min.) ‘capra’
Syr.	*mᵉʿezē*	‘hair, fur’ (pl. of *meztā* ‘hair’)
Aram.	*mᵉʿazyā*	‘from goats, goats-hair, horn etc.’
Heb.		
Ph.		
Ug.		
Akk.		

MʿY	***ʾamʿāʾ***	**‘intestines’**
Arab.		
Ge.	*ʾamāʿūt*	‘intestina’
ESA		
Syr.	*mᵉʿūtā*	‘an intestine, entrail’
Aram.	*mᵉʿā*	BA ‘external belly’
Heb.	*mēʿe*	‘internal organs (intestines, bowels), belly’
Ph.		
Ug.		
Akk.	*amūtu*	‘(Schafs-)Leber’

Ph.		
Ug.	*ʿm, mʿ*	‘together’
Akk.		

MʿN	***māʿūn***	**‘household stuff, whatever is of common and necessary use; alms’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*māʿūn*	‘dwelling, habitation’
Ph.	*mʿwn*	‘temple’?
Ug.		
Akk.		

MQT	***maqt***	**‘hatred, anger’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MKT̠	***makat̠a***	**'to delay, tarry, abide, remain'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MKN	***makkana***	**'to establish firmly, strengthen, give authority'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

ML'	***mala'a***	**'to fill'**
Arab.		
Ge.	*mal'a*	'implere, replere, complere'
ESA	*ml'*	'to fill'

MKR	***makara***	**'to contrive a plot; plot against, act deceitfully'** (*'al-iḥtiyāl wa-l-h̠idā'*)
Arab.		
Ge.	*makara*	'exquirere, explorare, tentare; consulere; consultare, deliberare; exquirere consilium'
ESA		
Syr.		
Aram.		
Heb.	*m^e^kērā*	'Plan, Ratschlag'
Ph.		
Ug.		
Akk.	*makru*	'Rat'?

MKW	***mukā'***	**'whistling'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MLḤ	***milḥ****	**'salt'**
Arab.		
Ge.	*mallēḥā*	'sallere'; *melḥā* 'sapor, judicium, scientia'
ESA		

Syr.	*mᵉlā*	'to fill'
Aram.	*mᵉlā*	BA 'to fill'
Heb.	*mālē*	'to be full, fill'
Ph.	*mlʾ*	'to fill'
Ug.	*mlaʾ*	'(to be) full'
Akk.	*malū*	'voll sein; werden; sich füllen'

MLQ Arab.	***ʾimlāq***	**'poverty, want' (*taǧarrud fī š-šayʾ wa-līn*)**
Ge.	*malaqa*	'to cut, sever, pluck, break off, snap off'
ESA		
Syr.	*mᵉlaq/g*	'to pluck out (hairs or feathers)'; *mᵉlīg* 'despoiled'
Aram.	*mᵉlaq*	'to pinch'; *mᵉlag* 'to pluck'
Heb.	*mālaq*	'to nip, nip off (head of bird, without necessarily severing it from body)'
Ph.		
Ug.		
Akk.		

MLY Arab.	***ʾamlā****	**'to prolong one's life, grant a respite'**
Ge.		
ESA	*mly*	'to get, win, obtain as booty'
Syr.		
Aram.		
Heb.		

Syr.	*melḥā*	'salt'
Aram.	*mᵉlaḥ*	BA 'salt'
Heb.	*melaḥ*	'salt'
Ph.	*mlḥ*	'salt-worker'
Ug.	*mlḥt*	'salt'
Akk.	*milʾu*	'Salpeter'

MLK Arab.	***malaka***	**'to possess'**
Ge.	*malaka*	'possidere'
ESA	*mlk*	'king' (< NWS)
Syr.	*malkā*	'king'
Aram.	*mlk*	Sf. 'to rule, reign'; *malkā* BA 'king'
Heb.	*melek*	'king'
Ph.	*mlk*	'king'
Ug.	*mlk*	'king'
Akk.	*malku*	*maliku* 'Fürst, König'; *malāku* (< Ug., Can.) 'herrschen, verfügen über'

Arab.	***man****	**'he, she, they, one, some who; who?'**
Ge.	*mannu*	'quis?'
ESA	*mn*	'who, whoever, anyone who'
Syr.	*man*	'who?, which?, what?'
Aram.	*man*	BA 'who?'
Heb.		

Ph.		
Ug.		
Akk.		

Arab.	***min****	**'of, from, out of; than'**
Ge.	*ʾemennā*	'ex, a'
ESA	*mn*	'from' (only in texts with Haram as known or probable provenance)
Syr.	*men*	'from, out of, at, on'
Aram.	*min*	BA 'from, out of, by etc.'
Heb.	*min*	'out of, from, on acct. of, off, since'
Ph.	*mn*	partitively; of time; 'from that, which'; in a geographical or local sense
Ug.		
Akk.		

MNN Arab.	***manna****	**'to be gracious towards'** (***ʾiṣṭināʿ ẖayr***)
Ge.		
ESA	*mnn*	'benefit'
Syr.		
Aram.		
Heb.	*mānōn*	? 'thankless one'?
Ph.		
Ug.		
Akk.		

Ph.		
Ug.	*mn(m)*	'who(ever)? what(ever)?'
Akk.	*mannu*	'wer?'

MNʿ Arab.	***manaʿa***	**'to refuse; prohibit, hinder, forbid, prevent'**
Ge.		
ESA	*mnʿ*	'to repel; prevent'
Syr.		
Aram.	*mᵉnaʿ*	'to diminish; withhold'
Heb.	*mānaʿ*	'to withhold, hold back'
Ph.		
Ug.		
Akk.		

MNN Arab.	***mamnūn***	**'diminished, broken off'** (***qaṭʿ wa-nqiṭāʿ***)
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*mēn*	'a portion'
Ph.		
Ug.	*mnn*	D. 'abmüden, anstrengen'
Akk.		

MNY	***mannā***	**'to create desires in any one'**
Arab.		**(*taqdīru šay' wa-nafādu l-qaḍā'*)**
Ge.	*tamannaya*	'optare, in votis habere, desiderio (rei) teneri'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*menū, manū*	'lieben'

MHD	***mahada***	**'to spread open a bed'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MHL	***muhl***	**'fused brass, the dregs of oil'**
Arab.		**(*ğins mina d-dā'ibāt*)**
Ge.		
ESA		
Syr.		

MNY	***manī***	**'sperma genitale'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MHL	***mahhala***	**'to grant a delay; bear with for a time'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MHN	***mahīn***	**'despicable, contemptible'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.	*mōhal*	NH 'a thin secretion (from a decaying corpse)'; also *mōḥal* the fluid which runs out of the olives (before/after they are pressed out)'
Ph.		
Ug.		
Akk.		

MWT	***māta (w)***	**'to die'**
Arab.		
Ge.	*mōta*	
ESA	*mw/yt*	
Syr.	*māt, mīt*	
Aram.	*mwt Sf.; mūt, mīt*	
Heb.	*mūt, mēt*	
Ph.	*mt*	
Ug.	*mt*	
Akk.	*mātu*	

MWR	***māra (w)***	**'to be moved to and fro'**
Arab.		
Ge.		
ESA	*mwr*	'access, way'?
Syr.	*mār*	'to transport or import (provisions)'
Aram.	*ʾāmēr*	af. 'to exchange'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MWǦ	***māǧa (w)***	**'to press tumultuously like waves'** (*ʾiṭṭirāb fī š-šayʾ*)
Arab.		
Ge.	*mōgad, mōgat*	'unda, fluctus'
ESA		
Syr.		
Aram.	*ʾāmēg*	af. 'to cause to flow'
Heb.	*mūg*	'to melt; be faint (of heart)'
Ph.		
Ug.		
Akk.		

MWL	***māl***	**'riches, possessions, and esp. flocks and herds'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*mūlā, mōlā*	'plenty, power'

Heb.	*mūr*	nif. 'to be changed'
Ph.		
Ug.		
Akk.	*māru*	'kaufen'?

MWH	***mā'***	**'water; liquor'**
Arab.		
Ge.	*māy*	
ESA	*mw*	
Syr.	*mayyā*	
Aram.	*mayyā*	
Heb.	*mayim*	
Ph.	*mym*	
Ug.	*my*	
Akk.	*mū*	

MYR	***māra (y)***	**'to provide food for'**
Arab.		
Ge.		
ESA	*myr*	'grain'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

MYD	***māda (y)***	**'to be moved'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MYZ	***māza (y)***	**'to separate, discriminate, distinguish'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

MYL *māla (y)* **'to turn away, aside, against'**
Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

N'Y	***na'ā (ā)***	**'to retire'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NBḎ	***nabaḏa***	**'to throw; reject'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NBṬ **Arab.**	***'istanbaṭa***	**'to elicit or discover (truth) in matters of difficulty' (*'istiḫrāğ šay'*)**
Ge.	*nabaṭa*	'to boil, boil over, grow'
ESA	*nbṭ*	h. 'to dig (a well) down to water'

NBT	***nabata***	**'to produce (as a tree)'**
Arab.		
Ge.		
ESA	*nbt*	tp. 'to be brought about, be achieved'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NBZ	***tanābaza***	**'to call one another names'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NBʿ **Arab.**	***yanbūʿ***	**'a fountain, spring of water'**
Ge.	*'anbeʿa*	'lacrymari; lacrymari facere'; *'anbeʿ* 'tear'
ESA	*nbʿ*	'one who causes water to flow out'

Syr.		
Aram.	*n*^{e}*baṭ*	'to sprout, grow'
Heb.	*nābaṭ*	NH hif. 'to illumine'
Ph.		
Ug.		
Akk.	*nabāṭu*	'aufleuchten, -strahlen'

NTQ	***nataqa***	**'to shake' (*ǧaḏb šay' wa-zaʿzaʿatuh min 'aṣlih*)**
Arab.		
Ge.	*nataqa*	'to pull'
ESA		
Syr.	*n*^{e}*taq*	'to drag or pull'
Aram.	*nattēq*	'to tear, sever; snatch; shift'
Heb.	*nātaq*	'to pull, draw, tear away'
Ph.		
Ug.		
Akk.		

NĞD	***naǧd***	**'an open highway' (*'iʿtilā' wa-quwwa wa-'išrāf*)**
Arab.		
Ge.	*negd*	'peregrinatio, iter; mercatura'
ESA	*ngd*	'highland, plateau'
Syr.	*n*^{e}*gad*	'to draw; withdraw, lead; stretch out, extend'
Aram.	*nagdā*	'path, pass'

Syr.	*n*^{e}*baʿ*	'to flow (as water)'; *mabūʿ* 'a spring'
Aram.	*n*^{e}*baʿ*	'to burst forth; flow, gush'
Heb.	*nābaʿ*	'to flow, spring, bubble up'
Ph.		
Ug.		
Akk.	*nabā'u*	'aufsteigen, aufsprudeln'; *namba'u* '(grosse) Quelle'

NṮR	***'intaṯara***	**'to be scattered' (*'ilqā' šay' mutafarriq*)**
Arab.		
Ge.		
ESA		
Syr.	*n*^{e}*tar*	'to fall off (hair, fruit, withered leaves)'
Aram.	*n*^{e}*tar, n*^{e}*šar*	BA 'to strip off'; Targ. 'to drop off (leaves, tears, hair)'
Heb.	*nāšar*	NH 'to drop, fall off (fruit, hair)'
Ph.		
Ug.		
Akk.		

NĞS	***naǧas****	**'filth, uncleanliness'**
Arab.		
Ge.	*'anqās*	'coenum, lutum'
ESA	*ngs*	'to be defiled, polluted'
Syr.		
Aram.		

Heb.	*nāgad*	'to be conspicuous'
Ph.		
Ug.		
Akk.		

NĞM	***nağm***	**'a star, stars; a type of plant'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NĞW	***nağiyy***	**'a secret'; *nāğā* 'to hold a discourse with anyone in private' (*satr wa-ʾiḫfāʾ*)**
Arab.		
Ge.		
ESA	*ngw*	'to tell, instruct (through an oracular vision)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

NĞW	***nağā (w)***	**'to escape, go free' (*kašṭ wa-kašf*)**
Arab.		
Ge.		
ESA	*mngw*	'outcome, result; fortune; event'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*ng(w)*	'to depart'
Akk.		

NḤB	***naḥb***	**'a vow'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NḤT	***naḥata***	**'to scrape, carve'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*nḥt*	'glätten, entrinden'
Akk.		

NḤS	***naḥs****	**'bad luck' (*ḫilāfu s-saʿd*)**
Arab.		
Ge.		
ESA		
Syr.	*nᵉḥaš*	'to divine'; *naḥāšā* 'an augur'
Aram.	*naḥēš*	'to divine'
Heb.	*nāḥaš*	pi. 'to practise divination'
Ph.		
Ug.	*nḥš*	'snake'
Akk.		

NḤL	***niḥla***	**'a free gift, esp. one given as**
Arab.		**dowry' ('*aṭāʾ*)**
Ge.		
ESA	*nḥl*	'to grant; lease'; *nḥlt* 'grant; lease'
Syr.		

NḤR	***naḥara****	**'to sacrifice by cutting the**
Arab.		**jugular vein'**
Ge.		
ESA		
Syr.		
Aram.	*nᵉḥar*	'to stab'
Heb.	*nāḥar*	NH 'to perforate, kill by stabbing'
Ph.		
Ug.		
Akk.	*nēru, nāru*	'(er)schlagen, töten'

NḤL	***naḥl***	**'bees'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*nᵉḥīl*	'swarm'
Heb.	*nāḥīl*	NH 'bee-hive, bees of a hive, swarm'
Ph.		
Ug.		
Akk.		

Arab.	***naḥnu****	**'we'**
Ge.	*neḥna*	
ESA		
Syr.	*ʾanᵉḥnan*	

Aram.		
Heb.	*nāḥal*	'to get or take as possession'
Ph.	*nḥl*	'to take possession of, inherit'
Ug.	*nḥl*	'to inherit'
Akk.	*naḫālu*	'übereignen' (< Can.)

NH̲R	***naẖir****	**'rotten (a bone)' (*ṣawt mina l-ʾaṣwāt*)**
Arab.		
Ge.	*neẖra*	'sonum emittere per nares, stertere'
ESA		
Syr.	*nᵉḥar*	'to breathe heavily (as fr. illness), snore'
Aram.	*nᵉḥīrā*	'nostril'
Heb.	*nāḥīr*	'nostril'
Ph.		
Ug.		
Akk.	*naẖīru*	'Nasenloch'

NDD	***nidd***	**'equal, a match; an image or idol'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*ʾᵃnaḥnā*	
Heb.	*ʾᵃnaḥnū*	
Ph.	*ʾnḥn*	
Ug.		
Akk.	*nīnu*	

NH̲L	***naẖl****	**'a date-palm'**
Arab.		
Ge.		
ESA	*nẖl*	'palmgrove'
Syr.		
Aram.		
Heb.	*nᵉḥālīm*	? 'Dattelpalme'
Ph.		
Ug.		
Akk.		

NDM	***nādim****	**'a penitent'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NDY	***nādā***	**'to call to, upon, invoke, cry**
Arab.		**aloud, make a proclamation'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NZʿ	***nazaʿa***	**'to pluck out, bring out, snatch**
Arab.		**away, extract, withdraw'**
Ge.	*nazʿa*	'evellere'
ESA	*nzʿ*	'to fight for booty; to withdraw (allegiance)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NZF	***nazafa***	**pass. 'to be exhausted or**
Arab.		**inebriated from drink'**
Ge.	*tanazfa*	'exhaustum, evacuatum esse'
ESA		

NḎR	***ʾanḏara***	**'to warn, admonish, preach to;**
Arab.		**threaten with, give warning of'**
Ge.		
ESA	*nḏr*	'to warn, threaten'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NZĠ	***nazaġa***	**'to sow dissentions, incite to**
Arab.		**evil'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NZL	***nazala***	**'to descend'** (***hubūṭ šayʾ***
Arab.		***wa-wuqūʿuh***)
Ge.	*nazala*	'to go down, flow, spill over' (< Arab.)
ESA	*nzl*	'going down, descending'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NS'	***nasī'***	**'the putting off a sacred month till a later month' (*ta'h̲īru š-šay'*)**
Arab.		
Ge.	*'ensay*	'supplementary month' (< Arab.)
ESA	*ns'*	'to put off, postpone'
Syr.	*nesyā*	'credit' (< Arab.)
Aram.		
Heb.	*nāšā'*	'to lend on interest, or usury'
Ph.		
Ug.		
Akk.		

NSB	***nasab***	**'consanguinity'**
Arab.		
Ge.		
ESA		
Syr.	*n^esab*	with nouns 'to take (a wife)'; *n^esīb* 'derived'
Aram.	*n^esab*	'to marry'
Heb.		
Ph.		

Syr.	*nazel*	pa. 'to lead down, make go or hang down'
Aram.	*n^ezal*	part. 'running waters, rivers'
Heb.	*nāzal*	'to flow, trickle, drop, distil' (poet.)
Ph.		
Ug.	*nzl*	? 'für Gäste vorrätig'
Akk.	*nazālu*	'entleeren'

NS'	***minsa'a***	**'a staff'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NSH̲	***nasah̲a****	**'to abolish; destroy; abrogate, nullify'**
Arab.		
Ge.	*nasseḥa*	? 'poenitere; poenitentiam agere'
ESA		
Syr.		
Aram.	*n^esaḥ*	BA 'to pull away'
Heb.	*nāsaḥ*	'to pull or tear away'
Ph.		

Ug.		
Akk.		

NSF	***nasafa***	**'to destroy, uproot, reduce to powder and scatter abroad, winnow as chaff'**
Arab.		
Ge.		
ESA	*nśf*	'to destroy, scatter like dust'
Syr.	*n^e^šap*	'to pound, smooth'; *n^e^šab* 'to blow'
Aram.	*n^e^šap*	'to blow'
Heb.	*nāšap*	'to blow'
Ph.		
Ug.		
Akk.	*našāpu*	'weg-, durchblasen'

NSL	***nasl***	**'progeny, stock'** (***sall šay'* *wa-nsilāluh***)
Arab.		
Ge.		
ESA	*nsl*	'an offspring of animals'
Syr.		
Aram.	*'aššēl*	af. 'to send off'
Heb.	*nāšal*	'to slip or drop off; draw off'
Ph.		
Ug.		
Akk.		

Ug.		
Akk.	*nasāḫu*	'ausreissen'

NSK	***nusuk***	**'religious service; victim for sacrifice'** (***'ibāda wa-taqarrub 'ilā llāh ta'ālā***)
Arab.		
Ge.		
ESA	*nśkm*	'expenditure'
Syr.	*n^e^sak*	'to pour out (water, oil, etc.)'
Aram.	*n^e^sak*	'to offer a libation'
Heb.	*nāsak*	'to pour out (libation)'
Ph.	*nsk*	'iron caster; goldsmith'
Ug.	*nsk*	'to pour (a libation) or cast (metal)'
Akk.	*nas/šāku*	'flach hinwerfen'

NSW	***nisā'****	**'women'**
Arab.		
Ge.		
ESA		
Syr.	*neše'*	
Aram.	*nšn (Sf.) nāšīn*	
Heb.	*nāšīm*	
Ph.		
Ug.		
Akk.		

NSY	***nasiya****	**'to forget, neglect'** (***ʾiġfālu š-šayʾ; tarku š-šayʾ***)
Arab.		
Ge.	*tanāsaya*	'se (rei) oblitum esse, (rem) non curare simulare' (prob. < Arab.)
ESA		
Syr.	*nᵉšā*	'to forget'
Aram.	*nᵉšā*	itpe., af. 'to forget'
Heb.	*nāšā*	'to forget'
Ph.		
Ug.	*nšy*	'vernachlässigen'
Akk.	*mašū*	'vergessen'

NŠR	***našara***	(***fatḥ šayʾ wa-tašaʿʿubuh***)
Arab.		
Ge.		
ESA		
Syr.	*nᵉsar*	'to saw, cut asunder; tear out'
Aram.	*nassēr*	'to split'
Heb.	*maśśōr*	'saw'
Ph.	*nšr*	'cutter'
Ug.		
Akk.	*našāru*	'abteilen'; *nasāru* 'sägen' (< WSem)

NŠṬ	***našaṭa***	**'to go out from a place'**
Arab.		
Ge.		
ESA		
Syr.		

NŠʾ	***naššaʾa***	**'to bring up, educate'** (***ʾirtifāʿ fī šayʾ wa-sumuww***)
Arab.		
Ge.	*našʾa*	'suscipere, tollere, elevare'
ESA	*nšʾ*	'to build up, raise'
Syr.		
Aram.	*nᵉśā*	BA 'to lift, take, carry'
Heb.	*nāśā*	'to lift; carry; take'
Ph.	*nšʾ*	'to carry'; raise, lift, hence 'to offer'
Ug.	*nšʾ*	'to lift, raise'
Akk.	*našū*	'heben, tragen'

NŠZ	***našaza***	**'to rise up'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NṢB	***naṣaba***	**'to place, fix, erect'** (***ʾiqāmat šayʾ wa-ʾihdāf fī stiwāʾ***)
Arab.		
Ge.		
ESA	*nṣb*	'to erect'
Syr.	*nᵉṣab*	'to plant, fix'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NṢT	***ʾanṣata****	**'to be silent'**
Arab.		
Ge.		
ESA	*nṣtt*	'silence, oblivion'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NṢR	***naṣara***	**'to aid, assist, succour, protect; deliver'**
Arab.		
Ge.		
ESA	*nṣr*	'to help, protect'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*nṣb*	Sf. 'stele'; *niṣbā* BA 'firmness'
Heb.	*nāṣab*	nif. 'to take one's stand, stand'
Ph.	*nṣb*	'to be appointed'
Ug.	*nṣb*	'to stand, erect'
Akk.	*naṣābu*	'hinstellen' (< Can.)

NṢḤ	***naṣaḥa***	**'to admonish, counsel, give good advice; be sincere and faithful'** (***mulāʾama bayn šayʾayn wa-ʾiṣlāḥ lahumā***)
Arab.		
Ge.	*naṣḥa*	'purum, mundum esse/fieri'
ESA	*nṣḥt*	'good advice, counsel'
Syr.	*nᵉṣaḥ*	'to be distinguished, famous'
Aram.	*nᵉṣaḥ*	BA 'to distinguish oneself'
Heb.	*nāṣaḥ*	'to be pre-eminent, enduring'
Ph.	*nṣḥ*	'to conquer'
Ug.		
Akk.		

NṢF	***niṣf***	**'half'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*nṣp*	'die Hälfte'
Akk.		

NṢY	***nāṣiya***	**‘a forelock’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*nōṣīṣyā*	‘feathers, pinion’
Heb.	*nōṣā*	‘plumage’
Ph.		
Ug.		
Akk.	*nāṣu*	‘Gefieder’

NḌH̱	***naḍḍāẖ****	**‘pouring forth copiously’**
Arab.		
Ge.		
ESA	*nḍẖ*	‘to sprinkle, spatter’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NḌR	***nāḍir***	**‘shining’ act.part. (*ḥusn wa-ǧamāl wa-ẖulūṣ*)**
Arab.		
Ge.	*naṭra*	‘coruscare, scintillare, fulgere’
ESA		
Syr.		
Aram.		
Heb.		

NḌǦ	***naḍiǧa***	**‘to be done enough in cooking’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NḌD	***naḍīd***	**‘piled one over another’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NṬḤ	***naṭīḥa***	**‘that which is gored to death’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*nṭḥ*	OffA prob. ‘to beat, hit’
Heb.		

Ph.		
Ug.		
Akk.		

NṬF	***nuṭfa***	**'sperm'**
Arab.		
Ge.	*naṭafa*	'colare (stillando), ex-, percolare'
ESA	*nṭf*	h. 'to cause blood to flow'?; h. 'to publish, make known'
Syr.	*nᵉṭap*	'to drop'; *nᵉṭāpā* 'a drop'
Aram.	*nᵉṭap*	'to drip'
Heb.	*nāṭap*	'to drop, drip'; *nāṭāp* 'drop'
Ph.		
Ug.		
Akk.		

NẒR	***naẓara***	**'to look, behold; look on, at, for, expect; see, consider'**
Arab.		
Ge.	*naṣṣara*	'spectare, intueri; respicere, curare, rationem habere'
ESA	*nẓr*	'to observe; watch over, protect'
Syr.	*nᵉṭar*	'to guard, watch, keep'
Aram.	*nṣr*	Sf. 'to guard, protect'; *nᵉṭar* BA 'to keep'
Heb.	*nāṣar*	'to watch, guard, keep'
Ph.	*nṣr*	'to watch'
Ug.	*nġr*	'behüten; sich hüten'
Akk.	*naṣāru*	'bewachen, schützen, bewahren'

Ph.		
Ug.		
Akk.		

NṬQ	***naṭaqa***	**'to speak articulately, clearly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NʿǦ	***naʿǧa****	**'an ewe, sheep'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

N'S	***nu'ās***	**'drowsiness, sleepiness'**
Arab.		
Ge.		
ESA		
Syr.	*n^e'as*	'to be smothered (flame)'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

N'L	***na'l***	**'a shoe'**
Arab.		
Ge.		
ESA		
Syr.	*na'lā*	'horse-shoe'
Aram.	*n^e'al*	'to tie (a shoe)'; af. 'to provide with shoes'
Heb.	*na'al*	'sandal, shoe'
Ph.	*n'l*	'to lock'
Ug.	*n'l*	'shoe'
Akk.		

NĠḌ	***'anġaḍa****	**'to wag the head at any one'**
Arab.		
Ge.		
ESA		

N'Q	***na'aqa***	**'to call aloud to'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

N'M	***ni'ma***	**'to be excellent' (*taraffuh wa-ṭīb 'ayš wa-ṣalāḥ*)**
Arab.		
Ge.		
ESA	*n'm*	'to be favourable, be prosperous; to agree, consent'
Syr.		
Aram.	*nā'īm*	'pleasing, lovely'
Heb.	*nā'ēm*	'to be pleasant, delightful, lovely'
Ph.	*n'm*	'good; rejoicing; kind'
Ug.	*n'm*	'goodness, charm, loveliness'
Akk.		

NFṮ	***naffāṯāt****	**'one who blows'**
Arab.		
Ge.	*nafsa*	'spirare, flare'
ESA		

Syr.			Syr.	*nᵉpaš*	'to breathe'; pa. 'to refresh'
Aram.			Aram.	*nᵉpēš*	'to be blown up; be large; increase'
Heb.			Heb.	*nāpaš*	nif. 'to take breath, refresh o.s.' (denom.)
Ph.			Ph.		
Ug.	*nġṣ*	'wackeln, wogen'; nif. 'erschüttert w.'	Ug.	*wpṯ*	'to spit'
Akk.			Akk.	*napāšu*	'blasen, (auf)atmen; weit werden'

NFḤ	***nafḥa***	**'one single breath' (*'indifāʿu š-šay' 'aw rafʿuh*)**	**NFH̲**	***nafah̲a***	**'to breathe' (*'intifāh̲ wa-ʿuluww*)**
Arab.			**Arab.**		
Ge.			Ge.	*nafḫ/h̲a*	'flare, spirare (de vento)'
ESA			ESA	*mnfh̲t*	'water distributor'
Syr.			Syr.	*nᵉpaḥ*	'to breathe'
Aram.			Aram.	*nᵉpaḥ*	'to blow'
Heb.			Heb.	*nāpaḥ*	'to breathe, blow'
Ph.			Ph.		
Ug.			Ug.	*mph̲m*	(du.?) 'Blasebalg'
Akk.			Akk.	*napāh̲u*	'anblasen, entzünden; aufgehen'

NFD	***nafida***	**'to vanish; fail; be exhausted'**	**NFḎ**	***nafaḏa***	**'to pass beyond or out of'**
Arab.			**Arab.**		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.	*npd*	'durchdringen'
Akk.			Akk.		

NFR	***nafara***	**'to go forth to any business (e.g. war)' (*taǧāf wa-tabāʿud*)**
Arab.		
Ge.	*nafara*	'aestuare, bullare, effervescere'
ESA	*nfr*	'dismissal of pilgrims'?
Syr.	*nᵉpar*	'to shun, turn away from; rage'
Aram.		
Heb.		
Ph.		
Ug.	*npr*	'fled, dispersed'
Akk.		

NFŠ	***nafaša***	**'to stray for food by night' (*'al-intišār*)**
Arab.		
Ge.		
ESA	*[nfs] hfs*	? 'to cause (water) to spread out'
Syr.		
Aram.	*nᵉpēš*	? af. 'to extend, enlarge'
Heb.		
Ph.		
Ug.	*npš*	? 'Reichlichkeit, Fülle'?
Akk.	*napāšu*	? 'weit werden'

NFQ	***'anfaqa***	**'to spend (in alms, good works)' (*'inqiṭāʿ šay' wa-ḏahābuh*)**
Arab.		
Ge.	*nafaqa*	'diffundere, dissecare; dividere'
ESA		
Syr.	*'appeq*	af. 'to spend'; *nᵉpaq* 'to go out, issue'

NFS	***nafs****	**'a soul, a living soul or person'**
Arab.		
Ge.	*nafs*	'anima, animus, spiritus, vita'
ESA	*nfs*	'self, soul, life'
Syr.	*nepšā*	'a soul, living person'
Aram.	*napšā*	'soul, will etc.'
Heb.	*nepeš*	'soul, living being, life, self, person'
Ph.	*npš*	'self; person'
Ug.	*npš*	'Seele; Lebewesen, Mensch'
Akk.	*napištu*	'Leben'; *napīšu* 'Atem'

NFʿ	***nafaʿa****	**'to be useful to, profit, avail' (*ḫilāfu ḍ-ḍarr*)**
Arab.		
Ge.	*naf'a*	'to be strong, be courageous' (< Arab.)
ESA	*nfʿ*	'advantage (for enemy)'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*npʿ*	'to flourish'
Akk.		

NFL	***'anfāl****	**'booty, spoils'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.	*n^{e}paq*	BA. 'to go or come out'; *napqūtā* BA. 'outlay'
Heb.	*nāpaq*	NH 'to go out'
Ph.	*npq*	'to remove'
Ug.	*npq*	'hinausgehen'
Akk.	*nipqū*	'Exkremente' (< Aram.)

NFW Arab.	***nafā (w)***	**'to remove, expel'**
Ge.	*nafaya*	'cribare'
ESA		
Syr.	*n^{e}pāt*	'dregs, refuse'
Aram.	*n^{e}pā*	'to fan, winnow, sift'
Heb.	*nāpā*	'sieve'; NH *nīppāh* (denom.) 'to fan, winnow, sift'
Ph.		
Ug.	*npy*	'verstossen'
Akk.	*napū*	'sieben'

NQḎ Arab.	***ʾanqaḏa***	**'to set free, deliver'** (*ʾistiḫlāṣ šayʾ*)
Ge.		
ESA	*nqḏ*	'to rescue; to seize, capture; despoil, plunder (enemy)'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NQB Arab.	***naqqaba***	**'to pass or wander through; search out'; *naqb* 'digging through'**
Ge.	*naqaba*	'to perforate'; *nequb* 'pierced, perforated'
ESA	*nqb*	'to cut channels'
Syr.	*n^{e}qab*	'to bore, pierce, dig through'
Aram.	*n^{e}qab*	'to perforate'
Heb.	*nāqab*	'to pierce'
Ph.		
Ug.	*mqb*	agricultural implement?
Akk.	*naqābu*	'(durchbohren,) deflorieren'

NQR Arab.	***naqīr****	**'the groove in a date-stone'**
Ge.	*naq^{u}ara*	'effossum, erutum esse (de oculo)'; also 'peck, prick, pierce, make a hole, pluck out'
ESA	*nqr*	'aushöhlen'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NQṢ	***naqaṣa***	**‘to diminish, lessen’**
Arab.		
Ge.	*naqṣa*	‘tabescere’
ESA	*nqṣ*	h. ‘to diminish’; *mqṣ* ‘loss, damage’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NQʿ	***naqʿ***	**‘dust rising and floating in the air’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.	*n*^{e}*qar*	‘to hew out, hollow out’
Aram.	*n*^{e}*qar*	‘to dig, chisel’
Heb.	*nāqar*	‘to bore, pick, dig’
Ph.		
Ug.		
Akk.	*naqāru*	‘einreissen, herauskratzen’

NQḌ	***naqaḍa***	**‘to break or violate’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NQM	***naqama****	**‘to dislike, disapprove, reject; take vengeance’**
Arab.		
Ge.		
ESA	*nqm*	‘to take vengeance upon’
Syr.	*n*^{e}*qam*	etpe. ‘to take vengeance’
Aram.	*n*^{e}*qam*	‘to take revenge’; itpa. ‘to be punished’
Heb.	*nāqam*	‘to avenge, take vengeance’
Ph.		
Ug.	*ynqm*	‘he will take vengeance’
Akk.	*niqittu*	‘Vergeltung, Genugtuung’ (< Aram.)

NKB	***nakaba****	**'to turn aside'**
Arab.		
Ge.	*mankōbiyāt*	'alae seu axillae (corporis humani)'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NKṮ	***nakaṯa***	**'to break (covenant, oath)' (*naqḍ šayʾ*)**
Arab.		
Ge.	*nasaka*	'mordere'; mankas 'maxilla, mandibula'
ESA	*nkṯ*	'to break off'
Syr.	*nᵉkat*	'to bite, sting (esp. serpent or dog)'
Aram.	*nᵉkat*	'to wound, bite, injure'
Heb.	*nāšak*	'to bite'; NH *nᵉkītā* 'bite; booty'
Ph.		
Ug.	*nṯk*	'to bite'
Akk.	*našāku*	'beissen'

NKḤ	***nakaḥa***	**'to marry a husband or wife'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NKD	***nakid***	**'niggardly'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NKR	***nakkara***	**'to transform s.th. so that it cannot be recognized' (*ḫilāfu l-maʿrifa llatī yaskunu ʾilayhā l-qalb*)**
Arab.		
Ge.	*ʾankara*	'peregrinum, novum, insolitum, mirum putare/invenire'

NKS	***nakasa***	**'to turn down, upside down'**
Arab.		
Ge.		

ESA	*nkr*	h. inf. 'to deface, damage (a monument)'
Syr.	*nakrī*	'to alienate, estrange, separate'
Aram.	*nakkēr*	'to make strange, remove'
Heb.	*nēkār*	'foreignness'
Ph.		
Ug.	*nkr*	'a stranger, somebody else'
Akk.	*nakāru*	'anders, fremd, feindlich sein, werden'

NKṢ	***nakaṣa***	**'to fall back, retreat'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NKL	***nikl***	**'fetter'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NKF	***ʾistankafa***	**'to disdain'**
Arab.		
Ge.		
ESA	*nkf*	'rejection, refusal, negative answer'
Syr.	*n*^{e}*kap*	'to blush, be ashamed, modest; be sober, chaste'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NML	***namla***	**'ant'**
Arab.		
Ge.		
ESA		
Syr.	*n*^{e}*mālā*	'an ant'
Aram.		
Heb.	*n*^{e}*mālā*	'ant'
Ph.		

Ug.		
Akk.		

NMM	***namīm***	**'calumny, slander'**
Arab.		
Ge.		
ESA	*nmm*	'to plot, contrive'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NHY	***nahā (y)***	**'to forbid, interdict, prohibit, hinder'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NWB	***'anāba***	**'to repent and turn to God'**
Arab.		
Ge.		

Ug.		
Akk.	*namālu*	'Ameise'

NHR	***nahār****	**'a day from dawn or from sunrise till sunset, as opposed to night' (*tafattuḥ šay' 'aw fatḥuh*)**
Arab.		
Ge.		
ESA		
Syr.	*nūhrā*	'light, brightness; the light'
Aram.	*nᵉhīr, nᵉhōr*	BA 'light'
Heb.	*nᵉhārā*	'light, daylight'
Ph.		
Ug.	*nhr*	'light'
Akk.		

NW'	***nā'a (w)****	**'to weigh down (a load)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NWR	***nār, nūr***	**'fire; light'**
Arab.		
Ge.	*nār, nūr*	'light, fire' (< Arab.)

ESA	*nwb*	'one who returns' (epithet of the god 'ṮTR)
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NWŠ	***tanāwuš***	**'the act of taking or receiving'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

NWQ	***nāqa***	**'she-camel'**
Arab.		
Ge.	*nāqat*	'camela' (< Arab.)
ESA	*nqt*	'she-camel'
Syr.		
Aram.	*nāqtā*	'camel'

ESA	*nwr*	'to offer (a burnt offering)'?
Syr.	*nūrā*	'fire'; *nayar* 'to set alight, kindle'
Aram.	*nūrā*	BA 'fire'
Heb.	*nēr*	'lamp'
Ph.		
Ug.	*nr*	'feuer'; *nr* 'licht, lampe'; *nyr* 'Beleuchter, Licht'
Akk.	*nawāru*	'hell sein, werden; leuchten'; *nūru* 'Licht, Helligkeit'

NWṢ	***manāṣ****	**'time or place of retreat'**
Arab.		(***taraddud wa-maǧīʾ wa-ḏahāb***)
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*nwṣ*	'sich entfernen'
Ph.		
Ug.		
Akk.		

NWM	***nawm****	**'sleep'**
Arab.		
Ge.	*newām*	'somnus'
ESA		
Syr.	*nām*	'to sleep heavily, slumber'
Aram.	*nūm*	'to slumber'; *namnēm* 'to be drowsy; doze'

Heb.	*n*^{e}*ʾāqā*	NH '[longnecked] camel'
Ph.		
Ug.		
Akk.	*anaqātu*	'Kamelinnen' (< Arab.)

NWY	***nawan***	**'a date-stone'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*nūm*	'to be drowsy, slumber'
Ph.		
Ug.	*nhmmt*	'slumber'
Akk.	*nāmun*	'schlummern'; *munatt* 'morning slumber'

NYL	***nāla (ā, y)***	**'to obtain, get; attain, reach; be acceptable to'; *nāla* (*w*) 'to grant'**
Arab.		
Ge.		
ESA	*nwl*	Min. 'intulit (oblationes, victimas)'
Syr.		
Aram.		
Heb.	*minle*	'gain, acquisition'?
Ph.		
Ug.		
Akk.		

Arab.	***hā***	**interj. ‘Lo! Behold!**
Ge.		
ESA	*h*	‘O . . .’? (but prob. a part of pr.n.)
Syr.	*hā*	‘Lo! Behold!’
Aram.	*hā*	BA ‘Lo! Behold!’
Heb.	*hʾ, hēʾ*	‘Lo! Behold!’
Ph.	*hʾ*	‘Behold’
Ug.		
Akk.		

Arab.	***hāʾulāʾi***	**‘these’**
Ge.	*ʾellū, ʾellā*	
ESA	*ʾln, ʾlt*	
Syr.	*hālēn*	
Aram.	*ʾylyn, hlyn, hylyn, ʾlyyn, haʾilēn*	
Heb.	*ʾēlle*	
Ph.	*ʾl*	
Ug.		
Akk.	*ullū*	

HBW Arab.	***habāʾ***	**‘dust floating in the air’**
Ge.		
ESA		

Arab.	***hātū***	**‘Bring! Produce!’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HBṬ Arab.	***habaṭa***	**‘to fall down; descend, come down’**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	*hbṭ*	‘to abase’
Akk.		

HĞD Arab.	***tahağğada***	**‘to watch’**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HĞR	***hağara***	**'to separate o.s. from; break off'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*hgr*	Hif. 'to leave alone'
Ph.		
Ug.		
Akk.		

HDD	***hadd***	**'demolition'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HĞʿ	***hağaʿa***	**'to sleep'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HDM	***haddama****	**'to demolish'**
Arab.		
Ge.	*dāhmama*	'to demolish, destroy'; *hedmat* 'a garment of several pieces sewn together'
ESA		
Syr.	*haddem*	'to dismember, cut in pieces'
Aram.	*haddām*	BA 'member, limb'; Targ. *haddēm* 'to dissect, dismember, tear to pieces'
Heb.		
Ph.		

Ug.		
Akk.		

HDHD	***hudhud***	**'a hoopoe'**
Arab.		
Ge.		
ESA		
Syr.	*yadyādā*	'the hoopoe'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HRB	***harab***	**'flight'**
Arab.		
Ge.		
ESA	*hrb*	'to flee'
Syr.	*h*^{e}*rābā*	'tumulte, bruit'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*nērubu*	'fliehen'

HZ'	***'istahza'a***	**'to mock, ridicule'**
Arab.		
Ge.		
ESA		

Ug.		
Akk.		

HDY	***hadā (y)***	**'to lead in the right way'**
Arab.		
Ge.		
ESA	*hdy*	'to lead, guide'
Syr.	*haddī*	'to lead, direct'
Aram.	*haddī*	'to lead, guide'
Heb.	*hādā*	'to stretch out the hand'
Ph.		
Ug.		
Akk.		

HR'	***'ahra'a***	**'to make to go hastily'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HZZ	***hazza***	**'to shake'**
Arab.		
Ge.		
ESA		

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

HZL	***hazl***	**'a joke'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HŠŠ	***haššа***	**'to beat down leaves from a tree'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

HZM	***hazama***	**'to put to flight'**
Arab.		
Ge.		
ESA		
Syr.	*h*^{e}*zam*	'mettre en fuite'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HŠM	***hašīm***	**'dry sticks or stubble'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HḌM	***haḍīm***	**'thin and smooth'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***hal****	**interrog. part. 'whether? Is there?'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HLK	***halaka***	**'to perish; die; fall'** (***kasr wa-suqūṭ***)
Arab.		
Ge.		
ESA		
Syr.	*halek*	pa. 'to go, proceed, walk, travel'

HṬʿ	***muhṭiʿ***	**'one who hastens with fixed gaze'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HLʿ	***halūʿ***	**'very impatient'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HLL	***'ahalla****	**'to invoke God's name upon an animal in slaughtering it'** (***rafʿ ṣawt***)
Arab.		
Ge.	*tahalala*	'jubilate, utter cries of joy'
ESA		
Syr.	*hallel*	pa. 'to praise, chant praises'

Aram.	*halak*	'to go'
Heb.	*hālak*	'to go; come; walk'
Ph.	*hlk*	'to walk; travel'
Ug.	*hlk*	'gehen; kommen; fliessen; š. 'to cause to flow'
Akk.	*alāku*	'gehen'

HLL Arab.	***ʾahilla***	**'new moons'**
Ge.	*helāl*	'nova luna' (< Arab.); *halala* 'être clair, se rasséréner'
ESA		
Syr.		
Aram.		
Heb.	*hēylāl*	'morning star, crescent moon' ('shining one', epith. of king of Babylon (Is. 14:12)); *hālal* 'to shine'
Ph.		
Ug.	*hll*	'die Neumondsichel'
Akk.	*elēlu*	? 'rein sein, werden; frei sein'; *ellu* 'rein; frei'

Arab.	***hum, hunna***	**'they' (m. and f.)**
Ge.	*ʾemmūntū, ʾemmāntu*	
ESA	*hm, hn*	
Syr.	*ʾennōn, hinnēn*	

Aram.	*hallēlā*	praise recitation for Holy Days
Heb.	*hālal*	'to be boastful'; pi. 'to praise'
Ph.	*yll*	'to be exalted'
Ug.	*hll*	'shouting'
Akk.	*alālu*	'ein Freudenlied singen'

Arab.	***halumma****	**'Come [here]! Bring!'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*h*^{a}*lōm*	'hither' (adv. of place)
Ph.	*alem*	Pun. 'ici'?
Ug.	*hlm*	'hierher'; 'behold, look here!'
Akk.		

HMD Arab.	***hāmid***	**'barren and lifeless'**
Ge.		
ESA		
Syr.		

Aram.	*himmō, ʾinnīn*	
Heb.	*hēm, hēmmāh, hēnnāh*	
Ph.	*hmt*	
Ug.	*hm, hn*	
Akk.	*šunu*	m. pl.

HMR Arab.	***munhamir***	**'[water] pouring forth' (*ṣabb wa-nṣibāb*)**
Ge.		
ESA	*hmr*	'ejeculation of semen'?
Syr.		
Aram.		
Heb.	*mah*^{a}*mōrā*	'flood, watery pit'
Ph.		
Ug.	*mhmrt*	'gullet'; 'miry or watery abyss'
Akk.		

HMS Arab.	***hams***	**'a shuffling sound (of camel's feet)' (*ḫafāʾu ṣawt wa-ḥiss*)**
Ge.		
ESA		
Syr.	*h*^{e}*mas*	'to meditate; seek, study'
Aram.	*hammes*	'réfléchir'
Heb.	*hāmas*	'imaginer'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HMZ Arab.	***hammāz***	**'a slanderer'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HMM Arab.	***hamma****	**'to ponder anything in the mind, meditate, think about, design, be anxious about; plot against' (*ḏawb wa-ǧarayān wa-dabīb*)**
Ge.		
ESA	*hmm*	'business, affair'?
Syr.		
Aram.	*h*^{a}*mam*	'to confound; stir up, sweep'
Heb.	*hāmam*	'to make a noise, move noisily, confuse, discomfit'

Ph.		
Ug.		
Akk.		

HN' **Arab.**	***hanī'an***	**'May it be wholesome, profitable'**
Ge.		
ESA	*hn'*	'soundness, firmness (of construction)'; 'sound, healthy (children, crops)'
Syr.	*h*^{e}*nā*	'to be agreeable, grateful, pleasant'
Aram.	*h*^{a}*nā*	'to please, profit'
Heb.	*hānā*	NH denom. of *h*^{a}*nā'ā* 'to be pleased, enjoy, profit'
Ph.		
Ug.		
Akk.		

Arab.	***huwā, hiyā***	**'he; she'**
Ge.	*we'etū, ye'etī*	
ESA	*hw', h(y)'*	
Syr.	*hū, hī*	
Aram.	*hū, hī*	
Heb.	*hū, hī*	
Ph.	*h', Pun. hy*	
Ug.	*hw, hy*	
Akk.		

Ph.		
Ug.		
Akk.		

Arab.	***(hā)hunā-lika***	**'here'; 'there, in that place'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*hēnnā*	'hither, here'
Ph.		
Ug.	*hn*	'hier, da'
Akk.		

HWD **Arab.**	***hāda (w)***	**'to return to one's duty'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HWR Arab.	***'inhāra***	**'to fall in ruin, tumble to pieces'**
Ge.		
ESA	*hwr*	'to destroy'?; *hyrt* 'destruction'? 'ruina, destructio'
Syr.		
Aram.		
Heb.	*hwr*	Qal 'to pull down'
Ph.		
Ug.		
Akk.		

HWY Arab.	***hawā (y)****	**'to fall, to stoop as a bird to its prey' (*<u>h</u>uluww wa-suqūṭ*)**
Ge.		
ESA		
Syr.	*hawtā*	'an abyss, deep'
Aram.		
Heb.	*hāwā*	'to fall'
Ph.		
Ug.		
Akk.		

Arab.	***hayta***	**'Come!'**
Ge.		
ESA		

HWN Arab.	***hayyin***	**'light, easy' (*sukūn 'aw sakīna 'aw <u>d</u>ull*)**
Ge.		
ESA	*hwn*	D. 'to soothe, appease'
Syr.	*hawnā*	'mind, reason'; denom. etpa. 'to regain reason'
Aram.	*hōnā, hawnā*	'biens, capacité, force'
Heb.	*hūn*	'to be easy'; *hōn* 'wealth, sufficiency'
Ph.	*hwn*	'wealth'
Ug.	*hyn*	der 'Gewandte', Epitheton des K<u>T</u>R (god of forging)
Akk.		

HY' Arab.	***hayya'a***	**'to dispose aright'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HYǦ Arab.	***hāğa (y)***	**'to wither'**
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HYL	***mahīl***	**'poured out'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***hayhāta***	**'Away with!'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

HYM	***hāma (y)***	**'to wander abroad distractedly'**
Arab.		
Ge.		
ESA		
Syr.	*hūmā*	'persécution'?
Aram.	*hwm*	AA 'to be distraught, disturbed'
Heb.	*hūm, hīm*	'to discomfit, drive about, distract'; nif. 'to be in a stir'
Ph.		
Ug.		
Akk.		

Arab.	***wa***	**'and, also'**
Ge.	*wa*	
ESA	*w-*	
Syr.	*w^{e}-, we-, wā-*	
Aram.	*w^{e}-*	
Heb.	*w^{e}-, wa-*	
Ph.	*w-*	
Ug.	*w-*	
Akk.	*u, wa-*	

W'L	***maw'il***	**'a refuge'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WBQ	***'awbaqa***	**'to destroy, cause to perish'**
Arab.		
Ge.		
ESA		
Syr.		

W'D	***maw'ūda***	**'buried alive' f. pass. part.**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WBR	***'awbār***	**'soft camel's-hair or felt'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WBL	***wābil***	**'a heavy shower of rain' (*šidda fī šay' wa-tağammuʿ*)**
Arab.		
Ge.		
ESA	*mwbl*	Qat. *mwbl* '(récolte) arrosée par la pluie'; *wbl* 'to pay tribute'
Syr.	*yablā*	'a stream'

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WTD	***ʾawtād***	**'stakes'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*yātēd*	'peg, pin'
Ph.		
Ug.		
Akk.		

WTR	***watr****	**'single'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Aram.	*yiblā*	'brook'
Heb.	*yābāl*	'stream'
Ph.		
Ug.	*ybl*	'to bring; promote; forward'
Akk.	*w/babālu*	'tragen, bringen'

WTR	***watara****	**'to defraud any one of a thing'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WTR	***tatrā****	**'one after another'**
Arab.		
Ge.	*ʾawtara*	'continuare, in-, per-, constare, perseverare, assiduum esse'
ESA	*wtr-ʾl*	'eternal God'
Syr.	*yitar*	'to be left over, have over and above'
Aram.	*ʾōtīr*	af. 'to leave over'; *yatīr* 'pre-eminent, surpassing'
Heb.	*yātar*	'to remain over'
Ph.		

Ug.		
Akk.		

WTN	***watīn****	**'aorta' (*ṯabāt wa-mulāzama*)**
Arab.		
Ge.		
ESA	*mhwtn*	'perpetually flowing water'
Syr.		
Aram.	*wātānā*	'sinew, vein'
Heb.	*'ēytān*	'perennial, ever-flowing, fig. permanent'
Ph.		
Ug.		
Akk.		

WĞB	***wağaba***	**'to fall down dead'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.	*wtr-hd*	'everlasting'
Akk.	*(w)atāru*	'übergross, überschüssig sein, werden'

WṮQ	***wāṯaqa****	**'to enter into a compact, treaty' (*'aqd wa-'iḥkām*)**
Arab.		
Ge.		
ESA	*wṯq*	'to entrust'; pu. 'to guarantee'; st. 'to make certain, establish'
Syr.		
Aram.	*wtyq*	Bab. 'trusty, enduring'; *wattēq* 'to unnerve; break, shatter'
Heb.	*watīq*	NH 'enduring; trusty; strong; distinguished'
Ph.		
Ug.	*ytq*	'to be trusting, friendly with'
Akk.		

WĞD	***wağada***	**'to find; perceive'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WǦS	*ʾawǧasa*	**'to conceive in the mind'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WǦL	***waǧila***	**'to fear'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WḤD	***waḥd***	**'alone'; *waḥīd* 'alone'**
Arab.		
Ge.	*wāḥed*	'unicus, unigenitus'
ESA	*k-wḥd*	'together, in unison'

WǦF	*ʾawǧafa*	**'to make a horse or camel move briskly with a bounding pace'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WǦH	***waǧh***	**'a face, countenance; favour, honour; sake; beginning; intention; essence, being, substance'**
Arab.		
Ge.		
ESA	*wgh*	'to surpass in dignity'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WḤŠ	***wuḥūš***	**'wild beasts'**
Arab.		
Ge.		
ESA		

Syr.	*yiḥīdāyā*	'sole, only'
Aram.	*yāḥīdā*	'only, single, individual'
Heb.	*yāḥīd*	'only, only one, solitary'
Ph.	*lḥd*	'alone'
Ug.	*yḥd*	'einsam'
Akk.	*wēdu*	*ēdu* 'einzeln, einzig, allein'

WḤY Arab.	***ʾawḥā***	**'to reveal; make signs; inspire; suggest' (*ʾilqāʾ ʿilm*)**
Ge.		
ESA		
Syr.	*ḥawī*	'to show, make manifest; declare, demonstrate; show oneself; discover, publish'
Aram.	*ḥawā*	pa., haf. 'to declare'
Heb.	*ḥāwā*	pi. 'to tell, declare'
Ph.		
Ug.	*ḫu-wa-ū*	D. 'to tell'
Akk.		

WDʿ Arab.	***wadaʿa***	**'to leave'**
Ge.		
ESA	*dʿt*	'crops grown without artificial irrigation'
Syr.		
Aram.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WDD Arab.	***wadda***	**'to desire, wish'; *wādda* 'to love'**
Ge.	*ʾastawādada*	'bene committere vel componere, concinnare, aptare (res inter se)'
ESA	*wdd*	st. 'to consent, agree, come to an agreement'; *mwd* 'friend (of ruler)'
Syr.	*yaded*	'to love'
Aram.	*yaded*	'to love'
Heb.	*yādīd*	'beloved' (poet.)
Ph.		
Ug.	*ydd*	'lieben'
Akk.	*madādu*	'lieben'

WDQ Arab.	***wadq***	**'rain'**
Ge.	*wadqa*	'cadere, labi, defluere'
ESA	*wdq*	'to fall, collapse'
Syr.		
Aram.		

Heb.		
Ph.		
Ug.		
Akk.		

WDY Arab.	***diya****	**'a fine to be paid for manslaughter'**
Ge.	*'astawādaya*	'accusare'
ESA		
Syr.	*'awdī*	af. 'to confess, acknowledge, profess, assert, affirm'
Aram.	*y^{e}dā*	BA haf. 'to praise'; Targ. pa. *waddē* 'to confess'
Heb.	*yādā*	hif. 'to confess (orig. to acknowledge?)'
Ph.		
Ug.		
Akk.		

WḎR Arab.	***waḏara***	**'to leave, let, forsake, let go'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.		
Ph.		
Ug.		
Akk.		

WDY Arab.	***wādin***	**'a valley; channel of a river; river'**
Ge.		
ESA	*wdy*	'wadi, river valley'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WR' Arab.	***warā'u****	**'behind; before; beyond; beside; except'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WRṮ	***wariṯa***	**'to be heir to any one, inherit'**
Arab.		
Ge.	*warasa*	'heredem esse, hereditate accipere'
ESA	*wrṯ*	tp. 'to inherit from'
Syr.	*yiret*	'to be heir, inherit'
Aram.	*yᵉrēt*	'to succeed, inherit'
Heb.	*yāraš*	'to take possession of, inherit'
Ph.		
Ug.	*yrṯ*	'to inherit, get'
Akk.	*rašû*	'bekommen, erhalten, erwerben'; *yāritūtu* 'inheritance'

WRQ	***waraq****	**'leaves'**
Arab.		
Ge.	*warq*	'gold, gold coin'; *baraq* 'leaf, sheet' (< Arab.)
ESA	*wrq*	'vegetable crops; gold'
Syr.	*yarqā*	'a herb, vegetable'; *warqā* 'page, leaf or sheet'
Aram.	*yarqā*	'herb; green'
Heb.	*yārāq*	'herbs, herbage'; *yereq* 'greenness'
Ph.		
Ug.	*yrq*	'gelbes (Gold)'
Akk.	*(w)arāqu*	'gelbgrün'

WRY	***'awrā***	**IV. 'to strike fire'**
Arab.		
Ge.		
ESA		

WRD	***warada***	**'to arrive at (water); go down into' ('*al-muwāfāt 'ilā šay'*)**
Arab.		
Ge.	*warada*	'descendere'
ESA	*wrd*	'to come down; fall (rain)'
Syr.	*yardā*	'river; well or tank'
Aram.	*yᵉrīdāh*	'market place'
Heb.	*yārad*	'to come or go down, descend'
Ph.	*yrd*	'to come down; bring down'
Ug.	*yrd*	'to go down'
Akk.	*(w)arādu*	'hinab-, herabsteigen, hinuntergehen'

WRY	***wārā****	**'to hide'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WZR	***wazara****	**'to bear, carry (a burden)'**
Arab.		
Ge.		
ESA		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WZʿ Arab.	***wazaʿa****	**'to keep back; keep (men) in their ranks while marching'**
Ge.		
ESA	*wzʿ*	title of tribal & military commander; *zʿ* 'control'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WZN Arab.	***wazana***	**'to weigh'**
Ge.	*mazzana*	'pendere, ponderare' (denom. < *mīzān* < Arab.)
ESA		
Syr.	*mūznayā*	'scales'
Aram.	*mōzanyā*	BA 'scale, balance'
Heb.	*wzn*	hif. 'to weigh'; *mōʾznayim* 'balances'
Ph.	*mʾzn*	'scale'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WZʿ Arab.	***ʾawzaʿa****	**'to incite, put into the mind, instigate, inspire'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WSṬ Arab.	***wasaṭa***	**'to penetrate into the midst of' (*ʾal-ʿadl wa-n-niṣf*)**
Ge.	*wesṭa*	prep. 'in medio, in medium'
ESA	*wsṭ*	'midst, middle; in the middle of'
Syr.		
Aram.	*weštā*	'gullet'
Heb.	*wešeṭ*	'gullet'
Ph.		

Ug.	*mznm*	dual 'die beide Waageschalen, Waage'
Akk.		

WSʿ Arab.	***wasiʿa***	**'to take in, embrace, comprehend' (*ḫilāfu ḍ-ḍīq wa-l-ʿusr*)**
Ge.		
ESA	*wsʿ*	'to amply supply (with water)'
Syr.		
Aram.		
Heb.	*šūaʿ*	'opulence'?
Ph.		
Ug.		
Akk.		

WSL Arab.	***wasīla****	**'close proximity'**
Ge.		
ESA	*wśl*	h. 'to make a propitiatory offering'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Ug.		
Akk.		

WSQ Arab.	***wasaqa***	**'to gather together (herd)' (*ḥamlu š-šayʾ*)**
Ge.		
ESA	*śqt*	'pregnancy'; *wśq* 'to bring together, gather'?; h. 'to fill in (a wall)'
Syr.	*wasqā*	'a heavy burden; captive, slave'
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WSM Arab.	***wasama***	**'to brand'**
Ge.		
ESA	*wsm*	'a brand on an animal'; *smt* 'mark'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	*wašāmu*	'markieren'? *šimt* 'marque distinctive'

WSN	***sina****	**'sleep'**
Arab.		
Ge.		
ESA	*snt*	
Syr.	*šentā*	
Aram.	*šēntā*	
Heb.	*šēnā*	
Ph.		
Ug.	*šnt*	
Akk.	*šittu*	

WŠY	***šiya***	**'an admixture of colour (in an animal)'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WṢD	***waṣīd***	**'a threshold'**
Arab.		
Ge.		
ESA		
Syr.		

WSWS	***waswasa***	**'to whisper evil; make evil suggestions'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WṢB	***wāṣib***	**'lasting' (*dawām šay'*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*yᵉṣab*	BA pa. 'to make certain, gain certainty'
Heb.	*yāṣab*	hitpa. 'to set or station o.s., take one's hand'
Ph.		
Ug.		
Akk.		

WṢF	***waṣafa***	**'to describe; assert'**
Arab.		
Ge.		
ESA		
Syr.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WṢL Arab.	***waṣala***	**'to join; come to, arrive at, reach' (*ḍamm šayʾ ʾilā šayʾ ḥattā yaʿlaqah*)**
Ge.		
ESA	*wṣl*	h. 'to proceed to, arrive (at a place); to join, rejoin; to adhere (to an instruction, comply with an order)'
Syr.	*yaṣīlā*	'a joint, the elbow'
Aram.		
Heb.	*ʾaṣṣīl*	'joining, joint'
Ph.	*yṣlt*	Pun. 'joint'?
Ug.	*ʾṣl*	'reunir(se), recoger(se)'?
Akk.		

WḌʿ Arab.	***waḍaʿa***	**'to put, place, lay down, aside; fix; bring forth a child; remove; appoint' (*ʾal-ḫafḍ liš-šayʾ wa-ḥaṭṭuh*)**
Ge.		
ESA	*wḍʿ*	'to humiliate'; h. 'to be stationed, be resident'; *wḍʿt* 'founder, creator'?

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WṢY Arab.	***waṣṣā***	**'to enjoin, command' (*waṣlu šayʾ bi-šayʾ*)**
Ge.	*maṣwāt*	'opus justitiae, opus bonum, eleemosyna' (< Aram.-Heb.)
ESA		
Syr.		
Aram.	*miṣwᵉtā*	'command, esp. charity'
Heb.	*ṣāwā*	pi. 'to lay charge, command, order'; *miṣwā* 'command, esp. religious act, meritorious deed'
Ph.		
Ug.		
Akk.	*weṣū, eṣū*	'hinlegen, hinbreiten, ausbreiten'

WḌN Arab.	***mawḍūn***	**'interwoven (with gold and precious stones)'**
Ge.	*waḍana*	'to plait, interweave'
ESA		

Syr.		
Aram.	*y^{e}ṣaʿ*	pa. af. 'to spread, unfold'
Heb.	*yāṣaʿ*	hif. 'to lay spread (late)'
Ph.	*ṣwʿh*	Pun. a type of 'offering'
Ug.		
Akk.		

WṬʾ	***waṭiʾa***	**'to tread, trample on'; *wāṭaʾa* 'to make to agree, or render equal (in number)'**
Arab.		
Ge.	*ʾaṭāʾṭeʾa*	'bene disponere, vel componere, ordinare, concinnare, ornare'
ESA		
Syr.		
Aram.	*ṭāṭīṭā*	'broom'
Heb.	*ṭēʾṭēʾ*	pilp. 'to sweep'
Ph.		
Ug.		
Akk.		

WṬN	***mawāṭin***	**'battle-fields'**
Arab.		
Ge.		
ESA	*wṭn*	'field; field (of battle); temple'?
Syr.		
Aram.		

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WṬR	***waṭar***	**'a thing necessary to be done'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WʿD	***waʿada****	**'to promise; threaten'; III. 'appoint a fixed time or place'**
Arab.		
Ge.		
ESA	*wʿd*	'to promise'; h. 'to make an appointment'
Syr.	*waʿed*	pa. 'to appoint (time, place for meeting)'
Aram.	*yaʿēd*	pa. 'to designate; forewarn'

Heb.		
Ph.		
Ug.		
Akk.		

WʿẒ	***waʿaẓa***	**‘to warn, admonish; advise’**
Arab.		
Ge.		
ESA	*ʿẓt*	‘demand, summons, call’
Syr.		
Aram.	*yʿaṭ*	BA ‘to advise’; *ʿēṭā* ‘counsel’
Heb.	*yāʿaṣ*	‘to advise, counsel’
Ph.	*yʿṣ*	pu. ‘advisor’
Ug.		
Akk.		

WFD	***wafd***	**‘the act of coming (into the presence of Royalty)’ (*ʾišrāf wa-ṭulūʿ*)**
Arab.		
Ge.		
ESA	*wfd*	‘to produce abundantly (crops)’?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Heb.	*yāʿad*	‘to appoint’
Ph.		
Ug.	*ʿdt yʿd*	‘appointed time’
Akk.		

WʿY	***waʿā****	**‘to retain in the memory’ (*ḍamm šay*’)**
Arab.		
Ge.		
ESA	*wʿy*	h. ‘to commemorate’?
Syr.		
Aram.	*yāʿā*	‘scraper, sweeper’
Heb.	*yāʿā*	‘to sweep together’ (carrying away)
Ph.		
Ug.		
Akk.		

WFR	***mawfūr****	**‘full, ample’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WFḌ	**'awfaḍa**	**'to hasten'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WFY	***waffā***	**'to fulfill an engagement, pay or repay (debt) in full; recompense fully'**
Arab.		
Ge.	*'awaffaya*	'tradere, dedere, commitere'
ESA	*wfy*	'to pay (a debt); to fulfil (an obligation)'
Syr.	*'awfī*	'to be able, sufficient; bring to end, complete, consume'
Aram.		
Heb.		
Ph.	*yp'*	pu. 'fitting'?
Ug.		
Akk.		

WQT	***waqt***	**'time'**
Arab.		
Ge.	*waqāt*	'temporis partes, tempora'
ESA		

WFQ	***waffaqa****	**'to cause an agreement or reconciliation between two parties'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WQB	***waqaba***	**'to overspread (as darkness); to be eclipsed (Moon)' (*ġaybat šay' fī maġāb*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	*yāqab*	NH 'to hollow out'
Ph.		
Ug.		
Akk.		

WQD	***'awqada***	**'to set fire to, kindle'**
Arab.		
Ge.		
ESA	*mqdn*	'Altarherd'

Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WQḎ	***mawqūḏ***	**'killed by a blow from a club'**
Arab.		**pass. part.**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WQʿ	***waqaʿa***	**'to fall, befall, fall upon; be incumbent upon; come to pass' (*suqūṭu šay'*)**
Arab.		
Ge.	*waqʿa*	'tundere'
ESA		
Syr.		

Syr.	*'awqed*	'to set on fire, kindle'
Aram.	*yᵉqad*	BA 'to burn'
Heb.	*yāqad*	'to be kindled, burn'
Ph.		
Ug.		
Akk.	*qādu*	'anzünden'

WQR	***waqara****	**'to sit quiet'; II. 'to revere' (*ṯiqal fī š-šay'*)**
Arab.		
Ge.		
ESA	*wqr*	'a term of salutation'?
Syr.	*yiqar*	'to be heavy'; pa. 'to honour; worship'
Aram.	*yᵉqar*	BA 'honour'; *yaqqīr* 'honourable, difficult'
Heb.	*yāqar*	'to be precious, prized, appraised'
Ph.		
Ug.		
Akk.	*(w)aqāru*	'selten, teuer, wertvoll, kostbar sein, werden'

WQF	***waqafa***	**'to make to stand' (*tamakkuṯ fī šay'*)**
Arab.		
Ge.		
ESA	*wqf*	'to affix (s.th. to s.th.)'; *tqfn* 'determination, fixing'; *mwqf* 'base'
Syr.	*waqf*	'a pious bequest, endowment' (< Arab.)

Aram.		
Heb.	*yāqaʿ*	‘to be dislocated, alienated’
Ph.		
Ug.		
Akk.		

WQY	***waqā****	**‘to keep, preserve, defend, keep one safe from’**
Arab.		
Ge.	*waqaya*	‘servavit, custodivit’
ESA		
Syr.	*ʾewqītā*	‘fascia, qua mulieres capillos colligant’
Aram.		
Heb.		
Ph.		
Ug.	*wqy*	‘sich fürchten’
Akk.		

WKD	***tawkīd***	**‘confirmation, ratification’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WKʾ	***tawakkaʾa***	**‘to lean’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WKZ	***wakaza***	**‘to strike with the fist’**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WKL	***wakkala****	**'to appoint one keeper over, entrust one with the care of anything' (*ʾiʿtimād ġayrika fī ʾamrik*)**
Arab.		
Ge.	*tawakkala*	'fiduciam vel spem ponere'
ESA	*wkl*	'to entrust to s.o.'s protection'
Syr.	*ʾettᵉkel*	'to trust, rely upon'
Aram.	*tᵉkal*	'to confide, be confident'
Heb.		
Ph.		
Ug.		
Akk.	*(w)aklu*	'Beauftragter; Aufseher, Inspektor'; *takālu* (< **wakālu* 'vertrauen')

WLĞ	***walağa***	**'to enter'**
Arab.		
Ge.	*walaga*	'to sneak away from a task, slip away'; *legat* 'tugurium, umbraculum, casa'
ESA	*mwlg*	'entrance'?
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WLT	***walata***	**'to diminish; defraud one of anything'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WLD	***walada***	**'to bring forth, or beget offspring'**
Arab.		
Ge.	*walada*	'procreare, generare'
ESA	*wld*	'to bear (a child)'
Syr.	*yiled*	'to beget; bring forth'
Aram.	*yᵉlīd, yᵉlēyd*	'to bear; beget'
Heb.	*yālad*	'to bear, bring forth, beget'; *wālād* 'child, foetus'
Ph.	*yld*	'to multiply; beget children'
Ug.	*yld, wld*	'to bear'; š. 'to beget'
Akk.	*(w)alādu*	'gebären; zeugen, erzeugen'

WLY	***walā****	**'to be very near to any one**
Arab.		**(as kindred or neighbours)'**
Ge.		
ESA	*wlyt*	coll. 'protected persons, clients (of a clan)'
Syr.	*lᵉwā*	'to go or come with, accompany'
Aram.	*lᵉwā*	'to join, cling to'; pa. 'to escort'
Heb.	*lāwā*	'to join (intr.), be joined'
Ph.		
Ug.	*yly*	'Genosse, Verwandter'; nif. 'treated as a friend'
Akk.		

WHB	***wahaba***	**'to give, bestow; restore'**
Arab.		
Ge.	*wahaba*	'dare'
ESA	*whb*	'to give, grant, hand over, transfer'
Syr.	*ya(h)b*, *yihab*	'to give, allow; put, place, appoint'
Aram.	*yᵉhab*	BA 'to give'
Heb.	*yāhab*	'to give'
Ph.		
Ug.		
Akk.		

WNY	***wanā****	**'to be slack or negligent'** (*ḍaʿf*)
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*yᵉnī*	'to be undecided, waver'; OA *ynh* 'to oppress'
Heb.	*ynh*	'to oppress'
Ph.		
Ug.		
Akk.		

WHĞ	***wahhāğ***	**'brightly burning'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WHN Arab.	***wahana***	**'to be weak, faint, infirm, languid'**
Ge.		
ESA	*whn*	Min. 'être affiabli'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

WHY Arab.	***wāhin***	**'torn, rent'**
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***way****	**interj. (perh. abbreviation of *wayl*)**
Ge.	*way*	interj. 'heu, eheu, proh, vae!'
ESA		
Syr.	*wāy, wāyā*	interj. of anger, menace, lament.
Aram.	*way*	'oh! woe!'
Heb.	*way*	'oh! woe!'
Ph.		
Ug.	*ay, ayyi*	'wehe!'
Akk.	*w-*	interj. 'wehe! ach wie gut!'; *y* (with following *l-*) 'wehe dem. . . .'

WYL Arab.	***wayl****	**'a great misfortune, woe'**
Ge.	*waylē*	subst. & interj. 'casus adversus, calamitas, infortuniam, vae!'
ESA	*wyl*	'Woe!'
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Arab.	***yā***	**O! (voc.)**
Ge.	*yē, yū*	interj. 'heu, eia! (mirantis), heu, ah (dolentis et miserantis)'
ESA		
Syr.	*yā*	'Ho! O! Oh!'
Aram.		
Heb.	*w'*	vocative particle 'O'
Ph.		
Ug.	*y*	'O'
Akk.		

Y'S	***II. ya'isa***	**'to know' (*'al-'ilm*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

YTM	***yatīm***	**'an orphan'**
Arab.		
Ge.		
ESA		
Syr.	*yatmā*	

Y'S	***I. ya'isa****	**'to despair' (*qaṭ'u r-rağā'*)**
Arab.		
Ge.		
ESA		
Syr.		
Aram.	*'ityā'ēš*	itpa. 'to resign possession, give up'
Heb.	*yā'aš*	'to despair'
Ph.		
Ug.		
Akk.		

YBS	***yabas***	**'dry'**
Arab.		
Ge.	*yabsa*	'siccum, aridum esse/fieri'
ESA	*ybs*	'to dry up'
Syr.	*y'beš*	'to be dried up'
Aram.	*y'bēyš*	Targ.; BA *yabbešet* 'earth'
Heb.	*yābēš*	'to be dry, dried up, withered'
Ph.		
Ug.		
Akk.		

YD	***yad***	**'a hand'**
Arab.		
Ge.	*'ed*	
ESA	*yd*	
Syr.	*'iydā*	

Aram.	*yatmā*	
Heb.	*yātōm*	
Ph.	*ytm*	
Ug.	*ytm*	
Akk.		

YSR Arab.	***yassara***	**'to facilitate, make easy; second any one or help one forward' (*'infitāḥ šay' wa-ḫiffatuh*)**
Ge.		
ESA	*ysr*	D. 'to cause to go straight > send'
Syr.		
Aram.	*'ityaššar*	'to be strengthened'
Heb.	*yāšar*	'to be smooth, straight, right'
Ph.	*yšr*	'right, rightful'
Ug.	*yšr*	'Rechtschaffenheit'
Akk.	*ešēru*	'in Ordnung sein, kommen; zugehen auf'

YMM Arab.	***tayammama***	**'to aim at getting for oneself, choose for oneself'**
Ge.		
ESA		
Syr.		

Aram.	*y*^{e}*dā*	
Heb.	*yād*	
Ph.	*yd*	
Ug.	*yd*	
Akk.	*idu*	

YQẒ Arab.	***'ayqāẓ***	**'awake' (pl. of *yaqiẓ*)**
Ge.		
ESA	*myqẓ*	'sleeplessness, insomnia'
Syr.		
Aram.		
Heb.	*yāqaṣ*	'to awake'
Ph.		
Ug.	*yqġ*	in expression *wtqġ udn* 'and be alert *(wattaqiġ)* of ear'; 'was awake, attentive'
Akk.		

YMN Arab.	***yamīn***	**'the right hand'**
Ge.	*yamān*	
ESA	*ymn*	
Syr.	*yamīnā*	

Aram.	
Heb.	
Ph.	
Ug.	
Akk.	

YN'	***yan'***	**'ripeness'**
Arab.		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

Aram.	*yamīnā*
Heb.	*yamīn*
Ph.	
Ug.	*ymn*
Akk.	*imnu*

YWM	***yawm***	**'a day'**
Arab.		
Ge.	*yōm*	
ESA	*ywm*	
Syr.	*yawmā*	
Aram.	*yōm*	
Heb.	*yōm*	
Ph.	*ym*	
Ug.	*ym*	
Akk.	*ūmu*	

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	ʾa	*ʾa**		G1			0	0	0	2	2	0	2	0	–	~	~	–
2	ʾBD	*ʾabadan**		F6			0	1	1	0	1	0	2	0	+	+	~	–
3	ʾBQ	*ʾabaqa**		E3			0	0	0	1	0	0	0	0	–	+	–	–
4	ʾBL	*ʾibl**		A4			0	1	1	1	0	0	0	1	+	+	–	+
5	ʾBW	*ʾab*		D1			1	1	1	1	1	1	1	1	+	+	+	+
6	ʾBY	*ʾabā*	4.4	C2			1	1	0	1	1	2	0	0	+	+	–	–
7	ʾTY	*ʾatā*		F7			1	1	1	1	1	1	1	0	+	+	+	–
8	ʾṮṮ	*ʾaṯāṯ*		D7			0	0	0	0	0	0	0	0	–	–	–	–
9	ʾṮR	*ʾaṯar*		B5	D7		1	1	1	1	1	1	1	1	+	+	+	+
10	"	*āṯara*		C1	C3		0	1	0	0	0	0	0	0	+	–	–	–
11	ʾṮL	*ʾaṯl*		A3			0	1	0	1	1	0	0	0	+	+	–	–
12	ʾṮM	*ʾiṯm*		C4	E4		2	0	0	1	1	0	2	0	~	+	~	–
13	ʾǦǦ	*ʾuǧāǧ*		F2			0	0	0	0	0	0	0	0	–	–	–	–
14	ʾǦL	*ʾaǧǧala*		F6			0	0	0	0	0	0	0	0	–	–	–	–
15	ʾḤD	*ʾaḥad*		F4			1	1	1	1	1	1	1	0	+	+	+	–
16	ʾḪḎ	*ʾaḫaḏa*		D5			1	1	1	1	1	0	1	1	+	+	+	+
17	ʾḪR	*āḫar*		F3			1	1	1	1	1	1	1	1	+	+	+	+
18	ʾḪW	*ʾaḫ*		D1			1	1	1	1	1	1	1	1	+	+	+	+
19	ʾDD	*ʾidd**		F2			0	0	0	0	0	0	0	0	–	–	–	–
20	ʾDY	*ʾaddā*		D5	D6		1	1	1	0	2	0	0	1	+	+	–	+
21	ʾiḏ	*ʾiḏ*		G1			1	1	1	1	1	0	1	0	+	+	+	–
22	ʾḎN	*ʾuḏun*		B2			1	1	1	1	1	0	1	1	+	+	+	+
23	ʾḎY	*āḏā (IV)*		C2			1	2	0	0	0	0	0	0	+	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
24	’RB	*’irba*		C3			0	0	0	0	0	0	0	0	–	–	–	–
25	’RḌ	*’arḍ*		A2			0	1	1	1	1	1	1	1	+	+	+	+
26	’ZR	*āzara**		C3			0	0	1	0	1	2	1	1	–	+	+	+
27	’ZZ	*’azza*	4.3	C3			1	0	0	0	0	0	0	0	+	–	–	–
28	’ZF	*’azifa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
29	’SR	*’asara*		E2	E3		1	1	1	1	1	1	1	1	+	+	+	+
30	’SF	*āsafa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
31	’SN	*āsin*		F2			0	0	0	0	0	0	0	0	–	–	–	–
32	’SW	*’uswa*		C4			0	0	0	0	0	0	0	0	–	–	–	–
33	’SY	*’asiya*		C2			0	0	0	0	1	0	0	0	–	+	–	–
34	’ŠR	*’ašir**		C4			0	0	0	2	2	2	2	0	–	~	~	–
35	’ṢD	*mu’ṣada*		D7			0	0	0	0	0	0	0	0	–	–	–	–
36	’ṢR	*’iṣr**		E2	E4		0	0	1	1	1	0	1	1	–	+	+	+
37	’ṢL	*’aṣl**		F5			0	0	0	2	1	1	0	0	–	+	–	–
38	"	*’aṣīl*		F6			0	0	0	0	0	0	0	0	–	–	–	–
39	*’uffin*	*’uffin*		G1			0	0	0	0	0	0	0	0	–	–	–	–
40	’FQ	*’ufuq**		A1			0	0	0	0	0	0	0	0	–	–	–	–
41	’FK	*’afaka**		C4			1	0	2	2	2	2	2	0	+	~	~	–
42	’FL	*’afala*		A1	F7		0	0	0	1	1	0	0	1	–	+	–	+
43	’KL	*’akala*		B3			1	1	1	1	1	1	1	1	+	+	+	+
44	’allaḏ/tī	*’allaḏ/tī*		G1			1	1	1	1	1	0	1	0	+	+	+	–
45	’LT	*’alata**		F4			0	0	0	0	0	0	0	0	–	–	–	–
46	’LF	*’alf*	4.3	F4			1	1	1	1	1	1	1	1	+	+	+	+
47	’LL	*’ill*		D1			0	0	0	0	0	0	0	0	–	–	–	–

48	ʾLM	*ʾalima*		B4			0	0	0	0	0	0	0	0	–	–	–	–
49	ʾLH	*ʾilāh**		E4			0	1	1	1	1	0	1	0	+	+	+	–
50	ʾLW	*ʾalā (w)**		F1			0	0	0	0	0	0	0	0	–	–	–	–
51	"	*ālā (IV)*		D2	E2	E4	0	1	0	1	1	1	0	0	+	+	–	–
52	"	*ālāʾ*		C3			0	0	0	0	0	0	0	0	–	–	–	–
53	ʾilā	*ʾilā*		G1			0	0	0	1	1	1	0	0	–	+	–	–
54	ʾam	*ʾam**		G1			0	0	0	0	1	1	0	0	–	+	–	–
55	ʾMT	*ʾamt*		F2			0	0	0	0	0	0	0	0	–	–	–	–
56	ʾMD	*ʾamad*		F6			0	0	0	0	0	0	1	0	–	–	+	–
57	ʾMR	*ʾamara*	4.4	C3			1	1	1	1	1	1	1	1	+	+	+	+
58	ʾMS	*ʾams*	4.3	F6			0	0	0	0	1	1	0	1	–	+	–	+
59	ʾML	*ʾaml*		C2			0	0	0	0	0	0	0	0	–	–	–	–
60	ʾMM	*ʾumm*		D1			1	1	1	1	1	1	1	1	+	+	+	+
61	"	*ʾamāma**		F3	F5	G1	0	1	0	0	0	0	0	0	+	–	–	–
62	"	*āmmīn*		C3			0	0	0	0	0	0	0	0	–	–	–	–
63	ʾMN	*ʾamina*		B3	C2		0	1	1	1	1	0	0	0	+	+	–	–
64	ʾMW	*ʾama*		D1			1	1	1	1	1	1	1	1	+	+	+	+
65	ʾin	*ʾin**		G1			2	1	1	1	2	2	2	0	+	+	~	–
66	ʾanā	*ʾanā**		G1			1	1	1	1	1	1	1	1	+	+	+	+
67	ʾanta	*ʾanta*		G1			1	1	1	1	1	1	1	1	+	+	+	+
68	ʾNṮ	*ʾunṯa*		B1			1	1	1	1	1	1	1	1	+	+	+	+
69	ʾNS	*ʾins**		B1			1	1	1	1	1	1	1	1	+	+	+	+
70	ʾNF	*ʾanf*	4.2	B2			1	1	1	1	1	0	1	1	+	+	+	+
71	ʾNM	*ʾanām**		B1			0	1	0	0	0	0	0	0	+	–	–	–
72	ʾinna	*ʾinna*		G1			2	1	1	2	2	2	2	1	+	+	~	+
73	ʾanna	*ʾanna*		G1			0	0	0	0	0	0	0	0	–	–	–	–
74	ʾNY	*ʾanā (y)*		F6			0	0	0	0	0	0	0	0	–	–	–	–
75	"	*ānāʾ*		F6			0	0	0	0	1	0	0	1	–	+	–	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
76	"	*āniya*	4.3	D7			1	0	1	1	1	2	1	1	+	+	+	+
77	"	*ʾannā*		G1			0	0	1	1	1	0	1	2	–	+	+	~
78	ʾHL	*ʾahl**		D1	E1		0	1	1	1	1	0	1	1	+	+	+	+
79	ʾaw	*ʾaw*		G1			1	1	1	1	1	1	1	1	+	+	+	+
80	ʾWB	*ʾiyāb*		B5	F7		0	0	0	2	2	0	2	0	–	~	~	–
81	ʾWD	*ʾāda (w)**		C2	F2		0	0	0	1	1	0	0	0	–	+	–	–
82	ʾWL	*ʾawwal*		F4			0	0	0	1	1	0	2	0	–	+	~	–
83	"	*āl*		D1	E1		0	0	0	0	0	0	0	0	–	–	–	–
84	ʾūlāʾi	*ʾūlāʾi*		G1			1	1	1	1	1	1	0	1	+	+	–	+
85	ʾūlū	*ʾūlū*		G1			1	1	0	0	0	0	0	0	+	–	–	–
86	ʾWN	*ān**		F6			0	0	0	0	0	0	0	0	–	–	–	–
87	ʾWH	*ʾawwāh**		C2			1	0	1	0	1	0	0	0	+	+	–	–
88	ʾWY	*ʾawā (y)*		B3			0	1	1	1	0	0	0	0	+	+	–	–
89	ʾiy	*ʾiy*		G1			2	0	0	0	0	0	1	1	~	–	+	+
90	ʾYD	*ʾayyada*		C3			0	0	0	0	0	0	0	0	–	–	–	–
91	ʾYK	*ʾayk*		A3			0	0	0	0	0	0	0	0	–	–	–	–
92	ʾYM	*ʾayāmā**		D3			0	0	0	0	0	0	0	0	–	–	–	–
93	ʾayna	*ʾayna*		F5	G1		1	2	1	1	1	0	1	1	+	+	+	+
94	ʾayyāna	*ʾayyāna*		F6	G1		0	0	0	0	0	0	0	0	–	–	–	–
95	ʾayy-	*ʾayy*		G1			1	1	1	1	1	0	1	1	+	+	+	+
96	ʾayyuhā	*ʾayyuhā*		G1			0	0	1	1	1	0	0	1	–	+	–	+
97	ʾiyyā	*ʾiyyā*		G1			1	0	1	1	1	1	0	0	+	+	–	–
98	bi-	*bi-*		G1			1	1	1	1	1	1	1	0	+	+	+	–
99	BʾR	*biʾr*		D7			1	1	1	1	1	1	0	1	+	+	–	+

100	B'S	baʾs*		C2	E3		1	0	0	0	0	0	0	0	+	–	–	–
101	"	biʾsa*		C2			1	1	1	1	1	0	1	1	+	+	+	+
102	BTR	ʾabtar		D1			1	1	0	1	1	0	0	1	+	+	–	+
103	BTK	battaka*		B5			1	0	0	0	0	0	0	0	+	–	–	–
104	BTL	tabtīl*		E4			1	0	1	1	1	0	1	1	+	+	+	+
105	BṮṮ	baṯṯa	4.2	F7			0	1	0	0	0	0	1	0	+	–	+	–
106	BĞS	ʾinbağasa		F7			0	0	0	0	0	0	0	0	–	–	–	–
107	BḤṮ	baḥaṯa*		B5			0	0	1	1	1	0	0	0	–	+	–	–
108	BḤR	baḥr		A2			1	1	1	0	0	0	0	2	+	+	–	~
109	BḪS	baḫasa		F4			0	0	0	0	0	0	0	0	–	–	–	–
110	BḪʿ	bāḫiʿ		B6			0	0	0	0	0	0	0	0	–	–	–	–
111	BḪL	baḫila		D5			0	0	0	0	1	0	0	0	–	+	–	–
112	BDʾ	badaʾa		C3			0	1	0	0	0	0	0	0	+	–	–	–
113	BDR	bidāran		F7			1	0	0	0	0	0	0	0	+	–	–	–
114	BDʿ	ʾibtadaʿa		C3	F1		0	0	0	0	0	0	0	0	–	–	–	–
115	BDL	baddala	4.3	F1			1	1	1	1	1	0	1	0	+	+	+	–
116	BDN	badan		B2			1	0	0	0	1	0	0	0	+	+	–	–
117	BDW	badw		A2			1	1	1	0	0	0	0	0	+	+	–	–
118	BḎR	baḏḏara		D5			1	0	1	1	1	0	0	0	+	+	–	–
119	BRʾ	barīʾ		B4	C4		0	1	1	1	1	1	0	0	+	+	–	–
120	BRĞ	tabarrağa		B3			0	0	0	0	0	0	0	0	–	–	–	–
121	BRḤ	bariḥa		C3			1	1	0	1	1	1	1	0	+	+	+	–
122	BRD	barad		A1			1	1	1	1	1	0	1	0	+	+	+	–
123	BRR	barr		A2			0	1	1	1	1	0	0	1	+	+	–	+
124	"	barra	4.4	C4	E4		1	1	1	1	1	0	1	1	+	+	+	+
125	BRZ	baraza		C1	F1	F7	1	0	0	1	0	0	0	0	+	+	–	–
126	BRṢ	ʾabraṣ		B4			1	0	2	0	0	0	0	0	+	~	–	–
127	BRQ	barq		A1			1	1	1	1	1	0	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
128	BRM	*ʾabrama*	4.2	C3			0	0	0	0	1	0	0	1	−	+	−	+
129	BZĠ	*bāziġ**		A1	F7		0	0	1	1	0	0	0	0	−	+	−	−
130	BSR	*basara**		B2	C2		0	0	1	1	1	0	0	0	−	+	−	−
131	BSS	*bassa**		F2	F4		0	0	0	2	2	0	0	0	−	~	−	−
132	BSṬ	*basaṭa**	4.3	F5			1	0	1	1	1	0	0	1	+	+	−	+
133	BSQ	*bāsiq*		F2			0	0	0	0	0	0	0	0	−	−	−	−
134	BSL	*ʾabsala*		E4			0	0	0	0	0	0	0	0	−	−	−	−
135	BSM	*tabassama*		B2	C2		0	0	0	0	0	0	0	0	−	−	−	−
136	BŠR	*bašar**		B1			1	1	1	1	1	1	1	0	+	+	+	−
137	BṢR	*baṣura*		B2	C1		0	0	0	0	2	0	1	0	−	~	+	−
138	BṢL	*baṣal*		A3			1	1	1	1	1	1	0	0	+	+	−	−
139	BḌʿ	*biḍʿ*	4.3	F4			1	1	0	1	1	0	1	0	+	+	+	−
140	BṬʾ	*baṭṭaʾa*		F6			0	0	0	0	0	0	0	0	−	−	−	−
141	BṬR	*baṭira*		C2	C4		0	0	0	0	0	0	0	0	−	−	−	−
142	BṬŠ	*baṭaša**		D5	E3		1	0	1	1	1	0	0	0	+	+	−	−
143	BṬL	*baṭala**		C2	F1		1	1	1	1	1	0	0	1	+	+	−	+
144	BṬN	*baṭn*		B2			0	0	1	1	1	1	0	0	−	+	−	−
145	BʿṮ	*baʿaṯa*	4.2	B6	F1	F7	0	0	1	0	0	0	0	1	−	+	−	+
146	BʿṮR	*baʿṯara*		F7			0	0	0	0	0	0	0	0	−	−	−	−
147	BʿD	*baʿuda*		F1	F5	F7	1	1	1	1	1	0	1	0	+	+	+	−
148	BʿḌ	*baʿḍ**		F4			0	1	0	1	1	0	1	0	+	+	+	−
149	"	*baʿūḍa*		A4			0	0	0	0	0	0	0	0	−	−	−	−
150	BʿL	*baʿl**		D1			1	1	1	1	1	1	1	1	+	+	+	+
151	BĠT	*baġtatan*		F6			0	0	1	1	1	0	0	1	−	+	−	+

152	BĠḌ	*baġḍāʾ*		C2			0	0	0	0	0	0	0	0	–	–	–	–
153	BĠY	*I. baġā (y)*		C3	C4		0	2	1	1	1	0	1	1	~	+	+	+
154	"	*II. baġā (y)*		C3			0	0	0	0	0	0	0	0	–	–	–	–
155	BQR	*baqar*		A4			0	1	1	1	1	1	1	1	+	+	+	+
156	BQʿ	*buqʿa*		A2			1	0	1	1	1	0	1	0	+	+	+	–
157	BQL	*baql*		A3			1	1	1	1	0	0	1	1	+	+	+	+
158	BQY	*baqiya*		F5	F6		0	2	1	0	0	1	0	0	~	+	–	–
159	BKR	*bikr**		B6			1	1	1	1	1	0	1	1	+	+	+	+
160	BKM	*ʾabkam*		B4			0	0	0	0	0	0	0	0	–	–	–	–
161	BKY	*bakā (y)*		B2			1	0	1	1	1	2	1	1	+	+	+	+
162	bal	*bal*		G1			1	0	0	0	1	1	1	0	+	+	+	–
163	BLS	*ʾablas*		C2			0	0	0	0	0	0	0	0	–	–	–	–
164	BLʿ	*baliʿa*		B3			1	0	1	1	1	0	1	0	+	+	+	–
165	BLĠ	*balaġa**		C3	F7		2	0	0	0	1	0	0	0	~	+	–	–
166	BLW	*I. balā (w)*	4.3	B6	C1	C1	1	1	1	1	1	0	1	1	+	+	+	+
167	"	*II. balā (w)*		C1			0	0	0	0	0	0	0	0	–	–	–	–
168	balā	*balā (y)*		C1	G1		0	0	0	0	1	0	1	0	–	+	+	–
169	BNN	*banān*		B2			0	0	0	0	0	0	0	0	–	–	–	–
170	BNW	*ʾibn**		B6	D1		1	1	1	1	1	1	1	1	+	+	+	+
171	BNY	*banā (y)*		D7			0	1	1	1	1	1	1	1	+	+	+	+
172	BHT	*bahata*		C1	C3		0	0	1	1	0	0	0	0	–	+	–	–
173	BHĞ	*bahğa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
174	BHL	*ʾibtahala*		D2	E4		1	0	0	0	0	0	0	1	+	–	–	+
175	BWʾ	*bāʾa (w)**		D5			1	1	0	0	1	1	1	1	+	+	+	+
176	BWR	*bāra (w)*		F1			0	1	1	1	1	0	0	0	+	+	–	–
177	BWL	*bāl*		C1			0	0	1	1	0	0	0	0	–	+	–	–
178	BYT	*bayt*		D7			1	1	1	1	1	1	1	1	+	+	+	+
179	BYḌ	*bāḍa (y)**		F1			0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
180	BYḌ	*bayḍ*		A4			0	0	1	1	1	0	0	0	–	+	–	–
181	BYʿ	*bāyaʿa*		D6	E2		0	0	1	0	0	1	0	0	–	+	–	–
182	BYN	*bayna*		G1			1	1	1	1	1	1	1	2	+	+	+	~
183	ta-	*ta-*		G1			0	0	0	0	0	0	0	0	–	–	–	–
184	TBB	*tabba**		B6	F1		0	0	0	1	0	0	0	0	–	+	–	–
185	TBʿ	*tabiʿa**		F3			0	1	1	1	1	0	0	0	+	+	–	–
186	taḥta	*taḥta*		F3	F5	G1	1	1	1	1	1	1	1	0	+	+	+	–
187	TRB	*turāb*		A2			1	0	0	0	0	0	0	1	+	–	–	+
188	"	*ʾatrāb*		B6			0	0	0	0	0	0	0	0	–	–	–	–
189	TRF	*ʾatrafa*		B3			1	1	0	0	0	0	0	0	+	–	–	–
190	TRK	*taraka**		B5			0	0	0	1	0	0	0	0	–	+	–	–
191	TSʿ	*tisʿ*		F4			1	1	1	1	1	1	1	1	+	+	+	+
192	TʿS	*taʿs*	4.3	B6	F1		0	0	1	0	0	0	0	0	–	+	–	–
193	TFṮ	*tafaṯ*		B3	E4		0	2	0	0	0	0	0	0	~	–	–	–
194	TQN	*ʾatqana*		F1			0	0	1	1	1	0	0	1	–	+	–	+
195	TLL	*talla*		F2			0	0	0	0	0	0	0	1	–	–	–	+
196	TLW	*talā (w)*		C1	D2		1	1	0	0	0	0	0	0	+	–	–	–
197	TMM	*tamma*	4.3	F2	F4		1	1	1	1	1	1	1	0	+	+	+	–
198	TWR	*tāra*	4.2	F6			0	2	0	1	1	0	1	1	~	+	+	+
199	TYH	*tāha (y)*	4.3	C2	F7		1	0	1	1	1	0	0	0	+	+	–	–
200	ṮBT	*ṯabata*		C3	F2		0	1	0	0	0	0	0	0	+	–	–	–
201	ṮBR	*ṯubūr*		F1			1	1	1	1	1	1	1	1	+	+	+	+
202	ṮBṬ	*ṯabbaṭa*		C3			0	0	0	0	0	0	0	0	–	–	–	–

203	ṮBW	*ṯubāt*		E1	D3		0	0	0	0	0	0	0	0	–	–	–	–
204	ṮĞĞ	*ṯağğāğ*		F4			0	0	0	0	0	0	0	0	–	–	–	–
205	ṮH̱N	*ʾaṯẖana*		E3			0	0	0	0	0	0	0	0	–	–	–	–
206	ṮRB	*taṯrīb*		C3			0	0	0	0	0	0	0	0	–	–	–	–
207	ṮRY	*ṯarā**	4.2	A2			0	0	1	1	1	0	0	1	–	+	–	+
208	ṮʿB	*ṯuʿbān*		A4			0	0	0	0	0	0	0	0	–	–	–	–
209	ṮQB	*ṯāqib**		F2			1	0	0	0	0	0	0	0	+	–	–	–
210	ṮQF	*ṯaqifa*		D5	E3		0	0	1	1	1	0	0	0	–	+	–	–
211	ṮQL	*ṯaqula*		F2	F4		1	0	1	1	1	1	1	1	+	+	+	+
212	ṮLṮ	*ṯalāṯ*		F4			1	1	1	1	1	1	1	1	+	+	+	+
213	ṮLL	*ṯulla**		E1	F4		0	0	0	0	0	0	0	0	–	–	–	–
214	ṯamma	*ṯamma*		G1			0	1	1	1	1	1	1	0	+	+	+	–
215	ṯumma	*ṯumma*		F6	G1		0	0	0	0	0	0	0	0	–	–	–	–
216	ṮMR	*ṯamar*		A3			1	1	0	0	0	0	0	0	+	–	–	–
217	ṮMN	*ṯamān(in)*		F4			1	1	1	1	1	1	1	1	+	+	+	+
218	"	*ṯaman**		D6			0	2	0	0	0	0	0	0	~	–	–	–
219	ṮNY	*ʾiṯnān*		F4			1	1	1	1	1	1	1	1	+	+	+	+
220	ṮWB	*ʾaṯāba*		D5			0	1	1	1	1	0	1	0	+	+	+	–
221	"	*ṯiyāb*		B3			0	0	1	0	0	0	0	1	–	+	–	+
222	ṮWR	*ʾaṯāra**		D4			0	0	1	1	0	0	0	0	–	+	–	–
223	ṮWY	*ṯāwin**		D7			0	0	0	0	0	0	0	0	–	–	–	–
224	ṮYB	*ṯayyibāt*	4.4	D3			0	0	1	0	0	0	0	0	–	+	–	–
225	ĞʾR	*ğaʾara**		D2	E4		0	0	0	0	0	0	0	0	–	–	–	–
226	ĞBR	*ğabbār*	4.3	E3	E4	F2	1	0	1	1	1	1	0	1	+	+	–	+
227	ĞBL	*ğabal*	4.3	A2			0	1	0	1	1	1	1	1	+	+	+	+
228	"	*ğibill/-a*	4.3	E1	F4		0	2	1	1	1	0	0	0	~	+	–	–
229	ĞBH	*ğibāh**		B2			0	0	0	1	1	0	0	0	–	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
230	ǦBY	*ǧabā (ā/y)*	4.3	E1			1	1	1	1	1	0	0	0	+	+	–	–
231	ǦṮṮ	*ʾiǧtaṯṯa**		F1			1	0	0	0	0	0	2	1	+	–	~	+
232	ǦṮM	*ǧāṯim*		B5			0	0	0	0	0	0	0	0	–	–	–	–
233	ǦṮW	*ǧāṯin*		B5			0	0	0	0	0	0	0	0	–	–	–	–
234	ǦḤD	*ǧaḥada**		C1	D2		0	0	0	0	0	0	0	0	–	–	–	–
235	ǦḤM	*ǧaḥīm**		E4			0	0	0	1	0	0	0	0	–	+	–	–
236	ǦDṮ	*ǧadaṯ*		B6			0	0	0	0	1	0	0	0	–	+	–	–
237	ǦDD	*ǧudad**		A2			1	1	1	1	1	0	0	2	+	+	–	~
238	"	*ǧadd**		F2			1	1	0	1	0	0	0	0	+	+	–	–
239	ǦDR	*ǧidār**		D7			0	1	1	1	1	0	1	0	+	+	+	–
240	ǦDL	*ǧādala**		C1	D2		1	0	1	1	1	0	1	1	+	+	+	+
241	ǦḎḎ	*ǧuḏāḏ**		F4			0	1	0	0	0	0	0	0	+	–	–	–
242	ǦḎʿ	*ǧiḏʿ*		A3			0	0	0	0	0	0	0	0	–	–	–	–
243	ǦḎW	*ǧaḏwa*		A3			0	0	1	0	0	0	0	0	–	+	–	–
244	ǦRḤ	*ǧaraḥa*		D5			1	0	0	0	0	0	0	0	+	–	–	–
245	"	*ǧurūḥ*		B4			0	1	1	0	0	0	0	0	+	+	–	–
246	ǦRD	*ǧarād**		A4			1	0	1	1	1	1	0	0	+	+	–	–
247	ǦRR	*ǧarra*	4.3	B5			1	0	1	1	1	1	0	0	+	+	–	–
248	ǦRZ	*ǧuruz*		A2			1	0	1	0	1	0	0	0	+	+	–	–
249	ǦRʿ	*taǧarraʿa*	4.3	B3			1	0	0	0	2	0	0	0	+	~	–	–
250	ǦRF	*ǧuruf*		A2			0	0	1	1	1	0	0	0	–	+	–	–
251	ǦRM	*ǧarama*		C4	E4		0	1	1	0	0	0	0	0	+	+	–	–
252	ǦRY	*ǧarā (y)*	4.3	B2	F6	F7	0	0	1	1	1	0	1	1	–	+	+	+
253	ǦZʾ	*ǧuzʾ*		F4			1	0	0	0	0	0	0	0	+	–	–	–

254	ĞZʿ	*ğaziʿa*		C2			1	1	1	2	1	0	0	0	+	+	–	–
255	ĞZY	*ğazā (y)*		C2	E2	E4	0	2	0	1	0	0	0	0	~	+	–	–
256	ĞSD	*ğasad*		B2			0	0	1	0	0	0	0	0	–	+	–	–
257	ĞSS	*tağassasa*		C1			1	0	1	1	1	0	0	0	+	+	–	–
258	ĞSM	*ğism*	4.2	B2			0	1	1	1	0	0	0	0	+	+	–	–
259	ĞʿL	*ğaʿala*		C3	E2		0	0	1	0	0	0	0	0	–	+	–	–
260	ĞFʾ	*ğufāʾ*		F2			0	0	0	0	0	0	0	0	–	–	–	–
261	ĞFN	*ğifān*		B3	D7		0	0	0	0	0	0	0	0	–	–	–	–
262	ĞFW	*tağāfā*		F2			0	0	0	0	0	0	0	0	–	–	–	–
263	ĞLB	*ʾağlaba*		E3			0	0	0	0	0	0	0	0	–	–	–	–
264	ĞLD	*ğild*		A4			1	0	1	1	1	0	0	1	+	+	–	+
265	ĞLS	*mağālis*		D7	E1		0	0	0	0	1	0	0	0	–	+	–	–
266	ĞLL	*ğalāl*		E4			0	0	0	0	0	0	0	0	–	–	–	–
267	ĞLW	*ğallā*		C1	D2		1	0	1	1	1	1	1	1	+	+	+	+
268	ĞMḤ	*ğamaḥa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
269	ĞMD	*ğāmida*		F2			0	0	1	1	1	0	0	0	–	+	–	–
270	ĞMʿ	*ğamaʿa*		D1	D3	F4	0	1	1	0	0	0	0	0	+	+	–	–
271	ĞML	*ğamāl*	4.4	C2			0	0	0	1	1	0	0	1	–	+	–	+
272	"	*ğumla*		D2	F4		0	0	0	1	1	0	0	0	–	+	–	–
273	"	*ğamal**		A4			1	1	1	1	1	1	0	1	+	+	–	+
274	ĞMM	*ğamm**		F4			0	1	0	0	1	2	0	0	+	+	–	–
275	ĞNB	*ğanb*	4.3	F5			2	1	1	1	1	1	0	0	+	+	–	–
276	ĞNḤ	*ğanaḥa*		B5			0	0	2	1	1	0	0	0	–	+	–	–
277	"	*ğanāḥ*		A4			0	0	0	0	0	0	0	0	–	–	–	–
278	ĞNF	*ğanaf*		C4	E4		0	0	0	0	0	0	0	0	–	–	–	–
279	ĞNN	*ğanna*		F1			1	2	1	1	1	1	0	1	+	+	–	+
280	ĞNY	*ğanān*		A3			1	1	0	0	0	0	0	0	+	–	–	–
281	ĞHD	*ğāhada*		E3			0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
282	ĞHR	*ğahara*	4.2	C1	D2		0	0	1	1	0	0	0	0	–	+	–	–
283	ĞHZ	*ğahhaza*		B3			0	0	0	0	0	0	0	0	–	–	–	–
284	ĞHL	*ğahila**		C1			0	0	1	0	0	0	0	0	–	+	–	–
285	ĞWB	*ğāba (w)*	4.2/3	F4			1	1	1	1	1	0	0	0	+	+	–	–
286	"	*ʾağāba*		D2			0	0	1	1	0	0	0	0	–	+	–	–
287	ĞWD	*ğiyād*		A4			1	1	0	0	0	0	0	0	+	–	–	–
288	ĞWR	*ğāwara*	4.3	D3	E1		1	1	1	1	1	1	1	0	+	+	+	–
289	ĞWZ	*ğāwaza**		F7			0	1	1	1	1	0	0	0	+	+	–	–
290	ĞWS	*ğāsa (w)**		B5	C1		0	0	0	0	0	0	0	0	–	–	–	–
291	ĞWʿ	*ğāʿa (w)*		B3			0	1	0	2	2	0	0	0	+	~	–	–
292	ĞWF	*ğawf*	4.3	B2	F5		0	0	0	1	1	0	1	0	–	+	+	–
293	ĞWW	*ğaww*	4.4	A1			0	1	1	1	1	1	0	0	+	+	–	–
294	ĞYʾ	*ğāʾa (y)*		F7			0	0	0	0	0	0	0	0	–	–	–	–
295	ĞYB	*ğayb**		B3			1	0	0	0	0	0	0	0	+	–	–	–
296	ĞYD	*ğīd*	4.4	B2			0	0	1	1	1	0	1	1	–	+	+	+
297	ḤBB	*ʾaḥabba*		C2	C3		1	1	1	1	1	1	2	1	+	+	~	+
298	"	*ḥabb*		A3			1	1	0	1	0	0	0	0	+	+	–	–
299	ḤBR	*ḥabara**		C2			1	0	0	0	0	0	0	2	+	–	–	~
300	ḤBS	*ḥabasa*		C3	E3	F5	1	1	1	1	1	0	1	2	+	+	+	~
301	ḤBṬ	*ḥabiṭa*		C2	F1		0	0	0	0	0	0	0	0	–	–	–	–
302	ḤBK	*ḥubuk*		A1	F5		0	0	0	0	0	0	0	0	–	–	–	–
303	ḤTM	*ḥatm*		E2	E4		0	0	0	0	0	0	0	2	–	–	–	~
304	ḥattā	*ḥattā*		F5	F6	G1	0	0	0	0	0	0	0	0	–	–	–	–

305	ḤṮṮ	*ḥaṯīṯan*		F6			2	0	0	2	2	0	2	2	~	~	~	~
306	ḤǦB	*ḥiǧāb**		B3			0	0	0	0	0	0	0	0	–	–	–	–
307	ḤǦǦ	*ḥaǧǧa*		E4			0	1	1	1	1	0	0	0	+	+	–	–
308	"	*ḥuǧǧa**		C1	D2		1	1	0	0	0	0	0	0	+	–	–	–
309	ḤǦR	*ḥiǧr**		C1	D7	E2	2	1	1	1	1	1	1	1	+	+	+	+
310	"	*ḥaǧar*		A2			0	1	0	0	0	0	0	0	+	–	–	–
311	ḤǦZ	*ḥaǧaza*		C3			1	0	0	0	0	0	0	0	+	–	–	–
312	ḤDB	*ḥadab*		A2			0	0	0	0	0	0	0	0	–	–	–	–
313	ḤDṮ	*ḥadīṯ*		D2	F1		1	1	1	1	1	1	1	1	+	+	+	+
314	ḤDD	*ḥidād*		F2			0	0	0	1	1	0	0	1	–	+	–	+
315	"	*ḥudūd*		E2	F5		0	2	0	0	0	0	0	0	~	–	–	–
316	"	*ḥadīd*		A2			1	0	0	0	0	0	0	0	+	–	–	–
317	ḤDQ	*ḥadā'iq*	4.5	D4			0	0	0	1	1	0	0	0	–	+	–	–
318	ḤḎR	*ḥaḏira*		C2			0	1	0	0	0	0	0	2	+	–	–	~
319	ḤRB	*ḥāraba*		E3			0	1	1	1	1	0	1	0	+	+	+	–
320	"	*miḥrāb*		D7			2	1	0	0	0	0	0	0	+	–	–	–
321	ḤRṮ	*ḥaraṯa*		D4			1	1	1	1	1	1	1	1	+	+	+	+
322	ḤRǦ	*ḥaraǧ**		C2	E2		0	0	0	1	0	0	0	0	–	+	–	–
323	ḤRD	*ḥard*		C3			0	0	0	0	0	0	0	0	–	–	–	–
324	ḤRR	*ḥarr*		A1			1	1	1	1	1	0	1	2	+	+	+	~
325	"	*ḥurr*		E1			1	1	1	1	1	0	0	0	+	+	–	–
326	ḤRS	*ḥaras*		E3			0	0	0	0	0	0	0	0	–	–	–	–
327	ḤRṢ	*ḥaraṣa*		C2	C3		0	1	0	0	1	0	2	0	+	+	~	–
328	ḤRḌ	*ḥaraḍ*		B4			0	0	0	0	0	0	2	0	–	–	~	–
329	"	*ḥarraḍa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
330	ḤRF	*ḥarrafa*		F1			0	1	0	0	1	0	0	0	+	+	–	–
331	"	*ḥarf**		F2	F5		0	0	1	1	1	0	0	0	–	+	–	–
332	ḤRQ	*ḥarraqa*		D7	F2		0	0	2	2	2	0	2	0	–	~	~	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
333	ḤRK	*ḥarraka**		F7			0	0	1	0	0	0	0	0	–	+	–	–
334	ḤRM	*ḥarrama*		C4	E2	E4	1	1	1	1	1	0	0	1	+	+	–	+
335	ḤRY	*taḥarrā*		C3			0	0	0	0	0	0	0	0	–	–	–	–
336	ḤZN	*ḥazana*		C2			1	0	0	0	0	0	0	0	+	–	–	–
337	ḤSB	*ḥasiba**		C1	F4		1	0	1	1	1	1	2	1	+	+	~	+
338	ḤSD	*ḥasada*	4.5	C2			0	0	1	1	1	0	0	0	–	+	–	–
339	ḤSR	*ḥasra*		C2			0	0	0	0	0	0	0	0	–	–	–	–
340	ḤSS	*ḥassa*		F1			0	0	0	0	0	0	0	0	–	–	–	–
341	"	*ʾaḥassa*	4.3	C1			2	0	1	1	1	1	2	1	~	+	~	+
342	ḤSM	*ḥusūm*		F6			0	0	0	0	0	0	0	0	–	–	–	–
343	ḤSN	*ḥasana*	4.5	C2			0	0	1	1	1	0	0	0	–	+	–	–
344	ḤŠR	*ḥašara*		B6	E2		0	0	0	0	0	0	0	0	–	–	–	–
345	ḤṢB	*ḥāṣib*		A1			0	0	0	1	1	1	1	1	–	+	+	+
346	ḤṢḤṢ	*ḥaṣḥaṣa*		C1			0	0	0	0	0	0	0	0	–	–	–	–
347	ḤṢR	*ḥaṣira**		C3			1	1	1	1	1	1	1	1	+	+	+	+
348	ḤṢL	*ḥaṣṣala*		C1			0	0	0	0	0	0	0	0	–	–	–	–
349	ḤṢY	*ʾaḥṣā*		C1	F4		0	0	0	0	0	0	0	0	–	–	–	–
350	ḤḌR	*ḥaḍara**		F1			0	1	0	0	0	0	0	0	+	–	–	–
351	ḤḌḌ	*ḥaḍḍa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
352	ḤṬB	*ḥaṭab*		A3			1	0	0	2	1	0	1	0	+	+	+	–
353	ḤṬM	*ḥaṭama*		F4			0	0	0	0	0	0	0	0	–	–	–	–
354	ḤẒR	*maḥẓūr*		C3	F2		0	1	0	1	0	0	1	1	+	+	+	+
355	ḤẒẒ	*ḥaẓẓ*		C2	F4		0	0	0	0	0	0	1	0	–	–	+	–
356	ḤFD	*ḥafada*		D1			0	2	0	0	0	0	0	0	~	–	–	–

357	ḤFR	*ḥufra*		A2			1	1	1	1	1	0	0	1	+	+	–	+
358	"	*ḥāfira*		F2			0	0	0	0	0	0	0	0	–	–	–	–
359	ḤFẒ	*ḥafiẓa*		B3	E3		2	0	1	1	1	0	0	0	~	+	–	–
360	ḤFF	*ḥaffa*		F5			0	1	1	1	1	0	2	0	+	+	~	–
361	ḤFY	*ḥafiyy*		C1	C2		0	0	0	0	0	0	0	0	–	–	–	–
362	"	*ʾaḥfā*		C2			0	0	0	0	0	0	0	0	–	–	–	–
363	ḤQB	*ḥuqub*		F6			0	0	0	0	0	0	0	0	–	–	–	–
364	ḤQF	*ʾaḥqāf**		A2			0	0	0	0	0	0	0	0	–	–	–	–
365	ḤQQ	*ḥaqqa**		C4			1	1	1	1	1	1	0	1	+	+	–	+
366	ḤKM	*ʾaḥkama*		E2			1	0	0	0	0	0	0	0	+	–	–	–
367	ḤLF	*ḥalafa*		D2	E2		1	1	0	0	0	0	0	0	+	–	–	–
368	ḤLQ	*ḥalaqa*	4.5	B3			0	0	0	0	1	0	0	0	–	+	–	–
369	ḤLQM	*ḥulqūm*	4.5	B2			1	0	0	0	0	0	2	1	+	–	~	+
370	ḤLL	*ḥalla*	4.3	E1	E2	E4	1	1	1	1	1	0	1	1	+	+	+	+
371	ḤLM	*ḥulm*		B3			1	1	1	1	1	1	1	0	+	+	+	–
372	"	*ḥalīm**		C1	C2		0	0	0	0	1	0	0	0	–	+	–	–
373	ḤLY	*ḥallā*		B3			1	0	0	0	1	0	0	0	+	+	–	–
374	ḤMʾ	*ḥamaʾ*		A2			2	0	0	0	0	0	0	0	~	–	–	–
375	ḤMD	*ḥamida*	4.4	C4	E4		0	1	0	1	1	1	1	1	+	+	+	+
376	ḤMR	*ḥimār**		A4			0	1	1	1	1	0	1	1	+	+	+	+
377	"	*ḥumr*		F2			1	2	1	1	1	0	1	1	+	+	+	+
378	ḤML	*ḥamala*		B5			1	1	1	0	0	0	0	0	+	+	–	–
379	ḤMM	*ḥamīm*		D1	D3	F2	1	2	1	1	1	2	1	1	+	+	+	+
380	ḤMY	*ḥamiya*		F2			2	0	1	0	0	0	0	0	~	+	–	–
381	ḤNṮ	*ḥaniṯa*		C4			0	0	0	0	0	0	0	0	–	–	–	–
382	ḤNĞR	*ḥanāğir*		B2			0	0	0	0	0	0	0	0	–	–	–	–
383	ḤNḎ	*ḥanīḏ*		B3	D7		0	0	0	0	0	0	0	0	–	–	–	–
384	ḤNK	*ʾiḥtanaka**		E2	F1		1	0	0	1	1	0	0	0	+	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
385	ḤNN	*ḥanān**		C2			1	0	1	1	1	1	1	1	+	+	+	+
386	ḤWT	*ḥūt*		A4			1	0	0	0	0	0	0	0	+	–	–	–
387	ḤWǦ	*ḥāǧa*		B3	C3		0	0	0	0	0	0	0	0	–	–	–	–
388	ḤWḎ	*ʾistaḥwaḏa*		D5			0	0	0	0	0	0	0	0	–	–	–	–
389	ḤWR	*ḥāra (w)*		F7			0	1	0	0	0	0	0	0	+	–	–	–
390	ḤWZ	*mutaḥayyiz*		F7			0	0	0	0	0	0	0	0	–	–	–	–
391	ḥāša	*ḥāša*		G1			1	0	1	1	1	0	0	0	+	+	–	–
392	ḤWṬ	*ʾaḥāṭa*		C1	F5		0	0	0	0	0	0	0	0	–	–	–	–
393	ḤWL	*ḥāla**	4.3	F7			1	1	0	1	1	0	1	1	+	+	+	+
394	ḤWY	*ḥawāyā**		B2			0	1	1	1	1	0	1	0	+	+	+	–
395	"	*ʾaḥwā*		F2			1	0	0	0	0	0	0	0	+	–	–	–
396	ḥayṯu	*ḥayṯu*		F5	G1		0	0	0	0	0	0	0	0	–	–	–	–
397	ḤYD	*ḥāda (y)*		C3			0	0	0	0	0	0	0	0	–	–	–	–
398	ḤYR	*ḥayrān*		C2			0	0	0	0	0	0	0	0	–	–	–	–
399	ḤYṢ	*maḥīṣ*		B3	E3		0	0	0	0	0	0	0	0	–	–	–	–
400	ḤYḌ	*ḥāḍa (y)*		B2			0	1	0	0	0	0	0	0	+	–	–	–
401	ḤYF	*ḥāfa (y)*		C4			0	1	1	0	0	0	0	0	+	+	–	–
402	ḤYQ	*ḥāqa (y)**		F5			0	0	0	0	0	0	0	0	–	–	–	–
403	ḤYN	*ḥīn*		F6			0	1	0	0	0	0	0	1	+	–	–	+
404	ḤYY	*ḥayya (vb.)*		B6			1	1	1	1	1	1	1	0	+	+	+	–
405	"	*ʾistaḥyā*		B6	C2		0	0	0	0	0	0	0	0	–	–	–	–
406	"	*ḥayya (n.)*		A4			0	0	1	1	0	0	0	0	–	+	–	–
407	ḪBʾ	*ḫabʾ*	4.3	C1	F1		1	1	1	1	1	0	0	1	+	+	–	+
408	ḪBT	*ʾaḫbata*		C2			0	0	0	0	2	0	0	0	–	~	–	–

409	H̲BT̲	*h̲abut̲a*		F2			0	0	0	0	0	0	1	0	–	–	+	–
410	H̲BR	*h̲abar*	4.4	C1	D2		1	0	1	1	1	1	1	1	+	+	+	+
411	H̲BṬ	*tah̲abbaṭa**		B4	C2	F1	0	1	1	1	1	0	0	0	+	+	–	–
412	H̲BL	*h̲abāl*		C4			1	1	1	1	1	0	1	1	+	+	+	+
413	H̲BW	*h̲abā (w)*	4.5	F1			0	0	0	0	0	0	0	1	–	–	–	+
414	H̲TR	*h̲attār*		C4			0	0	1	0	0	0	0	0	–	+	–	–
415	H̲DD	*h̲add**		B2			0	0	0	0	0	0	0	0	–	–	–	–
416	"	*ʾuh̲dūd**		A2			0	0	0	0	0	0	0	1	–	–	–	+
417	H̲Dʿ	*h̲adaʿa*		C1	C4		2	0	0	0	0	0	0	0	~	–	–	–
418	H̲DN	*h̲idn*		C2	D3		0	0	0	0	0	0	0	0	–	–	–	–
419	H̲D̲L	*h̲ad̲ala*		C2			0	2	0	0	2	0	0	2	~	~	–	~
420	H̲RB	*ʾah̲raba*		F1			0	0	1	1	1	1	1	1	–	+	+	+
421	H̲RǦ	*h̲araǧa**		F7			0	1	0	0	1	0	0	0	+	+	–	–
422	H̲RR	*h̲arra**		F5			0	0	0	0	0	0	0	0	–	–	–	–
423	H̲RṢ	*h̲araṣa*		C4			0	0	0	0	0	0	0	0	–	–	–	–
424	H̲RQ	*h̲araqa*		B5	C1	C4	0	2	1	1	1	0	0	0	~	+	–	–
425	H̲ZY	*h̲aziya*		C4			0	0	0	0	0	0	0	0	–	–	–	–
426	H̲Sʾ	*h̲asaʾa*	4.3	F5			0	0	1	1	0	0	0	0	–	+	–	–
427	H̲SR	*h̲asira*		C4	F1		1	2	1	1	1	0	1	1	+	+	+	+
428	H̲SF	*h̲asafa**		A1	B6		0	0	0	0	0	0	1	1	–	–	+	+
429	H̲ŠB	*h̲ušub*		A3			0	0	1	0	0	0	0	0	–	+	–	–
430	H̲Šʿ	*h̲ašaʿa*		C2			1	0	0	0	0	0	0	0	+	–	–	–
431	H̲ŠY	*h̲ašiya*		C2			0	0	0	0	0	0	0	0	–	–	–	–
432	H̲ṢṢ	*h̲āṣṣa*		F2			0	0	0	0	0	0	0	0	–	–	–	–
433	"	*ʾih̲taṣṣa*		C3	D3		0	0	0	0	0	0	0	0	–	–	–	–
434	H̲ṢF	*h̲aṣafa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
435	H̲ṢM	*h̲aṣm*		C2			0	0	2	0	0	0	0	0	–	~	–	–
436	H̲ḌD	*h̲aḍada*		A3			0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
437	H̱ḌR	*ẖaḍir*		A3			0	0	0	1	1	1	0	1	−	+	−	+
438	H̱Ḍʿ	*ẖaḍaʿa*		C2			0	0	0	0	0	0	0	0	−	−	−	−
439	H̱Ṭʾ	*ẖiṭʾ**		C4	E4		1	0	1	1	1	0	0	1	+	+	−	+
440	H̱ṬB	*ẖāṭaba*		D2			0	0	0	0	0	0	0	0	−	−	−	−
441	H̱ṬṬ	*ẖaṭṭa**		D2			0	1	0	0	0	0	0	0	+	−	−	−
442	H̱ṬF	*ẖaṭifa*		D5			0	2	1	1	1	0	0	2	~	+	−	~
443	H̱ṬM	*ẖurṭūm**		A4			0	0	1	1	1	0	0	1	−	+	−	+
444	H̱ṬW	*ẖuṭuwāt*		B2	B5		0	0	0	0	0	0	0	0	−	−	−	−
445	H̱FT	*ẖāfata*		D2			0	0	0	0	0	0	0	0	−	−	−	−
446	H̱FḌ	*ẖafaḍa*		C2	F4		0	0	0	0	1	0	0	2	−	+	−	~
447	H̱FF	*ẖaffa*		F4			0	0	0	0	0	0	0	0	−	−	−	−
448	H̱FY	*ẖafiya**		F1			0	0	1	1	1	0	0	1	−	+	−	+
449	H̱LD	*ẖalada*		F1	F6		1	1	0	0	1	0	0	0	+	+	−	−
450	H̱LṢ	*ʾaẖlaṣa**		C4	E4	F2	0	0	1	1	1	1	0	1	−	+	−	+
451	H̱LṬ	*ẖalaṭa*		F1			0	0	1	1	0	0	0	0	−	+	−	−
452	H̱Lʿ	*ẖalaʿa*		B3			0	1	0	0	0	0	0	0	+	−	−	−
453	H̱LF	*ẖalafa*		E1			1	1	1	1	1	1	0	1	+	+	−	+
454	"	*ẖilāf*		F3			0	0	0	0	1	0	0	0	−	+	−	−
455	"	*ẖalfa*		F3	F5	G1	0	0	0	0	0	0	0	0	−	−	−	−
456	H̱LQ	*ẖalaqa**		B6	C3	F1	0	0	0	0	0	0	0	0	−	−	−	−
457	H̱LL	*ẖalīl*		C2	D3		0	0	0	0	0	0	0	0	−	−	−	−
458	H̱LW	*ẖalā (w)*		F1	F4		0	1	0	0	0	0	0	0	+	−	−	−
459	H̱MD	*ẖāmid*		B6	F1		0	0	0	0	0	0	0	0	−	−	−	−
460	H̱MR	*ẖumur*		B3			0	0	0	0	0	0	0	0	−	−	−	−

461	<u>H</u>MS	*<u>h</u>ams*	F4			1	1	1	1	1	1	1	1	+	+	+	+
462	<u>H</u>MṢ	*ma<u>h</u>maṣa*	B3			0	2	0	0	0	0	0	0	~	−	−	−
463	<u>H</u>MṬ	*<u>h</u>amṭ*	F2			0	2	0	0	0	0	0	0	~	−	−	−
464	<u>H</u>NS	*<u>h</u>unnas*	A1			0	0	0	0	0	0	0	0	−	−	−	−
465	<u>H</u>NQ	*mun<u>h</u>aniq*	A4	F2		1	0	1	1	1	1	1	1	+	+	+	+
466	<u>H</u>WR	*<u>h</u>uwār*	A4			0	0	0	0	0	0	0	0	−	−	−	−
467	<u>H</u>WḌ	*<u>h</u>āḍa (w)*	B5	D2		0	0	0	0	0	0	0	0	−	−	−	−
468	<u>H</u>WF	*<u>h</u>āfa (ā)*	C2			0	0	0	0	0	0	0	1	−	−	−	+
469	<u>H</u>WL	*<u>h</u>āl*	D1			0	1	1	0	0	0	0	1	+	+	−	+
470	"	*<u>h</u>awwala*	C3	D3		0	0	0	0	0	0	0	0	−	−	−	−
471	<u>H</u>WN	*<u>h</u>āna (w)*	C2	E2	E4	0	0	0	0	0	0	0	0	−	−	−	−
472	<u>H</u>WY	*<u>h</u>āwin*	F2			0	1	0	0	0	0	0	0	+	−	−	−
473	<u>H</u>YB	*<u>h</u>āba (y)*	C2			0	1	0	0	0	0	0	0	+	−	−	−
474	<u>H</u>YR	*<u>h</u>ayr**	F2	F3		1	1	0	0	0	0	0	1	+	−		+
475	<u>H</u>YṬ	*<u>h</u>ayṭ*	D4			2	0	1	1	1	0	0	0	~	+	−	−
476	<u>H</u>YL	*<u>h</u>ayyala**	C1			0	0	0	0	0	0	0	0	−	−	−	−
477	"	*<u>h</u>ayl**	A4			0	0	0	0	0	0	0	0	−	−	−	−
478	D'B	*da'b*	D3	F2		0	0	0	0	0	0	0	0	−	−	−	−
479	DBB	*dābba**	A4			1	0	1	1	1	0	1	1	+	+	+	+
480	DBR	*dubur*	B2	F5		1	0	0	0	1	1	1	2	+	+	+	~
481	"	*dabbara*	C3	E1		0	0	1	1	1	1	1	0	−	+	+	−
482	D<u>T</u>R	*mudda<u>t</u>ir*	B3			0	0	0	0	2	0	0	0	−	~	−	−
483	DḤR	*duḥūr*	F5			1	0	0	0	0	0	0	0	+	−	−	−
484	DḤḌ	*'adḥaḍa**	C1	E2		1	0	0	0	0	0	0	0	+	−	−	−
485	DḤW	*daḥā (ā/w)**	F5			0	0	1	1	1	1	0	0	−	+	−	−
486	D<u>H</u>R	*dā<u>h</u>ir*	C4	F4		0	0	0	0	0	0	0	0	−	−	−	−
487	D<u>H</u>L	*da<u>h</u>ala*	F7			0	0	0	0	0	0	0	0	−	−	−	−

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
488	DH̲N	*duh̲ān*		A1	D7		0	0	0	0	0	0	0	0	–	–	–	–
489	DRʾ	*daraʾa*		F7			0	0	0	0	1	0	0	2	–	+	–	~
490	DRĞ	*darağa*		C4	D7	E1	1	0	1	1	1	0	0	2	+	+	–	~
491	DRR	*durriyy*		F2			1	0	0	2	2	0	0	0	+	~	–	–
492	"	*midrār*		A1			0	2	0	0	1	2	1	1	~	+	+	+
493	DRK	*ʾadraka*		C1	F7		1	1	1	1	1	1	1	1	+	+	+	+
494	DRY	*darā (y)*		C1			0	0	0	0	0	0	0	0	–	–	–	–
495	DSR	*dusur**		A3			0	0	0	0	0	0	0	0	–	–	–	–
496	DSS	*dassa**		F1			1	1	0	0	0	0	0	0	+	–	–	–
497	DSY	*dassā*		C4	F1		0	0	0	2	0	0	0	0	–	~	–	–
498	Dʿʿ	*daʿʿa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
499	DʿW	*daʿā (w)*	4.2	D2	E4		0	1	0	0	1	0	0	0	+	+	–	–
500	DFʾ	*difʾ*		B3			0	0	0	0	0	0	0	0	–	–	–	–
501	DFʿ	*dafaʿa*		E3	D6	F7	1	0	0	0	0	0	0	0	+	–	–	–
502	DFQ	*dāfiq*	4.2/3	F4			0	1	0	1	1	0	0	0	+	+	–	–
503	DKK	*dakka*		F4			0	0	1	1	1	0	1	1	–	+	+	+
504	DLK	*dulūk*		A1			0	0	0	0	0	0	0	0	–	–	–	–
505	DLL	*dalla*		C3			0	1	1	0	0	0	0	0	+	+	–	–
506	DLW	*dalw**		D4			1	0	1	1	1	0	0	1	+	+	–	+
507	DMDM	*damdama*		F1			0	0	0	0	1	0	0	0	–	+	–	–
508	DMR	*dammara*		F1			1	1	0	0	0	0	2	0	+	–	~	–
509	DMʿ	*damʿ*		B2			0	0	1	1	1	0	1	1	–	+	+	+
510	DMĠ	*damaġa*		F1			0	0	0	0	0	0	0	0	–	–	–	–
511	DMW	*dam*		B2			1	1	1	1	1	1	1	1	+	+	+	+
512	DNW	*danā (w)*		F3			0	1	1	0	0	0	1	0	+	+	+	–

513	DHR	*dahr**		F6			0	1	0	0	0	0	0	0	+	–	–	–
514	DHM	*ʾidhāmma*		F2			0	0	0	0	0	0	0	1	–	–	–	+
515	DHN	*duhn*		B3			0	0	1	1	0	0	0	0	–	+	–	–
516	DHW	*ʾadhā*		C2			0	0	0	0	1	0	0	0	–	+	–	–
517	DWR	*dāra (w)**		F7			1	1	1	1	1	1	1	1	+	+	+	+
518	DWL	*dāwala*		F1			0	0	0	0	0	0	0	0	–	–	–	–
519	DWM	*dāma*	4.3	F6			0	1	0	1	1	0	1	0	+	+	+	–
520	dūna	*dūna*		F3	F5	G1	0	1	0	0	1	0	1	0	+	+	+	–
521	DYN	*dayn*		D6			0	1	0	0	0	0	0	0	+	–	–	–
522	d̲ā, (hā)d̲i(hi)	*d̲ā, (hā)d̲i(hi)*		G1			1	1	1	1	1	1	1	0	+	+	+	–
523	D̲ʾB	*d̲iʾb*	4.3	A4			1	0	1	1	1	0	0	1	+	+	–	+
524	D̲ʾM	*mad̲ʾūm*		C2			0	0	0	0	0	0	0	0	–	–	–	–
525	D̲BB	*d̲ubāb*		A4			1	0	1	1	1	0	1	1	+	+	+	+
526	D̲BḤ	*d̲abaḥa*		A4	B6	E4	1	1	1	1	1	1	1	1	+	+	+	+
527	D̲BD̲B	*mud̲abd̲ab*	4.2	F7			1	0	0	0	0	0	0	1	+	–	–	+
528	D̲H̲R	*ʾid̲d̲ah̲ara*	4.2	D5	F4		1	2	0	0	0	0	0	0	+	–	–	–
529	D̲Rʾ	*d̲araʾa*		C3	F4		0	0	0	0	0	0	0	0	–	–	–	–
530	D̲RR	*d̲urriya*		D1	E1		1	1	1	0	0	0	0	0	+	+	–	–
531	D̲Rʿ	*d̲irāʿ*		B2	F4		1	2	1	1	1	0	1	1	+	+	+	+
532	D̲RY	*d̲arā (y)*		F7			1	1	1	1	1	0	1	1	+	+	+	+
533	D̲ʿN	*mud̲ʿin*		C2			0	0	0	0	0	0	0	0	–	–	–	–
534	D̲QN	*ʾad̲qān*	4.3	B2			0	1	1	1	1	1	1	1	+	+	+	+
535	D̲KR	*d̲akara**		C1	D2		1	1	1	1	1	1	1	1	+	+	+	+
536	"	*d̲akar**		B1			0	1	1	1	1	0	1	1	+	+	+	+
537	D̲LL	*d̲alla**		C2			1	1	1	1	1	0	0	0	+	+	–	–
538	D̲MM	*mad̲mūm**		C2	C4		0	0	0	0	0	0	0	0	–	–	–	–
539	D̲NB	*d̲anb*		C4	E2	E4	0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
540	"	*d̲anūb*		F4			0	0	0	0	0	0	0	0	–	–	–	–
541	D̲HB	*d̲ahaba*		F7			0	2	0	0	0	0	0	0	~	–	–	–
542	"	*d̲ahab*		A2			0	1	1	1	1	0	0	0	+	+	–	–
543	D̲HL	*d̲ahala**		C1			1	0	1	0	0	0	0	0	+	+	–	–
544	d̲ū	*d̲ū**		G1			0	0	0	0	0	0	0	0	–	–	–	–
545	D̲WD	*d̲āda (w)*		B5	D4	F7	0	1	0	0	0	0	1	0	+	–	+	–
546	D̲WQ	*d̲āqa (w)**		B3			0	0	1	1	0	0	0	0	–	+	–	–
547	D̲Yʿ	*d̲āʿa (y)*		C1			0	0	0	0	0	0	0	0	–	–	–	–
548	R’S	*ra’s*		B2			1	1	1	1	1	1	1	1	+	+	+	+
549	R’F	*ra’ūf*		C2			0	0	0	0	0	0	0	0	–	–	–	–
550	R’Y	*ra’ā(ā)*		B2			1	1	2	0	1	1	0	0	+	+	–	–
551	RBB	*rubbamā**		F6			0	0	0	0	1	1	0	0	–	+	–	–
552	RBṢ	*tarabbaṣa**		C2			0	0	0	0	0	0	0	1	–	–	–	+
553	RBṬ	*rabaṭa*		B5	C1		0	0	1	0	0	0	0	0	–	+	–	–
554	RBʿ	*’arbaʿ*		F4			1	1	1	1	1	1	1	1	+	+	+	+
555	RBW	*rabā (w)*		F4			0	1	1	1	1	0	1	1	+	+	+	+
556	RTʿ	*rataʿa*		B3			1	0	0	0	0	0	0	0	+	–	–	–
557	RTQ	*ratq*		F2			0	0	0	1	1	0	2	0	–	+	~	–
558	RTL	*rattala*		D2	E4		0	0	0	0	0	0	0	0	–	–	–	–
559	RĞĞ	*rağğa**		F7			0	0	0	0	0	0	0	0	–	–	–	–
560	RĞS	*riğs*		C2	E2		0	0	1	1	1	0	0	0	–	+	–	–
561	RĞʿ	*rağaʿa*		F7			0	2	0	0	0	0	0	0	~	–	–	–
562	RĞF	*rağafa*	4.3	F7			1	0	0	1	0	0	0	0	+	+	–	–
563	RĞL	*riğl**		B2			1	1	1	1	1	1	1	0	+	+	+	–

564	"	*raǧul*		B1		0	0	0	0	0	0	0	0	–	–	–	–
565	RǦM	*raǧama**	4.4	E2		1	0	1	1	1	0	1	1	+	+	+	+
566	RǦW	*raǧā (w)*		C2		0	0	0	0	0	0	0	0	–	–	–	–
567	"	*ʾarǧāʾ*		F5		0	0	0	0	0	0	0	0	–	–	–	–
568	RḤB	*raḥuba*	4.3	F5		1	1	0	1	1	1	1	0	+	+	+	–
569	RḤL	*raḥl*		A4		1	1	1	0	0	0	0	0	+	+	–	–
570	RḤM	*raḥima*		C2		1	1	1	1	1	0	1	1	+	+	+	+
571	"	*ʾarḥām*		B2		0	0	1	1	1	0	0	1	–	+	–	+
572	RH̱W	*ruẖāʾ*	4.5	A1		1	0	0	0	0	0	0	2	+	–	–	~
573	RDʾ	*ridʾ**	4.2	D3		1	1	1	1	1	0	0	1	+	+	–	+
574	RDD	*radda**		B5	F7	1	0	1	1	1	0	0	1	+	+	–	+
575	RDF	*radifa*		F3	F7	0	2	1	1	1	0	0	1	~	+	–	+
576	RDM	*radm*		D7		0	0	0	0	0	0	0	0	–	–	–	–
577	RDY	*radiya**		B6	F1	0	0	0	0	0	0	0	0	–	–	–	–
578	RḎL	*ʾarḏal*		C4		0	0	0	0	0	0	0	0	–	–	–	–
579	RSH̱	*rāsiẖ*		F2		0	0	0	0	0	0	0	0	–	–	–	–
580	RSL	*ʾarsala*		B5	F7	0	1	0	0	0	0	0	0	+	–	–	–
581	RSW	*ʾarsā**		F2		1	1	0	0	0	0	0	0	+	–	–	–
582	RŠD	*rašada*		C4	E4	0	1	0	0	0	0	0	0	+	–	–	–
583	RṢD	*raṣad*		E3		0	1	0	1	1	0	0	2	+	+	–	~
584	RṢṢ	*marṣūṣ*		F2		0	0	0	0	0	0	0	0	–	–	–	–
585	RḌʿ	*ʾarḍaʿa*		B3		0	0	0	0	0	0	0	0	–	–	–	–
586	RḌY	*raḍiya*	4.2	C2		0	1	1	1	1	0	1	0	+	+	+	–
587	RṬB	*raṭb*		A3		1	0	1	1	1	0	0	1	+	+	–	+
588	RʿB	*ruʿb*		C2		0	0	0	0	0	0	0	0	–	–	–	–
589	RʿD	*raʿd**		A1		1	0	1	1	1	0	0	0	+	+	–	–
590	RʿY	*raʿā (ā)*		D4	E4	1	1	1	1	1	1	1	1	+	+	+	+
591	RĠB	*raġiba*	4.4	C3		2	0	0	1	1	0	1	0	~	+	+	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
592	RĠD	*raġadan**		F4			0	0	1	0	0	0	0	0	–	+	–	–
593	RĠM	*murāġam*		B3			0	0	0	0	0	0	0	0	–	–	–	–
594	RFT	*rufāt*		A2			0	0	0	2	2	0	0	0	–	~	–	–
595	RFṮ	*rafaṯ*	4.4	B3			0	0	1	0	1	0	1	1	–	+	+	+
596	RFD	*rifd*		D3	D5		0	1	0	0	1	0	0	0	+	+	–	–
597	RFRF	*rafraf*		B3	D7		0	0	0	0	0	0	0	0	–	–	–	–
598	RFʿ	*rafaʿa*		B5			0	0	0	0	0	0	2	0	–	–	~	–
599	RFQ	*murtafaq*		B3	D7		1	0	0	1	1	0	0	0	+	+	–	–
600	RQB	*raqaba*		C1			0	0	0	0	0	0	0	0	–	–	–	–
601	"	*raqaba (n.)*		B2			0	1	0	0	0	0	0	0	+	–	–	–
602	RQD	*ruqūd**		B3			0	2	0	0	0	0	0	0	~	–	–	–
603	RQM	*marqūm**		D2			1	0	1	1	1	1	0	0	+	+	–	–
604	RQY	*raqiya*		B5			0	1	0	0	0	0	0	0	+	–	–	–
605	"	*rāqin*		E4			1	1	0	0	0	0	0	0	+	–	–	–
606	RKB	*rakiba*		B5			1	1	1	1	1	1	1	1	+	+	+	+
607	RKD	*rawākid*		F2			0	0	0	0	0	0	0	0	–	–	–	–
608	RKZ	*rikz*		D2			0	0	0	0	0	0	0	0	–	–	–	–
609	RKS	*ʾarkasa*		B5			0	0	0	0	0	0	0	0	–	–	–	–
610	RKḌ	*rakaḍa**		B5	F7		0	0	0	0	0	0	0	0	–	–	–	–
611	RKʿ	*rakaʿa*		E4			0	0	1	1	1	0	1	0	–	+	+	–
612	RKM	*rakama*		F4			0	0	0	0	0	0	0	0	–	–	–	–
613	RKN	*rakina*		B2	B5		0	0	1	1	0	0	0	0	–	+	–	–
614	RMḤ	*rimāḥ*		E3			1	2	1	1	1	0	1	0	+	+	+	–
615	RMD	*ramād*		A2			0	0	0	0	0	0	0	0	–	–	–	–

616	RMZ	*ramz*		B2	C1		1	0	1	1	1	0	0	0	+	+	−	−
617	RMM	*ramīm*		F2			0	0	1	0	1	0	0	0	−	+	−	−
618	RMY	*ramā (y)*		B5			1	0	1	1	1	0	1	1	+	+	+	+
619	RHB	*rahiba**		C2			0	0	1	1	1	0	0	1	−	+	−	+
620	RHṬ	*rahṭ*		D1			0	1	0	0	0	0	0	0	+	−	−	−
621	RHQ	*rahiqa*		B5	C4		0	0	0	0	0	0	0	0	−	−	−	−
622	RHN	*rahīn*		C3			0	1	0	0	1	0	0	0	+	+	−	−
623	RHW	*rahw*		A2			0	0	0	0	0	0	0	0	−	−	−	−
624	RWḤ	*rawḥ*		B3	C2		1	1	1	1	1	1	0	1	+	+	−	+
625	"	*rūḥ*		C1	E4		0	1	1	1	1	1	1	0	+	+	+	−
626	"	*ʾarāḥa**		D4			0	0	0	0	0	0	0	0	−	−	−	−
627	"	*rīḥ*		A1			1	0	1	1	1	0	1	2	+	+	+	~
628	RWD	*ʾarāda*		C3			0	0	0	0	0	0	2	0	−	−	~	−
629	"	*ruwaydan*		F2			0	1	0	0	0	0	0	0	+	−	−	−
630	RWʿ	*rawʿ**		C2			0	0	0	0	2	0	0	0	−	~	−	−
631	RWĠ	*rāġa (w)*		B5	F7		0	0	0	0	0	0	0	0	−	−	−	−
632	RYB	*rayb*	4.4	C1	C2		0	0	1	1	1	0	0	1	−	+	−	+
633	RYŠ	*rīš*		A4			0	0	0	0	0	0	0	0	−	−	−	−
634	RYʿ	*rīʿ*		A2			0	0	0	0	0	0	0	0	−	−	−	−
635	RYN	*rāna*		C3			0	0	0	0	1	0	0	0	−	+	−	−
636	ZBD	*zabad*		F2			1	0	0	0	0	0	0	0	+	−	−	−
637	ZBR	*zubur/zubar**		A2	D2	F4	1	0	0	2	2	0	1	0	+	~	+	−
638	ZĞR	*zağr*		C3			0	0	1	0	0	0	0	0	−	+	−	−
639	ZĞW	*ʾazğā*		F7			0	0	0	0	0	0	0	0	−	−	−	−
640	ZḤZḤ	*zaḥzaḥa*		F5	F7		0	0	1	1	1	0	0	0	−	+	−	−
641	ZḤF	*zaḥf*		E3			0	0	1	0	0	0	0	0	−	+	−	−
642	ZRʿ	*zaraʿa*		D4			1	0	1	1	1	1	2	1	+	+	~	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
643	ZRQ	*zurq*		B2			1	0	1	1	0	0	0	2	+	+	–	~
644	ZRY	*ʾizdarā*		C2			0	0	0	0	0	0	0	0	–	–	–	–
645	ZʿM	*zaʿama*		C1	D2		0	1	0	0	0	0	0	0	+	–	–	–
646	"	*zaʿīm*		C3	D3		0	0	0	0	0	0	0	0	–	–	–	–
647	ZFR	*zafīr*		B2			0	0	0	0	0	0	0	0	–	–	–	–
648	ZFF	*zaffa*		F7			0	2	0	0	0	0	0	0	~	–	–	–
649	ZLF	*ʾazlafa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
650	ZLQ	*ʾazlaqa*		B5			0	0	0	0	0	0	0	0	–	–	–	–
651	ZLL	*zalla*		B5			1	2	1	0	1	0	0	0	+	+	–	–
652	ZLM	*zalam*		E4			0	0	0	0	0	0	0	0	–	–	–	–
653	ZMR	*zumar*		E1	F4		0	0	0	0	0	0	0	0	–	–	–	–
654	ZML	*muzzammil*		B3			0	0	0	0	0	0	0	0	–	–	–	–
655	ZMHR	*zamharīr*		A1			0	0	0	0	0	0	0	0	–	–	–	–
656	ZNM	*zanīm*		D3			0	0	0	0	0	0	0	0	–	–	–	–
657	ZNY	*zanā (y)*		B3	C4		1	0	1	1	1	0	0	0	+	+	–	–
658	ZHD	*zāhid*		C2			0	0	0	0	0	0	0	0	–	–	–	–
659	ZHR	*zahra*		A3			1	0	1	1	1	0	0	0	+	+	–	–
660	ZHQ	*zahaqa*		F1			0	0	0	0	0	0	0	0	–	–	–	–
661	ZWR	*zāra (w)*	4.4	D3			1	1	0	1	1	1	0	0	+	+	–	–
662	ZWL	*zāla (w)**		F1			0	1	0	1	1	0	0	0	+	+	–	–
663	ZYD	*zāda (y)*		F4			0	1	0	1	1	0	0	0	+	+	–	–
664	ZYĠ	*zāġa (y)*		C4	F2		0	0	0	0	0	0	0	0	–	–	–	–
665	ZYN	*zayyana*		B3			1	0	1	1	1	0	0	1	+	+	–	+
666	*sa-*	*sa-*		G1			0	0	0	0	0	0	0	0	–	–	–	–

667	S'L	*sa'ala*		D2		1	1	1	1	1	1	1	1	+	+	+	+
668	S'M	*sa'ima*		C2		0	0	0	0	0	0	0	0	–	–	–	–
669	SBB	*sabba**		C4		1	1	0	1	1	0	0	0	+	+	–	–
670	"	*sabab**		A2	D4	0	0	0	0	0	0	0	0	–	–	–	–
671	SBḤ	*sabaḥa*		B5	C3	0	0	0	0	0	0	0	0	–	–	–	–
672	SBʿ	*sabʿ*		F4		1	1	1	1	1	1	1	1	+	+	+	+
673	"	*sabuʿ*		A4		0	0	0	0	0	0	0	0	–	–	–	–
674	SBĠ	*'asbaġa**		F4		0	0	1	1	1	0	0	0	–	+	–	–
675	SBQ	*sabaqa*		B5	F3	0	2	0	0	0	0	0	0	~	–	–	–
676	STT	*sitt**		F4		1	1	1	1	1	1	1	1	+	+	+	+
677	STR	*'istatara*	4.2/3	F1		1	1	1	1	1	0	1	2	+	+	+	~
678	SĞR	*sağara**		D7		2	0	1	1	0	0	0	0	~	+	–	–
679	"	*sağğara*		F4		0	0	1	1	1	0	0	0	–	+	–	–
680	SĞN	*sağana**		E2		0	0	0	0	0	0	0	0	–	–	–	–
681	SĞW	*sağā (w)*		A1	F2	0	0	0	0	0	0	0	0	–	–	–	–
682	SḤB	*saḥaba*		F7		1	2	0	0	1	1	0	0	+	+	–	–
683	SḤT	*'asḥata**		F1		1	1	1	1	1	1	0	0	+	+	–	–
684	SḤR	*saḥar**		F6		0	1	0	1	1	0	1	1	+	+	+	+
685	SḤQ	*saḥīq*		F5		0	0	0	0	0	0	0	0	–	–	–	–
686	SḤL	*sāḥil**		A2		1	0	0	0	0	0	1	0	+	–	+	–
687	SḪR	*saḫira*		C2		0	0	1	1	0	0	0	0	–	+	–	–
688	SḪṬ	*saḫiṭa*		C2		0	0	0	0	0	0	0	1	–	–	–	+
689	SDD	*sadd*		A2		0	1	1	1	1	0	0	0	+	+	–	–
690	SDR	*sidra*		A3		0	0	0	0	0	0	0	0	–	–	–	–
691	SDW	*sudan*		B3		0	0	0	0	0	0	0	0	–	–	–	–
692	SRB	*sārib*	4.3	F2	F7	1	0	1	1	1	0	0	0	+	+	–	–
693	SRḤ	*saraḥa*		D4		1	0	1	1	1	0	0	0	+	+	–	–
694	SRR	*sirr**		C1	D2	0	0	0	0	0	0	1	0	–	–	+	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
695	"	*sarra**		C2			0	0	0	0	0	0	2	0	–	–	~	–
696	"	*surur*		B3	D7		0	0	0	0	0	0	0	0	–	–	–	–
697	SRʿ	*sāraʿa*		F6			0	0	0	0	0	0	0	0	–	–	–	–
698	SRF	*ʾasrafa*		C4	D5		0	0	0	0	0	0	0	0	–	–	–	–
699	SRQ	*saraqa*	4.3	D5	E2		1	1	1	1	1	0	0	1	+	+	–	+
700	SRMD	*sarmad**		F6			0	0	0	0	0	0	0	0	–	–	–	–
701	SRY	*sarā (y)*	4.4	F6	F7		1	0	1	1	1	0	1	1	+	+	+	+
702	SṬḤ	*saṭaḥa*		F5			1	0	1	1	1	0	0	1	+	+	–	+
703	SṬW	*saṭā(w)*		E3			0	0	0	0	0	0	0	0	–	–	–	–
704	SʿD	*saʿida*	4.4	C2			0	1	0	1	1	0	0	1	+	+	–	+
705	SʿR	*saʿʿara*	4.5	D7	F2		0	0	0	1	1	0	0	1	–	+	–	+
706	SʿW	*saʿā (ā)*		C3			2	2	1	0	2	0	1	1	~	+	+	+
707	SĠB	*masġaba*		B3			0	0	0	0	0	0	0	0	–	–	–	–
708	SFḤ	*masfūḥ*		F5			1	1	0	0	1	1	1	1	+	+	+	+
709	SFR	*ʾasfara*		F2			0	0	1	1	1	0	1	0	–	+	+	–
710	"	*safar**		F5	F7		0	0	0	0	0	0	0	1	–	–	–	+
711	SFʿ	*safaʿa*		B5			0	0	0	0	0	0	0	0	–	–	–	–
712	SFK	*safaka*		B6			0	0	1	1	1	0	1	1	–	+	+	+
713	SFL	*sāfil*		C4			0	1	1	1	1	0	1	1	+	+	+	+
714	SFH	*safaha*		C1			0	1	0	0	0	0	0	0	+	–	–	–
715	SQR	*saqar**		E4			1	0	0	0	0	0	0	0	+	–	–	–
716	SQṬ	*saqaṭa*	4.3	F5			0	1	2	1	1	0	0	2	+	–	–	~
717	SQF	*saqf*	4.5	D7			0	1	1	1	1	0	0	0	+	+	–	–
718	SQM	*saqīm*		B4			0	0	1	0	0	0	0	2	–	+	–	~

719	SQY	*saqā(y)*		B3			1	1	1	1	1	0	1	1	+	+	+	+
720	SKB	*sakaba**		F5			0	0	0	0	0	0	0	0	−	−	−	−
721	SKT	*sakata*		C2			0	0	0	0	1	0	0	1	−	+	−	+
722	SKN	*sakana*		D7			0	0	1	1	1	1	1	1	−	+	+	+
723	SLB	*salaba**		D5			1	2	1	1	1	0	0	1	+	+	−	+
724	SLḤ	*ʾasliḥa*	4.4	E3			0	2	1	1	1	1	1	1	~	+	+	+
725	SLḪ	*salaḫa**		B5			0	0	1	1	0	0	0	1	−	+	−	+
726	SLF	*salafa*	4.3	F6			1	2	0	0	0	0	0	0	+	−	−	−
727	SLQ	*salaqa*		C4			1	0	0	1	1	0	2	0	+	+	~	−
728	SLK	*salaka*		F7			1	0	0	0	0	0	0	0	+	−	−	−
729	SLL	*tasallala*		B5			2	2	1	1	1	0	0	1	~	+	−	+
730	SLM	*salām**		C2	D3	E3	1	1	1	1	1	1	1	1	+	+	+	+
731	SMD	*sāmid*		B3	C2		0	0	1	0	0	0	0	0	−	+	−	−
732	SMR	*sāmir*	4.4	D2			0	0	1	1	1	1	0	0	−	+	−	−
733	SMʿ	*samiʿa*		B2			1	1	1	1	1	1	1	1	+	+	+	+
734	SMK	*samk*	4.2	D7			1	1	1	1	1	0	1	1	+	+	+	+
735	SMM	*samm*		D7			0	0	0	0	0	0	1	0	−	−	+	−
736	SMN	*ʾasmana*		B3			0	0	1	1	1	1	1	1	−	+	+	+
737	SMW	*samāʾ*		A1			1	1	1	1	1	1	1	1	+	+	+	+
738	"	*ʾism*		D1			1	1	1	1	1	1	1	1	+	+	+	+
739	SND	*musannad*		D7			0	1	0	0	0	0	0	0	+	−	−	−
740	SNN	*sinn*		B2			1	0	1	1	1	0	1	1	+	+	+	+
741	"	*sunna*		D3	E2		1	1	0	0	0	0	0	0	+	−	−	−
742	SNH	*tasannaha*		F2	F6		0	0	0	0	0	0	0	0	−	−	−	−
743	SNW	*sana*		F6			0	2	1	1	1	1	1	1	~	+	+	+
744	"	*sanān**		F2			0	0	1	0	1	0	1	0	−	+	+	−
745	SHL	*suhūl*	4.2	A2			1	1	0	0	0	0	0	0	+	−	−	−
746	SHM	*sāhama**		E4			1	0	0	0	0	0	0	0	+	−	−	−

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
747	SHW	*sāhin**		C2	C3		0	0	1	1	1	0	0	0	–	+	–	–
748	SWʾ	*sāʾa*		C4			1	1	0	1	1	0	1	0	+	+	+	–
749	SWḤ	*sāḥa*		D7			0	0	0	0	0	0	0	0	–	–	–	–
750	SWD	*ʾiswadda**		F2			1	0	1	0	0	0	0	0	+	+	–	–
751	"	*sayyid*	4.3	E1			0	1	1	0	1	0	1	0	+	+	+	–
752	SWĠ	*ʾasāġa*		B3			0	0	1	1	1	0	0	0	–	+	–	–
753	SWQ	*sāq*		B2			1	1	1	1	1	0	1	1	+	+	+	+
754	SWL	*sawwala*		C3			0	0	0	0	0	0	0	0	–	–	–	–
755	SWM	*ʾasāma*		D4			0	0	1	0	0	0	0	0	–	+	–	–
756	"	*musawwim*		E3			0	0	1	1	1	0	0	1	–	+	–	+
757	SWY	*sawwā*		F2	F3		0	0	1	1	1	0	1	0	–	+	+	–
758	SYḤ	*sāḥa (y)*	4.4	F7			1	0	1	1	1	0	2	1	+	+	~	+
759	SYR	*sāra (y)*		F5	F7		0	2	1	1	1	0	0	0	~	+	–	–
760	SYL	*sāla (y)*		F7			0	1	0	0	0	0	0	0	+	–	–	–
761	ŠʾM	*mašʾama*		F3	F5		0	1	0	0	1	0	0	0	+	+	–	–
762	ŠʾN	*šaʾn*		F1			0	0	0	0	0	0	0	0	–	–	–	–
763	ŠBH	*šabbaha*		F3			0	0	1	0	0	0	0	0	–	+	–	–
764	ŠTT	*šatt**		F5			0	0	0	0	0	0	0	0	–	–	–	–
765	ŠTW	*šitāʾ*		F6			0	0	1	1	1	0	0	0	–	+	–	–
766	ŠĞR	*šağara**		C1			1	0	1	1	1	0	0	0	+	+	–	–
767	"	*šağara (n.)*		A3			0	0	0	0	0	0	0	0	–	–	–	–
768	ŠḤḤ	*šuḥḥ*	4.3	D5			0	0	1	0	0	0	0	0	–	+	–	–
769	ŠḤM	*šuḥūm*		B3			0	0	0	0	0	0	0	0	–	–	–	–
770	ŠḤN	*mašḥūn**		F4			0	0	0	2	0	0	0	0	–	~	–	–

771	ŠH̲Ṣ	*šah̲aṣa*		B2	C2	F2	0	0	0	0	0	0	0	0	–	–	–	–
772	ŠDD	*šadda*		C2	C3	D4	0	0	0	0	1	0	0	0	–	+	–	–
773	ŠRB	*šariba**		B3			1	0	1	1	1	0	0	1	+	+	–	+
774	ŠRḤ	*šaraḥa**		F5			1	1	1	0	0	0	0	0	+	+	–	–
775	ŠRD	*šarrada*		F7			0	0	1	1	1	0	0	0	–	+	–	–
776	ŠRD̲M	*širḏima**		E1	F4		0	0	0	0	0	0	0	0	–	–	–	–
777	ŠRR	*šarar*		D7	F2		0	0	0	0	0	0	0	1	–	–	–	+
778	"	*šarr**		C4			0	0	0	0	0	0	1	0	–	–	+	–
779	ŠRṬ	*ʾašrāṭ*	4.3	C1			0	0	1	1	1	0	0	1	–	+	–	+
780	ŠRʿ	*šaraʿa*	4.4	E2	E4		1	1	0	1	1	0	1	2	+	+	+	~
781	ŠRQ	*mašriq**		A1			1	1	0	0	1	0	0	0	+	+	–	–
782	ŠRK	*šāraka**		D3			0	1	1	1	1	0	1	0	+	+	+	–
783	ŠRY	*šarā (y)*		D6			0	0	0	0	0	0	0	0	–	–	–	–
784	ŠṬʾ	*šāṭiʾ*		A2			0	0	0	0	0	0	0	0	–	–	–	–
785	"	*šaṭʾ*		A3			0	0	0	0	0	0	0	0	–	–	–	–
786	ŠṬR	*šaṭr**		F5			0	0	1	1	0	0	0	0	–	+	–	–
787	ŠṬṬ	*ʾašaṭṭa*		C4			2	0	2	2	2	0	0	0	~	~	–	–
788	ŠʿB	*šuʿūb*		E1			0	1	0	0	0	0	0	0	+	–	–	–
789	ŠʿR	*šaʿara*	4.3	C1			0	1	1	1	1	0	0	0	+	+	–	–
790	"	*šaʿr*		B2			1	0	1	1	1	0	1	1	+	+	+	+
791	ŠʿL	*ʾištaʿala*		D7	F2		0	0	0	0	0	0	0	0	–	–	–	–
792	ŠĠF	*šaġafa*		C2			0	0	0	0	1	0	0	0	–	+	–	–
793	ŠĠL	*šaġala*		C3	D4		0	2	0	0	0	0	0	0	~	–	–	–
794	ŠFʿ	*šafʿ*		F4			0	0	0	0	0	0	0	0	–	–	–	–
795	ŠFQ	*ʾašfaqa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
796	"	*šafaq*		A1			0	0	0	0	0	0	0	0	–	–	–	–
797	ŠFH	*šafa*	4.3	B2			0	1	1	1	1	0	1	1	+	+	+	+
798	ŠFY	*šafan*		A2			0	0	1	1	1	0	0	1	–	+	–	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
799	"	*šafā (y)*		B4			2	0	2	2	2	0	0	0	~	~	–	–
800	ŠQQ	*šaqqa*		C3	E2		1	0	0	0	0	0	0	0	+	–	–	–
801	ŠQW	*šaqiya*		C2			1	0	0	0	0	0	0	0	+	–	–	–
802	ŠKR	*šakara*	4.4	C2			1	0	0	1	1	1	1	0	+	+	+	–
803	ŠKS	*mutašākis*		C2			0	0	0	1	0	0	0	0	–	+	–	–
804	ŠKK	*šakk*		C2			0	0	0	0	0	0	0	0	–	–	–	–
805	ŠKL	*šakl*		F3			0	0	0	0	0	0	0	0	–	–	–	–
806	ŠKW	*šakā (w)*		C2			0	0	0	0	0	0	0	0	–	–	–	–
807	ŠMT	*ʾašmata*		C2			0	1	0	0	0	0	0	0	+	–	–	–
808	ŠMH̲	*šāmih̲*		F2			0	0	0	0	0	0	0	0	–	–	–	–
809	ŠMZ	*ʾišmaʾazza*		C2			0	0	0	0	0	0	0	0	–	–	–	–
810	ŠMS	*šams*		A1			0	1	1	1	1	1	2	1	+	+	~	+
811	ŠML	*ʾištamala*		F5			0	0	0	1	1	0	0	0	–	+	–	–
812	"	*šimāl*		F3	F5		0	1	1	1	1	0	1	1	+	+	+	+
813	ŠNʾ	*šanaān*		C2			1	1	1	1	1	1	1	1	+	+	+	+
814	ŠHB	*šihāb*		D7	F2		0	0	0	0	0	0	0	0	–	–	–	–
815	ŠHD	*šahida*	4.4	E2			0	1	1	1	1	0	0	0	+	+	–	–
816	ŠHR	*šahr**		F6			1	1	1	1	1	0	0	1	+	+	–	+
817	ŠHQ	*šahīq*		C2	E4		0	0	2	0	0	0	0	0	–	~	–	–
818	ŠHW	*ʾištahā*		C3			0	0	0	0	0	0	0	0	–	–	–	–
819	ŠWB	*šawb**		F2			0	2	0	0	0	0	0	0	~	–	–	–
820	ŠWR	*šāwara**		D2			0	0	0	0	0	0	0	0	–	–	–	–
821	"	*ʾašāra*		C1			0	0	0	0	0	0	0	0	–	–	–	–
822	ŠWẒ	*šuwāẓ*		D7	F2		0	0	1	0	0	0	0	0	–	+	–	–

823	ŠWK	*šawka**		E3			1	0	1	1	1	0	0	0	+	+	–	–
824	ŠWY	*šawā (y)*		D7			0	0	1	0	0	0	0	1	–	+	–	+
825	"	*šawan*		B2			0	0	0	0	0	0	0	0	–	–	–	–
826	ŠY'	*šā'a (ā)*		C3			0	0	1	2	0	0	0	0	–	+	–	–
827	ŠYB	*šayb*		B2			1	0	1	1	1	0	1	1	+	+	+	+
828	ŠYH̱	*šayḫ*	4.5	B6	D1		0	0	0	0	0	0	0	1	–	–	–	+
829	ŠYD	*mašīd*		D7			0	0	1	1	1	0	0	0	–	+	–	–
830	ŠYʿ	*šāʿa (y)*		C1	D2		0	0	2	2	0	0	0	0	–	~	–	–
831	ṢBB	*ṣabba**		F4			0	1	0	0	0	0	0	0	+	–	–	–
832	ṢBḤ	*ṣabbaḥa*		F6			1	1	0	0	0	0	0	0	+	–	–	–
833	ṢBR	*ṣabara*		C2			2	0	2	2	2	0	0	0	~	~	–	–
834	ṢBʿ	*'aṣābiʿ*		B2			1	1	1	1	1	0	1	0	+	+	+	–
835	ṢBĠ	*ṣibġ**		B3			0	0	1	1	1	0	0	2	–	+	–	~
836	ṢBW	*ṣabā (w)*	4.4	C3			0	0	1	1	1	0	1	1	–	+	+	+
837	ṢBY	*ṣabiyy*	4.4	B1			0	0	0	0	0	0	0	0	–	–	–	–
838	ṢḤB	*ṣāḥaba*		D3			0	1	0	0	0	0	0	0	+	–	–	–
839	ṢH̱H̱	*ṣāḫḫa*		F2			0	0	0	0	0	0	0	0	–	–	–	–
840	ṢH̱R	*ṣaḫra*		A2			0	0	0	0	0	0	0	0	–	–	–	–
841	ṢDD	*ṣadda**		B5	C3		0	0	0	1	1	1	0	0	–	+	–	–
842	"	*ṣadīd*		B4	D7	F2	0	0	0	0	0	0	0	0	–	–	–	–
843	ṢDR	*ṣadara*		F7			0	0	0	0	0	0	0	0	–	–	–	–
844	ṢDʿ	*ṣadaʿa*		D2			0	2	0	0	0	0	0	0	~	–	–	–
845	ṢDF	*ṣadafa*		F5			1	0	0	0	0	0	0	0	+	–	–	–
846	ṢDQ	*ṣadaqa*		C4	D2	E4	1	1	2	1	1	1	1	1	+	+	+	+
847	ṢDY	*taṣaddā*		C4			0	0	0	0	0	0	0	0	–	–	–	–
848	ṢRH̱	*'iṣṭaraḫa*		B5			1	1	1	1	1	0	0	1	+	+	–	+
849	ṢRR	*'aṣarra*		C2	C3		0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
850	ṢRṢR	*ṣarṣar*		A1			0	0	0	0	0	0	0	0	–	–	–	–
851	ṢR‘	*ṣar‘ā**		F2			0	0	0	0	0	0	0	0	–	–	–	–
852	ṢRF	*ṣarafa**		B5	C3		0	1	1	1	1	0	1	1	+	+	+	+
853	ṢRM	*ṣarama*		D4			0	0	1	1	1	0	0	0	–	+	–	–
854	Ṣ‘D	*ṣa‘ida*	4.3	B5			0	1	0	0	1	0	2	0	+	+	~	–
855	Ṣ‘R	*ṣa‘‘ara*		B2	C2		0	0	0	0	0	0	0	0	–	–	–	–
856	Ṣ‘Q	*ṣā‘iqa**		A1			0	1	0	1	1	0	0	0	+	+	–	–
857	ṢĠR	*ṣaġīr*	4.2	F2	F4		0	1	1	1	1	1	1	2	+	+	+	~
858	ṢĠW	*ṣaġā (w,y)*		F5			0	0	0	0	1	0	2	0	–	+	~	–
859	ṢFḤ	*ṣafaḥa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
860	ṢFD	*ʾaṣfād*		E2			0	0	1	0	1	0	0	2	–	+	–	~
861	ṢFR	*ṣafrāʾ*	4.3	F2			1	0	1	1	0	0	1	2	+	+	+	~
862	ṢFṢF	*ṣafṣaf*		A2			0	0	0	0	0	0	0	0	–	–	–	–
863	ṢFF	*ṣaff**		F3			1	2	0	0	2	0	2	1	+	~	~	+
864	ṢFN	*ṣāfināt*		A4	F2		0	0	0	0	0	0	0	0	–	–	–	–
865	ṢFY	*ʾaṣfā**		F3			0	0	1	0	0	0	0	0	–	+	–	–
866	ṢKK	*ṣakka*		B5			0	0	0	0	0	0	0	0	–	–	–	–
867	ṢLB	*ṣulb*	4.3	B2			0	0	1	0	0	0	0	0	–	+	–	–
868	ṢLḤ	*ṣalaḥa**		C4			0	1	1	1	1	0	0	0	+	+	–	–
869	ṢLD	*ṣald*		F2			0	0	2	0	0	0	0	0	–	~	–	–
870	ṢLṢL	*ṣalṣāl**		A2			1	0	1	1	1	0	1	0	+	+	+	–
871	ṢLY	*ṣaliya*		D7	E4		1	2	0	1	1	0	0	1	+	+	–	+
872	ṢMT	*ṣāmit*	4.3	F2			1	0	1	0	1	0	1	0	+	+	+	–
873	ṢMD	*ṣamad*		E4	F6		0	0	0	0	0	0	0	0	–	–	–	–

874	ṢMM	*ṣamma*		B4		1	0	1	1	1	0	0	0	+	+	–	–
875	ṢNʿ	*ṣanaʿa*	4.5	C3	D4	1	1	1	0	1	0	0	0	+	+	–	–
876	ṢNW	*ṣinw, ṣunw*		A3		0	0	0	2	2	0	0	0	–	~	–	–
877	ṢHR	*ṣahara**		B5		0	1	0	0	0	0	0	0	+	–	–	–
878	ṢWB	*ʾaṣāba**		C3	F1	0	0	1	0	0	0	0	0	–	+	–	–
879	ṢWT	*ṣawt*	4.3	D2		1	2	1	1	1	0	0	0	+	+	–	–
880	ṢWR	*ṣāra (w)**		F5		0	1	1	1	1	0	0	1	+	+	–	+
881	"	*ṣawwara*		C3	D4	0	1	1	1	1	0	0	0	+	+	–	–
882	"	*ṣūr*		E3		0	0	0	0	0	0	0	0	–	–	–	–
883	ṢWF	*ʾaṣwāf*		A4		0	0	0	2	0	0	0	2	–	~	–	~
884	ṢYḤ	*ṣayḥa*	4.3	D2	E4	0	0	1	1	1	0	1	1	–	+	+	+
885	ṢYD	*ʾiṣṭāda*		D4		0	1	1	1	1	1	1	1	+	+	+	+
886	ṢYR	*ṣāra(y)**		F7		0	1	0	0	1	0	0	0	+	+	–	–
887	ṢYṢ	*ṣayāṣin**		D7	E3	0	0	0	0	0	0	0	0	–	–	–	–
888	ṢYF	*ṣayf*		F6		0	0	0	0	0	0	0	0	–	–	–	–
889	ḌʾN	*ḍaʾn*		A4		0	1	1	1	1	1	1	1	+	+	+	+
890	ḌBḤ	*ḍabḥ*		B2		0	0	0	0	0	0	0	0	–	–	–	–
891	ḌǦʿ	*maḍāǧiʿ*		B3		1	0	0	0	0	0	0	0	+	–	–	–
892	ḌḤK	*ḍaḥika*		B2	C2	2	0	1	1	1	0	1	0	~	+	+	–
893	ḌḤY	*ḍaḥiya*		A1	B4	1	0	1	1	1	0	0	0	+	+	–	–
894	ḌDD	*ḍidd**		F3		0	0	0	0	0	0	0	0	–	–	–	–
895	ḌRB	*ḍaraba*		B5		0	0	0	0	0	0	0	0	–	–	–	–
896	ḌRR	*ḍarra*		B4	C4	1	1	2	1	1	0	1	1	+	+	+	+
897	ḌRʿ	*taḍarraʿa*		C2		1	1	0	0	0	0	0	0	+	–	–	–
898	ḌʿF	*ḍaʿufa*		B4	C2	0	0	2	2	2	0	0	0	–	~	–	–
899	"	*ḍāʿafa*	4.3	F4		1	0	1	1	1	0	0	1	+	+	–	+
900	ḌĠṮ	*ḍiġṯ*		A3		0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
901	ḌĠN	*ʾaḍġān*		C2			0	0	0	0	0	0	0	1	–	–	–	+
902	ḌFDʿ	*ḍafdaʿ*		A4			0	0	1	1	1	0	0	2	–	+	–	~
903	ḌLL	*ḍalla**	4.5	C4			0	1	0	0	0	0	0	0	+	–	–	–
904	ḌMR	*ḍāmir*		B2			0	0	0	0	0	0	0	0	–	–	–	–
905	ḌMM	*ḍamma**		B5			1	0	0	1	1	0	0	0	+	+	–	–
906	ḌNK	*ḍank*		B3			0	0	0	0	0	0	0	0	–	–	–	–
907	ḌNN	*ḍanīn*		D5			0	0	0	0	0	0	0	0	–	–	–	–
908	ḌHY	*ḍāhā*		F3			0	0	0	0	0	0	0	0	–	–	–	–
909	ḌWʾ	*ʾaḍāʾa*		D7			0	0	0	0	0	0	0	0	–	–	–	–
910	ḌYR	*ḍayr*		C4			2	0	1	1	1	0	0	0	~	+	–	–
911	ḌYZ	*ḍīzā*		D6	F4		0	0	0	0	0	0	0	0	–	–	–	–
912	ḌYʿ	*ʾaḍāʿa*		C2	F1		0	0	0	0	0	0	0	0	–	–	–	–
913	ḌYF	*ḍayyafa*		B3	D3		0	0	0	0	0	0	0	0	–	–	–	–
914	ḌYQ	*ḍāqa (y)*		F2			2	0	1	1	1	0	1	2	~	+	+	~
915	ṬHY	*ṭaḥā (ā)*		F7			0	0	0	1	1	1	2	1	–	+	~	+
916	ṬRḤ	*ṭaraḥa**		B5			0	0	0	0	0	0	0	0	–	–	–	–
917	ṬRD	*ṭarada*		F5	F7		0	1	1	1	1	0	1	1	+	+	+	+
918	ṬRF	*ṭarf*		B2			0	0	1	1	1	0	0	0	–	+	–	–
919	"	*ṭaraf**		F5			0	0	0	2	0	0	0	0	–	~	–	–
920	ṬRQ	*ṭarīq*		A2			0	0	0	0	0	0	0	0	–	–	–	–
921	"	*ṭāriq*		A1			0	0	0	0	0	0	0	0	–	–	–	–
922	ṬRY	*ṭarī*		F2			1	0	0	0	1	0	1	0	+	+	+	–
923	ṬʿM	*ṭaʿima*	4.3	B3			1	1	1	1	1	0	0	1	+	+	–	+

924	ṬʿN	*ṭaʿana*		C4	D2		0	0	0	1	1	0	1	0	–	+	+	–
925	ṬĠW	*ṭaġā (w)*		C4	F7		1	0	1	1	1	0	2	0	+	+	~	–
926	ṬFʾ	*ʾaṭfaʾa*		D7			1	0	1	1	0	0	0	0	+	+	–	–
927	ṬFF	*ṭafīf**		D6	F4		0	0	1	1	1	0	0	0	–	+	–	–
928	ṬFQ	*ṭafiqa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
929	ṬFL	*ṭifl*		B6	D1		2	0	1	1	2	0	0	2	~	+	–	~
930	ṬLB	*ṭalaba*		C3			0	0	0	0	0	0	1	0	–	–	+	–
931	ṬLḤ	*ṭalḥ*		A3			0	0	0	0	0	0	0	0	–	–	–	–
932	ṬLʿ	*ṭalaʿa*		A1	F7		0	0	0	0	0	0	0	0	–	–	–	–
933	ṬLQ	*ṭallaqa*		D1	D3		0	0	1	1	0	0	0	0	–	+	–	–
934	ṬLL	*ṭall*		A1			1	0	1	1	1	0	1	0	+	+	+	–
935	ṬMṮ	*ṭamaṯa*		B3	C4		0	0	0	0	0	0	0	0	–	–	–	–
936	ṬMS	*ṭamasa**		B4	F1		0	0	0	0	0	0	0	0	–	–	–	–
937	ṬMʿ	*ṭamiʿa*		C3			2	0	0	0	0	0	0	0	~	–	–	–
938	ṬMM	*ṭāmma**		C2			1	0	1	1	1	0	0	1	+	+	–	+
939	ṬMN	*ʾiṭmaʾanna*		C2			0	0	0	0	0	0	0	0	–	–	–	–
940	ṬHR	*ṭahara*		B2	F1	F2	1	1	0	1	1	1	1	0	+	+	+	–
941	ṬWD	*ṭawd*		A2			0	1	0	0	0	0	0	0	+	–	–	–
942	ṬWR	*ʾaṭwār*	4.2	F2			0	0	1	0	1	0	0	0	–	+	–	–
943	ṬWʿ	*ṭāʿa (w,ā)*		C3			0	1	0	0	0	0	0	0	+	–	–	–
944	ṬWF	*ṭāfa (w)*		F5	F7		0	0	1	1	2	0	0	2	–	+	–	~
945	ṬWQ	*ṭawwaqa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
946	ṬWL	*ṭāla (w)*	4.5	F5	F6		0	1	1	1	1	0	0	0	+	+	–	–
947	ṬWY	*ṭawā (y)*		B5			1	0	1	1	1	0	0	1	+	+	–	+
948	ṬYB	*ṭāba (y)*		C2	C4		0	1	1	1	1	1	1	1	+	+	+	+
949	ṬYR	*ṭāra (y)**		A4			1	0	1	1	1	0	0	0	+	+	–	–
950	ẒʿN	*ẓaʿn*	4.4	E1	F7		1	1	1	1	1	0	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
951	ẒFR	*ẓufur*		B2			1	0	1	1	1	0	0	1	+	+	–	+
952	"	*ʾaẓfara*		E3			0	0	0	0	0	0	0	0	–	–	–	–
953	ẒLL	*ẓalla*		F1	F6		0	0	0	0	0	0	0	0	–	–	–	–
954	"	*ẓallala**		F2			1	1	1	1	1	0	1	1	+	+	+	+
955	ẒLM	*ẓalama*		C2	C4		2	0	1	1	0	0	0	2	~	+	–	~
956	"	*ẓulma*		F2			1	1	0	1	1	2	1	1	+	+	+	+
957	ẒMʾ	*ẓamiʾa*		B3			1	1	0	0	1	0	1	1	+	+	+	+
958	ẒNN	*ẓanna*		C1			0	0	0	0	0	0	0	0	–	–	–	–
959	ẒHR	*ẓahara**		C1	C3	F7	0	1	1	1	1	0	1	1	+	+	+	+
960	ʿBʾ	*ʿabaʾa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
961	ʿBṮ	*ʿabiṯa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
962	ʿBD	*ʿabd**		D3	E4		1	1	1	1	1	1	1	1	+	+	+	+
963	ʿBR	*ʿabara*		D2			0	1	1	1	1	1	1	1	+	+	+	+
964	ʿBS	*ʿabasa*	4.5	B2	C2	F2	0	0	0	0	1	0	0	0	–	+	–	–
965	ʿTB	*ʾistaʿtaba*		C2			0	0	0	0	0	0	0	0	–	–	–	–
966	ʿTD	*ʾaʿtada*		C3			0	2	1	1	1	0	0	0	~	+	–	–
967	ʿTL	*ʿatala*	4.5	F7			0	1	0	0	0	0	0	0	+	–	–	–
968	ʿTW	*ʿatā (w)*		C2	C4		0	0	0	0	0	0	0	0	–	–	–	–
969	ʿṮR	*ʿaṯara*		C1			0	0	0	0	0	0	0	0	–	–	–	–
970	ʿṮW	*ʿaṯā*		C4			0	0	0	0	0	0	0	0	–	–	–	–
971	ʿǦB	*ʿaǧiba*		C2			0	0	0	0	1	0	0	0	–	+	–	–
972	ʿǦZ	*ʾaʿǧaza*		C2	C3		0	0	0	0	0	0	0	0	–	–	–	–
973	ʿǦF	*ʿiǧāf*		B4	F2		0	0	0	0	0	0	0	0	–	–	–	–

974	ʿĞL	*ʿağila*		F6		1	0	1	1	1	1	0	0	+	+	–	–
975	"	*ʿiğl*		A4		1	2	1	1	1	1	1	2	+	+	+	~
976	ʿĞM	*ʾaʿğam*		D2	E1	0	0	0	0	0	0	0	0	–	–	–	–
977	ʿDD	*ʿadda*		F4		0	1	1	1	1	0	1	1	+	+	+	+
978	ʿDS	*ʿadas*		A3		0	0	0	0	1	0	0	0	–	+	–	–
979	ʿDL	*I.ʿadala*		C4		0	0	0	0	0	1	0	0	–	+	–	–
980	"	*II.ʿadala*		C4		0	0	1	0	0	0	0	0	–	+	–	–
981	ʿDW	*ʿadā (w)**		C4		1	1	1	1	1	0	1	0	+	+	+	–
982	ʿḎB	*ʿaḏḏaba*		E2		0	1	0	0	0	0	0	0	+	–	–	–
983	"	*ʿaḏb*		F2		0	0	0	0	0	0	0	0	–	–	–	–
984	ʿḎR	*ʾiʿtaḏara*		C3	D3	1	1	0	0	0	0	0	0	+	–	–	–
985	ʿRĞ	*ʿarağa*		B5		1	0	0	0	2	0	0	0	+	~	–	–
986	"	*ʾaʿrağ*		B4		0	0	0	0	0	0	0	0	–	–	–	–
987	ʿRĞN	*ʿurğūn*		A3		0	0	0	0	0	0	0	0	–	–	–	–
988	ʿRR	*maʿarra*		C4		0	1	0	2	2	0	0	0	+	~	–	–
989	ʿRŠ	*ʿarš*		E1	E4	1	2	1	1	1	0	1	1	+	+	+	+
990	ʿRḌ	*ʿaraḍa**		C3		0	1	1	1	1	0	0	0	+	+	–	–
991	ʿRF	*ʿarafa**		C1		0	0	0	0	0	0	0	0	–	–	–	–
992	ʿRW	*iʿtarā*		B5		0	0	1	0	0	0	0	0	–	+	–	–
993	ʿRY	*ʿariya*		B3		2	0	1	1	1	1	1	1	~	+	+	+
994	ʿZB	*ʿazaba*	4.2	C1	F5	2	0	0	1	1	0	0	1	~	+	–	+
995	ʿZZ	*ʿazza*	4.3	C3		1	1	1	1	1	1	1	1	+	+	+	+
996	ʿZL	*ʿazala*		F5		0	2	0	0	0	0	0	0	~	–	–	–
997	ʿZM	*ʿazama**		C3		0	0	0	0	0	0	0	0	–	–	–	–
998	ʿZW	*ʿizīn*		E1	F4	0	0	0	0	0	0	0	0	–	–	–	–
999	ʿSR	*taʿāsara*		C2		0	0	0	0	0	0	0	0	–	–	–	–
1000	ʿSʿS	*ʿasʿasa**		F6	F7	0	0	1	0	0	0	0	0	–	+	–	–
1001	ʿSL	*ʿasal*		B3	D4	0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1002	ʿasā	*ʿasā*		G1			0	0	0	0	0	0	0	0	–	–	–	–
1003	ʿŠR	*ʿašar*		F4			1	1	1	1	1	1	1	1	+	+	+	+
1004	"	*ʿāšara*		D3			1	1	0	0	0	0	1	0	+	–	+	–
1005	ʿŠW	*ʿašā (w)*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1006	ʿṢB	*ʿaṣīb*		F2	F4		1	0	0	1	1	0	0	0	+	+	–	–
1007	ʿṢR	*ʿaṣara*	4.3	D4			1	2	1	1	1	1	0	0	+	+	–	–
1008	"	*ʿaṣr*		F6			0	0	0	0	0	0	0	0	–	–	–	
1009	ʿṢF	*ʿāṣifa*		A1			0	0	0	0	0	0	0	0	–	–	–	–
1010	ʿṢM	*ʿaṣama*		B4			0	0	0	0	1	0	0	0	–	+	–	–
1011	ʿṢW	*ʿaṣan*		B3	D4		2	2	0	2	2	2	2	2	~	~	~	~
1012	ʿṢY	*ʿaṣā (y)*	4.5	C4			0	0	1	1	1	0	0	0	–	+	–	–
1013	ʿḌD	*ʿaḍada**		B5			1	0	2	0	1	0	1	0	+	+	+	–
1014	ʿḌḌ	*ʿaḍḍa*	4.5	B5	B3		1	0	0	0	0	0	0	0	+	–	–	–
1015	ʿḌL	*ʿaḍala*		D3			0	0	0	0	0	0	0	0	–	–	–	–
1016	ʿḌW	*ʿiḍīn*		F4			2	0	0	0	0	0	0	0	~	–	–	–
1017	ʿṬF	*ʿiṭf**		F5			1	1	1	1	1	1	0	0	+	+	–	–
1018	ʿṬL	*ʿaṭṭala**		B3			0	2	1	1	1	0	0	0	~	+	–	–
1019	ʿṬW	*ʾaʿṭā*	4.5	B5	D5		0	0	0	0	1	0	0	0	–	+	–	–
1020	ʿẒM	*ʿaẓẓama*		F2	F4		0	2	0	0	1	1	1	0	~	+	+	–
1021	"	*ʿaẓm*	4.3	B2			1	0	1	1	1	1	1	1	+	+	+	+
1022	ʿFF	*ʾistaʿaffa*		C4	E2		0	0	0	0	0	0	0	0	–	–	–	–
1023	ʿFW	*ʿafā (w)*		C2	F4		0	0	0	0	0	0	0	0	–	–	–	–
1024	ʿQB	*ʿaqqaba**		B5			1	1	1	1	1	0	1	1	+	+	+	+
1025	"	*ʿaqaba*		A2			1	0	0	0	1	0	0	0	+	+	–	–

1026	ʿQD	*ʿaqada*		D3	D6	E2	1	2	1	1	1	0	0	0	+	+	–	–
1027	ʿQR	*ʿaqara**		B4			0	0	1	1	1	0	0	0	–	+	–	–
1028	ʿQL	*ʿaqala**		C1			1	0	0	0	0	0	0	0	+	–	–	–
1029	ʿQM	*ʿaqīm*	4.2	A1	C2	D1	1	0	1	1	1	0	0	0	+	+	–	–
1030	ʿKF	*ʿakafa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1031	ʿLQ	*muʿallaqa*	4.3	D1			1	0	1	1	1	0	0	1	+	+	–	+
1032	ʿLM	*ʿalima*		C1			1	1	0	0	0	0	2	0	+	–	~	–
1033	ʿLN	*ʾaʿlana*		C1	D2		0	1	0	0	0	0	0	0	+	–	–	–
1034	ʿLW	*ʿalā (w)*		C2	F3		1	1	1	1	1	1	1	1	+	+	+	+
1035	ʿMD	*taʿammada*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1036	ʿMR	*ʿamara*		D4	E4		0	1	1	1	0	0	1	0	+	+	+	–
1037	ʿMQ	*ʿamīq*	4.3	F2	F5		1	1	1	1	1	1	1	1	+	+	+	+
1038	ʿML	*ʿamila**		C3	D4		2	1	1	1	1	0	2	1	+	+	~	+
1039	ʿMM	*ʿamm**		D1			0	1	1	0	0	0	0	0	+	+	–	–
1040	ʿMH	*ʿamaha*		C2	F7		0	0	2	0	0	0	0	0	–	~	–	–
1041	ʿMY	*ʿamiya*		B4	F2		0	0	1	1	1	0	0	0	–	+	–	–
1042	ʿan	*ʿan*		F5	G1		0	1	0	0	0	0	0	0	+	–	–	–
1043	ʿNB	*ʿinab*	4.3	A3			0	1	1	1	1	0	1	1	+	+	+	+
1044	ʿNT	*ʿanita**		C2	E2	F1	0	0	1	1	0	0	0	0	–	+	–	–
1045	ʿinda	*ʿinda**		F5	F6	G1	0	0	0	0	0	0	0	0	–	–	–	–
1046	ʿNQ	*ʿunuq*		B2			1	0	1	1	1	0	2	1	+	+	~	+
1047	ʿNW	*ʿanā (w)*		C2			0	1	1	1	1	1	1	0	+	+	+	–
1048	ʿHD	*ʿahida*	4.2	C3	E2	E4	0	1	1	0	0	0	0	0	+	+	–	–
1049	ʿHN	*ʿihn*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1050	ʿWǦ	*ʿiwağ*		C4	F2		1	0	0	1	1	0	0	0	+	+	–	–
1051	ʿWD	*ʿāda (w)*		F7			1	1	1	1	1	0	1	0	+	+	+	–
1052	ʿWḎ	*ʿāḏa (w)*		B3			0	0	0	0	1	0	1	0	–	+	+	–
1053	ʿWR	*ʿawra*		B2			0	1	0	0	1	0	0	0	+	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1054	ʿWQ	*muʿawwiqīn**		C3			0	2	0	0	0	0	0	0	~	–	–	–
1055	ʿWL	*ʿāla (w)*		C4			1	0	1	1	1	0	0	0	+	+	–	–
1056	ʿWM	*ʿām*		F6			1	1	0	0	0	0	0	0	+	–	–	–
1057	ʿWN	*ʾaʿāna**		C3	D3		0	1	0	0	0	0	0	0	+	–	–	–
1058	ʿYB	*ʿāba (y)**		F2			0	2	0	1	0	0	0	0	~	+	–	–
1059	ʿYR	*ʿīr**		D3	D4		0	1	2	1	1	0	1	1	+	+	+	+
1060	ʿYŠ	*ʿīša*		B6			0	1	1	0	0	0	0	0	+	+	–	–
1061	ʿYL	*ʿāʾil*	4.4	D5			1	1	1	1	1	0	1	0	+	+	+	–
1062	ʿYN	*ʿayn*		A2	B2		1	1	1	1	1	1	1	1	+	+	+	+
1063	ʿYY	*ʿayiya*		C3			0	1	0	0	0	0	0	0	+	–	–	–
1064	ĠBR	*ġabara*	4.3	A2			2	1	0	0	0	0	0	0	+	–	–	–
1065	"	*ġābir*		F3	F6		0	0	0	0	0	0	0	0	–	–	–	–
1066	ĠBN	*taġābun*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1067	ĠṮʾ	*ġuṯāʾ**		A2			0	0	1	0	0	0	0	0	–	+	–	–
1068	ĠDR	*ġādara*		C3			0	0	0	0	1	0	0	0	–	+	–	–
1069	ĠDQ	*ġadaq*	4.5	F4			0	0	1	0	0	0	0	0	–	+	–	–
1070	ĠDW	*ġadā(w)*		F6			0	0	0	0	0	0	1	0	–	–	+	–
1071	ĠRB	*ġaraba**		A1	F7		1	1	1	1	1	1	1	1	+	+	+	+
1072	"	*ġurāb*		A4			0	2	1	1	1	0	0	1	~	+	–	+
1073	ĠRR	*ġarra*		C2	C4		0	0	0	0	0	0	1	0	–	–	+	–
1074	ĠRF	*ʾiġtarafa*		B3			1	1	0	0	0	0	0	0	+	–	–	–
1075	"	*ġuraf*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1076	ĠRQ	*ʾaġraqa*		B6			0	0	0	0	0	0	0	0	–	–	–	–

1077	ĠRM	*ġārim**		D6			0	0	0	0	0	0	1	0	–	–	+	–
1078	ĠRY	*ʾaġrā**		C3	E3		0	0	0	0	0	0	0	0	–	–	–	–
1079	ĠZL	*ġazl*		D4			0	0	1	1	0	0	1	0	–	+	+	–
1080	ĠZW	*ġuzan*		E3			1	1	0	0	0	0	1	0	+	–	+	–
1081	ĠSQ	*ġasaq*		F6			0	0	2	2	2	0	0	0	–	~	–	–
1082	ĠSL	*ġasala*		B3			0	1	0	0	0	0	0	0	+	–	–	–
1083	ĠŠY	*ġašiya*		F1			0	0	0	1	1	0	1	2	–	+	+	~
1084	ĠṢB	*ġaṣban*		C3			1	0	0	0	0	0	0	0	+	–	–	–
1085	ĠṢṢ	*ġuṣṣa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1086	ĠḌB	*ġaḍiba*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1087	ĠḌḌ	*ġaḍḍa*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1088	ĠṬŠ	*ʾaġṭaša*		F2			0	0	0	0	0	0	0	0	–	–	–	–
1089	ĠṬW	*ġiṭāʾ*		B3			0	0	1	1	1	0	0	1	–	+	–	+
1090	ĠFR	*ġafara**		C2	E4		1	0	1	1	1	0	2	1	+	+	~	+
1091	ĠFL	*ġafala*		C2			0	0	0	0	1	0	0	0	–	+	–	–
1092	ĠLB	*ġalaba*		C3	E3		0	1	1	1	1	0	0	0	+	+	–	–
1093	ĠLẒ	*ġalaẓa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1094	ĠLF	*ʾaġlaf*		B2			0	0	0	1	1	0	1	0	–	+	+	–
1095	ĠLQ	*ġallaqa*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1096	ĠLL	*ġalla*		B5	C4	D6	0	1	1	1	1	0	1	2	+	+	+	~
1097	ĠLM	*ġulām*	4.3	B6	D1		0	1	1	1	1	1	1	1	+	+	+	+
1098	ĠLW	*ġalā (w)*		C4			1	0	1	0	0	0	0	0	+	+	–	–
1099	ĠLY	*ġalā (y)*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1100	ĠMR	*ġamra*		A2	F4		0	0	0	0	0	0	0	0	–	–	–	–
1101	ĠMZ	*taġāmaza*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1102	ĠMḌ	*ʾaġmaḍa*		D6	F4		1	0	1	1	1	0	0	0	+	+	–	–
1103	ĠMM	*ġamm*	4.4	C2			1	2	0	1	1	0	2	0	+	+	~	–
1104	ĠNM	*ġanima*		D5	E3		0	1	0	0	0	0	0	0	+	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1105	ĠNY	*ġaniya*		D5			0	0	0	0	1	0	0	0	–	+	–	–
1106	ĠWṮ	*ġāṯa (w)*		C3	D3		0	1	0	1	1	0	0	0	+	+	–	–
1107	ĠWR	*ġār*		A2			0	0	1	1	1	0	1	0	–	+	+	–
1108	"	*muġīrāt*		A4			0	1	0	0	0	0	0	0	+	–	–	–
1109	ĠWṢ	*ġāṣa (w)*		B5	D4		0	0	0	0	0	0	0	0	–	–	–	–
1110	ĠWṬ	*ġā'iṭ*		B3			1	0	0	0	0	0	0	0	+	–	–	–
1111	ĠWL	*ġawl*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1112	ĠWY	*ġawā (y)**		C4			1	2	0	1	1	0	0	2	+	+	–	~
1113	ĠYB	*ġayb*	4.4	C1	F1		0	0	1	1	1	0	1	1	–	+	+	+
1114	ĠYṮ	*ġāṯa (y)*		A1			0	1	0	0	0	0	0	0	+	–	–	–
1115	ĠYR	*ġayyara*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1116	ĠYḌ	*ġāḍa (y)*		F4			0	0	0	0	0	0	0	0	–	–	–	–
1117	ĠYẒ	*ġāẓa (y)*		C2			0	0	1	0	1	0	0	0	–	+	–	–
1118	fa-	*fa-*		G1			0	1	1	1	1	1	1	0	+	+	+	–
1119	F'D	*fu'ād*		B2			0	0	0	0	0	0	1	0	–	–	+	–
1120	F'W	*fi'a**		E1	E3		0	0	0	0	0	0	0	0	–	–	–	–
1121	FT'	*fata'a*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1122	FTḤ	*fataḥa*		C1	E3	F1	1	2	1	1	1	1	1	1	+	+	+	+
1123	FTR	*fatara*		B4	C2	C3	0	0	0	0	0	0	0	0	–	–	–	–
1124	FTQ	*fataqa*	4.3	B5			0	0	1	1	1	0	0	1	–	+	–	+
1125	FTL	*fatīl**		A3			1	1	1	1	1	0	0	1	+	+	–	+
1126	FTN	*fatana*		C3	D4	E4	1	0	1	0	0	0	0	0	+	+	–	–
1127	FTW	*'aftā*		C1	E2		0	0	0	0	0	0	0	0	–	–	–	–

1128	"	*fatan*		B6	D1		0	0	0	1	1	0	1	0	–	+	+	–
1129	FĞĞ	*fağğ*		A2			0	2	1	0	0	0	0	0	~	+	–	–
1130	FĞR	*fağara*	4.4	B5	C4		1	1	0	1	1	0	1	0	+	+	+	–
1131	FĞW	*fağwa*		F5			0	0	0	0	0	0	0	0	–	–	–	–
1132	FḤŠ	*faḥšāʾ*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1133	FḪR	*faḫūr*		C2			2	0	0	0	0	0	0	0	~	–	–	–
1134	FDY	*fadā (y)*		E2	E3		1	1	0	1	1	0	1	1	+	+	+	+
1135	FRṮ	*farṯ*		B3			0	0	1	1	1	0	0	1	–	+	–	+
1136	FRĞ	*farağa*		D4	F1		0	0	1	1	1	0	0	0	–	+	–	–
1137	FRḤ	*fariḥa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1138	FRD	*fard*		F4			1	1	1	1	1	0	1	1	+	+	+	+
1139	FRR	*farra*	4.3	E3	F7		1	0	0	1	1	0	1	1	+	+	+	+
1140	FRŠ	*faraša*	4.3	D7			0	2	1	1	1	0	0	1	~	+	–	+
1141	FRḌ	*faraḍa**		E2	E4		0	0	1	0	0	0	0	1	–	+	–	+
1142	"	*fāriḍ*		A4			0	0	0	0	0	0	0	0	–	–	–	–
1143	FRṬ	*faraṭa**		C4			0	0	0	0	0	0	0	0	–	–	–	–
1144	FRʿ	*farʿ**		A3			0	1	1	1	1	0	1	1	+	+	+	+
1145	FRĠ	*faraġa*	4.4	C3			0	0	1	1	1	0	0	0	–	+	–	–
1146	FRQ	*faraqa*		B5	E4	F3	1	1	1	1	1	0	1	1	+	+	+	+
1147	"	*fariqa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1148	FRH	*fārih*		C1	C4		0	2	0	0	0	0	0	0	~	–	–	–
1149	FRY	*ʾiftarā*		C4			0	0	0	0	0	0	0	2	–	–	–	~
1150	FZZ	*ʾistafazza*	4.4	C4	F1	F7	1	0	1	1	1	0	0	0	+	+	–	–
1151	FZʿ	*faziʿa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1152	FSḤ	*fasaḥa*	4.3	F5			1	1	0	0	0	0	0	1	+	–	–	+
1153	FSD	*fasada*		C2	C4		0	0	0	1	1	0	0	0	–	+	–	–
1154	FSR	*tafsīr**		D2			0	0	1	1	0	0	0	1	–	+	–	+
1155	FSQ	*fasaqa*	4.4	C4	E4		0	0	1	1	1	0	0	0	–	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1156	FŠL	*fašila*	4.4	C2			0	0	0	0	0	0	0	1	–	–	–	+
1157	FṢḤ	*ʾafṣaḥ*	4.5	D2			0	0	1	1	0	0	0	1	–	+	–	+
1158	FṢL	*faṣala**		C1	E2	F7	0	0	1	1	1	0	0	0	–	+	–	–
1159	FṢM	*ʾinfiṣām*	4.2	B5			1	0	0	1	1	0	0	0	+	+	–	–
1160	FḌḤ	*faḍaḥa*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1161	FḌḌ	*ʾinfaḍḍa*		F7			0	1	1	1	1	0	0	0	+	+	–	–
1162	"	*fiḍḍa**		A2			0	0	0	0	0	0	0	0	–	–	–	–
1163	FḌL	*faḍḍala*		C3	F3		2	0	0	0	0	0	0	0	~	–	–	–
1164	FḌW	*ʾafḍā*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1165	FṬR	*tafaṭṭara*	4.3	B5	F2		1	0	1	1	1	1	1	1	+	+	+	+
1166	FẒẒ	*faẓẓ*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1167	FʿL	*faʿala**		C3			0	1	1	1	1	1	1	0	+	+	+	–
1168	FQD	*faqada*	4.2	F1			1	1	1	0	1	0	0	0	+	+	–	–
1169	FQR	*faqr*		D5			0	0	1	0	0	0	0	0	–	+	–	–
1170	FQʿ	*fāqiʿ*		F2			0	0	0	0	0	0	0	0	–	–	–	–
1171	FQH	*faqiha*		C1	E2	E4	0	0	1	0	0	0	0	0	–	+	–	–
1172	FKR	*fakkara**		C1			1	0	0	0	0	0	0	0	+	–	–	–
1173	FKK	*fakk**		E3			0	0	1	0	0	0	0	0	–	+	–	–
1174	FKH	*fakih**		C2			0	0	1	0	0	0	0	0	–	+	–	–
1175	"	*tafakkaha**		C2			0	0	0	0	0	0	0	0	–	–	–	–
1176	FLḤ	*ʾaflaḥa*		C2	C3	D5	0	0	0	0	0	0	0	0	–	–	–	–
1177	FLK	*falak**		A1			1	0	0	1	1	1	1	1	+	+	+	+
1178	FLN	*fulān*		B1			0	0	1	1	1	0	0	0	–	+	–	–
1179	FND	*fannada*		C1			0	0	0	0	0	0	0	0	–	–	–	–

1180	FNN	*'afnān*		A3			0	0	0	0	2	0	0	0	–	~	–	–
1181	FNY	*fānin**		F1	F2		1	1	1	1	1	1	1	1	+	+	+	+
1182	FHM	*fahhama*		C1			0	0	0	0	0	0	0	0	–	–	–	–
1183	FWT	*fāta (w)*		F6			0	0	0	0	0	0	0	0	–	–	–	–
1184	FWǦ	*fawǧ*		E1	E3	F4	0	0	1	0	0	0	0	0	–	+	–	–
1185	FWR	*fāra (w)*		B3			0	0	1	0	2	0	0	0	–	+	–	–
1186	FWZ	*fāza (w)*		C3	D5	E4	0	0	0	0	0	0	0	0	–	–	–	–
1187	FWḌ	*fawwaḍa*		C3	E2		0	0	0	0	0	0	0	0	–	–	–	–
1188	FWQ	*fawāq*		F6			0	0	0	0	0	0	0	0	–	–	–	–
1189	fawqa	*fawqa*		F3	F5	G1	1	1	0	0	0	0	0	0	+	–	–	–
1190	FWM	*fūm**		A3			0	0	0	0	0	0	0	0	–	–	–	–
1191	FWH	*'afwāh**		B2			1	1	1	1	1	1	1	1	+	+	+	+
1192	fi	*fī*		F5	G1		0	0	0	0	0	0	0	0	–	–	–	–
1193	FY'	*fā'a*		F7			0	0	0	0	0	0	0	0	–	–	–	–
1194	FYḌ	*fāḍa (y)*		F4			0	0	1	0	1	0	0	0	–	+	–	–
1195	QBḤ	*maqbūḥ*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1196	QBR	*'aqbara*		B6			1	1	1	1	1	1	1	1	+	+	+	+
1197	QBS	*'iqtabasa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1198	QBḌ	*qabaḍa*		D5			1	1	0	0	1	0	1	0	+	+	+	–
1199	QBL	*qabala*		D5			1	1	1	1	1	0	1	1	+	+	+	+
1200	"	*qabl*		F3	F6	G1	0	1	1	1	1	0	0	0	+	+	–	–
1201	QTR	*qatara*		D5			0	0	0	0	0	0	0	0	–	–	–	–
1202	QTL	*qatala*		B6			1	1	1	1	1	0	0	1	+	+	–	+
1203	QṮṮ	*qiṯṯā'**		A3			1	0	2	2	1	2	0	1	+	+	–	+
1204	QḤM	*'iqtaḥama*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1205	qad	*qad**		G1			0	0	0	0	0	0	0	0	–	–	–	–
1206	QDḤ	*qadḥ*		B3	D7		1	0	1	1	1	1	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1207	QDD	*qadda*		B5			1	0	1	1	1	0	0	1	+	+	–	+
1208	QDR	*qadara*		C1	C3		0	1	0	0	0	0	0	2	+	–	–	~
1209	"	*qudūr**		D7			0	0	1	1	1	0	0	1	–	+	–	+
1210	QDS	*qudus**	4.3	E4			0	0	1	1	1	0	0	1	–	+	–	+
1211	QDM	*qadama*		F3	F6		1	1	1	1	1	1	1	1	+	+	+	+
1212	QDW	*ʾiqtadā*		F3			0	2	0	0	0	0	0	0	~	–	–	–
1213	QḎF	*qaḏafa*		B5			0	0	0	0	0	0	0	0	–	–	–	–
1214	QRʾ	*qaraʾa*	4.4	D2			0	1	1	1	1	1	1	1	+	+	+	+
1215	"	*qurūʾ*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1216	QRB	*qaruba*		F5			1	1	1	1	1	0	1	1	+	+	+	+
1217	QRḤ	*qarḥ*		B4			0	1	0	0	0	0	0	0	+	–	–	–
1218	QRD	*qirada*		A4			1	0	0	0	0	0	0	0	+	–	–	–
1219	QRR	*I. qarra*		C2			0	1	0	2	1	0	0	1	+	+	–	+
1220	"	*II. qarra*		F2			1	0	1	1	1	0	1	0	+	+	+	–
1221	QRḌ	*qaraḍa**		F7			1	0	0	0	0	0	0	0	+	–	–	–
1222	QRʿ	*qāriʿa**		C2	E4		1	0	0	1	1	0	1	0	+	+	+	–
1223	QRF	*ʾiqtarafa*		D5			0	2	0	0	0	0	0	0	~	–	–	–
1224	QRN	*qarn*	4.3	A4	D1		1	1	1	1	1	1	1	1	+	+	+	+
1225	"	*muqarran*		F2			0	0	1	1	1	0	0	0	–	+	–	–
1226	QSWR	*qaswara*		A4			0	0	0	0	0	0	0	0	–	–	–	–
1227	QSM	*qasama*		F4			0	2	0	1	1	2	0	0	~	+	–	–
1228	"	*qasam**		D2	E2		1	1	1	1	1	0	0	0	+	+	–	–
1229	QSW	*qasā (w)*		F2			0	0	1	1	1	0	0	0	–	+	–	–
1230	QŠʿR	*ʾiqšaʿarra**		B2			0	0	2	0	2	0	0	0	–	~	–	–

1231	QṢD	*qaṣada*		C1	C2	C3	0	0	0	0	0	0	0	0	–	–	–	–
1232	QṢR	*qaṣara*		F4			0	1	0	1	1	1	1	0	+	+	+	–
1233	QṢṢ	*qaṣṣa**		D2	F7		1	1	1	1	1	0	1	1	+	+	+	+
1234	QṢF	*qāṣif*	4.5	A1			0	0	1	1	1	0	0	0	–	+	–	–
1235	QṢM	*qaṣama*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1236	QṢY	*qaṣiyy*	4.4	F5			1	1	1	1	1	1	0	0	+	+	–	–
1237	QḌB	*qaḍb**		A3			0	1	0	0	0	0	0	0	+	–	–	–
1238	QḌḌ	*ʾinqaḍḍa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
1239	QḌY	*qaḍā (y)*		C3	E2		2	1	1	1	1	0	0	0	+	+	–	–
1240	QṬR	*qiṭr*		A2			0	0	0	0	0	0	0	0	–	–	–	–
1241	QṬʿ	*qaṭaʿa*		B5			2	0	1	1	1	0	0	2	~	+	–	~
1242	QṬF	*quṭūf*		A3			1	0	1	1	1	0	0	2	+	+	–	~
1243	QṬMR	*qiṭmīr*		A3			0	0	0	0	0	0	0	0	–	–	–	–
1244	QʿD	*qaʿada*		B2	C2		0	0	0	0	0	0	0	0	–	–	–	–
1245	QʿR	*munqaʿir*		F1			0	0	1	0	1	0	0	0	–	+	–	–
1246	QFW	*qafā (w)**		F3	F7		0	0	1	0	0	0	0	0	–	+	–	–
1247	QLB	*qalaba*		B2	B5	F7	1	1	1	0	0	0	0	0	+	+	–	–
1248	"	*qalb*		B2			1	0	0	0	0	0	0	1	+	–	–	+
1249	QLD	*qalāʾid*		B3			0	0	1	0	0	0	0	0	–	+	–	–
1250	QLʿ	*ʾaqlaʿa*	4.2	C3			1	0	1	1	1	1	1	0	+	+	+	–
1251	QLL	*qalla*		F4			1	1	1	1	1	0	1	1	+	+	+	+
1252	QLY	*qalā (y)*		C2			0	0	1	1	1	2	1	0	–	+	+	–
1253	QMḤ	*muqmaḥ*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1254	QMR	*qamar**		A1			1	0	0	0	0	0	0	0	+	–	–	–
1255	QMṬR	*qamṭarīr*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1256	QMʿ	*maqāmiʿ*		E2			0	1	0	0	0	0	0	0	+	–	–	–
1257	QML	*qummal*		A4			1	1	1	1	1	0	0	2	+	+	–	~
1258	QNT	*qanata*		E4			0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1259	QNṬ	*qanaṭa*	4.5	C2			0	0	1	1	1	0	0	0	–	+	–	–
1260	QNʿ	*qāniʿ*		C2			0	1	0	0	0	0	0	0	+	–	–	–
1261	"	*muqniʿ*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1262	QNW	*qinwān**		A3			0	0	0	0	0	0	0	0	–	–	–	–
1263	QNY	*ʾaqnā*		C2	D6		1	1	1	1	1	1	2	1	+	+	~	+
1264	QHR	*qahara*		C3	E3		0	0	0	0	0	0	0	0	–	–	–	–
1265	QWB	*qāb**		F5			0	0	0	0	0	0	0	0	–	–	–	–
1266	QWT	*ʾaqwāt**		B3			0	0	0	0	0	0	0	0	–	–	–	–
1267	QWS	*qawsayn*		E3			1	0	1	1	1	1	1	1	+	+	+	+
1268	QWʿ	*qāʿ*		A2			0	0	0	0	0	0	0	0	–	–	–	–
1269	QWL	*qāla (w)*	4.2	D2			1	1	1	1	1	1	1	0	+	+	+	–
1270	QWM	*qāma (w)*		B2	F7		1	1	1	1	1	1	1	1	+	+	+	+
1271	"	*qawm*		E1			0	1	0	0	0	0	0	0	+	–	–	–
1272	QWY	*quwwa*	4.4	C3			0	1	1	1	1	0	0	1	+	+	–	+
1273	QYḌ	*qayyaḍa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1274	QYL	*qāʾil*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1275	ka-	*ka-*		G1			1	1	1	1	1	1	1	1	+	+	+	+
1276	KBB	*kabba**		B5			1	0	0	0	1	0	0	0	+	+	–	–
1277	KBT	*kabata*		B5	C4		1	2	0	0	0	0	0	0	+	–	–	–
1278	KBD	*kabad**		B4	C2		1	1	1	1	1	1	1	2	+	+	+	~
1279	KBR	*kabura*		F2			1	1	1	1	1	0	0	1	+	+	–	+
1280	KTM	*katama*		F1			0	0	0	0	0	0	0	1	–	–	–	+
1281	KṮB	*kaṯīb*		A2			0	0	0	0	0	0	0	0	–	–	–	–

1282	KṮR	*kaṯura**		F4		0	0	0	0	0	0	0	0	–	–	–	–
1283	KDḤ	*kadḥ**		C3		0	0	0	0	0	0	0	0	–	–	–	–
1284	KDR	*ʾinkadara*	4.5	A1	F7	0	0	0	0	1	0	0	1	–	+	–	+
1285	KDY	*ʾakdā**		D5		0	1	0	0	0	0	0	0	+	–	–	–
1286	KḎB	*kaḏaba*		C4		0	0	1	1	1	0	0	1	–	+	–	+
1287	KRB	*karb*		C2		0	0	0	0	0	0	0	0	–	–	–	–
1288	KRR	*karra*		F4	F6	1	1	0	1	1	0	1	1	+	+	+	+
1289	KRM	*karrama*	4.3	C4		1	0	0	0	0	1	0	0	+	+	–	–
1290	KRH	*kariha**		C2		1	0	1	1	0	0	0	0	+	+	–	–
1291	KSB	*kasaba*		D5		1	0	0	0	0	0	0	0	+	–	–	–
1292	KSD	*kasād*		D6		0	0	0	0	0	0	0	0	–	–	–	–
1293	KSF	*kisf**		F4		0	0	0	0	1	0	0	1	–	+	–	+
1294	KSL	*kusālā*	4.4	C2	C3	0	0	0	1	1	0	1	1	–	+	+	+
1295	KSW	*kasā*		B3		0	1	1	1	1	1	1	1	+	+	+	+
1296	KŠṬ	*kašaṭa*		A1	F2	1	0	2	0	0	0	0	0	+	~	–	–
1297	KŠF	*kašafa**		F1		0	0	0	0	0	0	0	0	–	–	–	–
1298	KẒM	*kāẓim*		C3		0	0	0	0	0	0	0	0	–	–	–	–
1299	KʿB	*kaʿbān*		B2		0	0	0	0	0	0	0	0	–	–	–	–
1300	KFʾ	*kufuʾ*		F3		0	0	0	0	0	0	0	0	–	–	–	–
1301	KFT	*kifāt*		F5		0	0	1	1	1	0	0	1	–	+	–	+
1302	KFR	*kaffara*	4.3	E4		1	0	1	1	1	0	0	1	+	+	–	+
1303	KFF	*kaff*		B2		1	0	1	1	1	2	1	1	+	+	+	+
1304	KFL	*kafala**		B3		1	0	0	1	1	0	1	0	+	+	+	–
1305	KFY	*kafā (y)*		F4		1	0	0	0	0	0	1	0	+	–	+	–
1306	KKB	*kawkab*		A1		1	1	1	1	1	1	1	1	+	+	+	+
1307	KLʾ	*kalaʾa*		B3	F1	1	2	1	1	1	0	1	1	+	+	+	+
1308	KLB	*kalb*		A4		1	1	1	1	1	1	1	1	+	+	+	+
1309	KLḤ	*kāliḥ*		C2	F2	0	0	0	0	2	0	0	0	–	~	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1310	KLF	*kallafa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1311	KLL	*kall*		D1	F4		0	0	0	0	0	0	0	0	–	–	–	–
1312	kull	*kull*		F4	G1		1	1	1	1	1	1	1	1	+	+	+	+
1313	KLM	*kallama*		D2			1	1	0	0	0	0	0	0	+	–	–	–
1314	KLW	*kilā, kiltā*		F4			1	1	0	0	1	0	1	1	+	+	+	+
1315	kam	*kam*		F4	G1		0	0	1	1	1	0	0	0	–	+	–	–
1316	KML	*ʾakmala**		C3	F2		0	1	0	0	0	0	0	0	+	–	–	–
1317	KMM	*ʾakmām**		A3			1	0	0	0	0	0	0	0	+	–	–	–
1318	KMH	*ʾakmah*		B4			0	0	1	0	1	0	0	0	–	+	–	–
1319	KND	*kanūd*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1320	KNS	*kunnas**		A1			1	1	1	1	1	0	0	1	+	+	–	+
1321	KNN	*ʾakanna**		F1			1	1	0	0	0	0	0	0	+	–	–	–
1322	KHF	*kahf*		A2			0	0	0	0	0	0	0	0	–	–	–	–
1323	KHL	*kahl*		B6			1	1	0	1	0	0	0	0	+	+	–	–
1324	KWD	*kāda*		F6			0	1	0	0	0	0	0	0	+	–	–	–
1325	KWR	*kawwara*		B5			0	0	0	0	0	0	0	0	–	–	–	–
1326	KWN	*kāna*		F1			1	1	1	1	1	1	1	1	+	+	+	+
1327	KWY	*kawā (y)*		D7			0	0	1	1	1	0	0	1	–	+	–	+
1328	kay	*kay*		G1			0	1	0	1	1	1	1	1	+	+	+	+
1329	KYD	*kāda (y)*		C1			0	1	0	0	2	0	0	0	+	~	–	–
1330	kayfa	*kayfa**		G1			0	0	0	0	0	0	0	0	–	–	–	–
1331	KYN	*istakāna*		C2			0	2	0	0	0	0	0	0	~	–	–	–
1332	li-	*li-*		G1			1	1	1	1	1	1	1	1	+	+	+	+

1333	li-	*li-*		G1		0	1	1	1	1	1	1	1	+	+	+	+
1334	la-	*la-*		G1		0	0	0	0	1	0	1	1	–	+	+	+
1335	lā	*lā*		G1		1	1	1	1	1	0	1	1	+	+	+	+
1336	LʾLʾ	*luʾluʾ*		A4	B3	1	0	0	0	0	0	0	0	+	–	–	–
1337	LBB	*ʾalbāb*		B2	C1	1	1	1	1	1	1	1	1	+	+	+	+
1338	LBṮ	*labiṯa*		F6		0	0	0	0	0	0	0	0	–	–	–	–
1339	LBD	*lubad**		F4		1	2	1	1	1	0	0	0	+	+	–	–
1340	LBS	*labasa*		B3		1	1	1	1	1	0	1	1	+	+	+	+
1341	LBN	*laban*	4.4	B3		0	0	0	1	1	1	1	0	–	+	+	–
1342	LǦʾ	*malǧaʾ*		B3		0	0	0	0	0	0	0	0	–	–	–	–
1343	LǦǦ	*luǧǧa*		A2		1	0	0	0	0	0	0	0	+	–	–	–
1344	LḤD	*ʾalḥada*		C4		0	0	0	0	0	0	0	0	–	–	–	–
1345	LḤF	*ʾilḥāf*		C3		0	0	0	0	0	0	0	0	–	–	–	–
1346	LḤQ	*laḥiqa**		F7		1	0	0	0	0	0	0	0	+	–	–	–
1347	LḤM	*laḥm*	4.4	A4		0	0	1	1	1	1	1	1	–	+	+	+
1348	LḤN	*laḥn*		D2		0	0	0	0	0	0	0	0	–	–	–	–
1349	LḤY	*liḥya**		B2		0	0	0	1	1	0	1	1	–	+	+	+
1350	LDD	*ludd*		C2		0	0	0	0	0	0	0	0	–	–	–	–
1351	ladun	*ladun*		F5	G1	0	0	0	0	0	0	0	0	–	–	–	–
1352	ladā	*ladā*		F5	G1	0	0	0	0	0	0	0	0	–	–	–	–
1353	LḎḎ	*laḏḏa*		C2		0	0	0	0	0	0	0	0	–	–	–	–
1354	LZB	*lāzib*		F2		0	0	0	0	0	0	0	0	–	–	–	–
1355	LZM	*ʾalzama*		C3		0	0	0	0	0	0	0	0	–	–	–	–
1356	LSN	*lisān**		B2	D2	1	1	1	1	1	1	1	1	+	+	+	+
1357	LṬF	*talaṭṭafa*		C2		0	0	0	0	0	0	1	0	–	–	+	–
1358	LẒẒ	*talaẓẓā*		D7	F2	0	0	0	0	0	0	0	0	–	–	–	–
1359	LʿB	*laʿiba**		B3	D3	0	0	0	1	1	0	0	0	–	+	–	–
1360	laʿalla	*laʿalla*		G1		0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1361	LʿN	*laʿana*	4.4	C4	D2		0	0	1	1	1	0	0	0	−	+	−	−
1362	LĠB	*luġūb*		B4	F2		0	0	0	0	0	0	0	1	−	−	−	+
1363	LĠY	*laġiya*		C4	D2		1	0	0	0	1	0	0	0	+	+	−	−
1364	LFT	*lafata*	4.3	F5			0	0	0	1	1	0	0	1	−	+	−	+
1365	LFḤ	*lafaḥa*		B4	D7		0	0	0	0	0	0	0	0	−	−	−	−
1366	LFẒ	*lafaẓa*		D2			0	0	0	0	0	0	0	0	−	−	−	−
1367	LFF	*ʾiltaffa*	4.2	F5			1	2	1	1	1	0	0	1	+	+	−	+
1368	LFW	*ʾalfā*		C1			0	1	0	0	0	0	0	0	+	−	−	−
1369	LQB	*laqab*		D1			0	0	0	0	0	0	0	0	−	−	−	−
1370	LQḤ	*lawāqiḥ*	4.4	A1	B2		1	1	0	1	1	1	1	1	+	+	+	+
1371	LQṬ	*ʾiltaqaṭa*		B5			0	1	1	1	1	0	2	2	+	+	~	~
1372	LQF	*laqifa**		B3			0	0	0	0	0	0	0	0	−	−	−	−
1373	LQM	*ʾiltaqama**		B3			1	0	0	0	0	0	0	0	+	−	−	−
1374	LQY	*laqiya*		C1	D3		0	0	0	1	1	0	0	0	−	+	−	−
1375	lākin	*lākin**		G1			0	1	0	0	0	0	0	0	+	−	−	−
1376	lam	*lam*		G1			0	1	0	0	0	0	0	0	+	−	−	−
1377	LMḤ	*lamḥ*		B2			0	0	0	0	0	0	0	0	−	−	−	−
1378	LMZ	*lamaza*		C4			0	0	0	0	0	0	0	0	−	−	−	−
1379	LMS	*lamasa*		B2	C1		0	0	0	0	0	0	0	0	−	−	−	−
1380	LMM	*lamam*		C4	F3		0	0	0	0	0	0	0	0	−	−	−	−
1381	lammā	*lammā**		F6	G1		0	0	0	0	0	0	0	0	−	−	−	−
1382	lan	*lan*		F6	G1		0	0	0	0	0	0	0	0	−	−	−	−
1383	LHB	*lahab*	4.3	D7			1	0	1	1	1	1	0	1	+	+	−	+
1384	LHṮ	*lahaṯa*		A4			1	0	1	1	0	0	0	2	+	+	−	~

1385	LHM	*ʾalhama*		C1			0	0	0	0	0	0	0	0	–	–	–	–
1386	LHW	*ʾalhā*		B3	C2		1	0	0	0	0	0	0	0	+	–	–	–
1387	law	*law*		G1			0	0	1	1	1	1	0	1	–	+	–	+
1388	LWḤ	*lawḥ**		D2	D7		1	0	1	1	1	1	1	1	+	+	+	+
1389	"	*lawwāḥ*		F2			0	0	0	0	0	0	0	0	–	–	–	–
1390	LWḎ	*liwāḏ**		B3			1	0	0	1	1	0	0	0	+	+	–	–
1391	LWM	*lāma (w)**		C3			0	0	0	0	0	0	0	1	–	–	–	+
1392	LWN	*lawn*		F2			0	0	0	0	0	0	0	1	–	–	–	+
1393	LWY	*lawā (y)*	4.2	B5	C4		1	0	0	0	1	0	0	1	+	+	–	+
1394	layta	*layta**		G1			0	0	0	0	0	0	0	0	–	–	–	–
1395	laysa	*laysa**		F1			0	0	1	1	1	1	1	1	–	+	+	+
1396	LYL	*layl*	4.3	F6			1	1	1	1	1	1	1	1	+	+	+	+
1397	LYN	*lāna (y)*		C2	F2		0	0	0	0	0	0	0	0	–	–	–	–

1398	mā	*mā*		G1			1	1	1	1	1	1	1	1	+	+	+	+
1399	MʾW	*miʾa*		F4			1	1	1	1	1	1	1	1	+	+	+	+
1400	MTʿ	*mattaʿa*		B3	B6	C2	0	1	0	0	0	0	2	0	+	–	~	–
1401	MTN	*matīn**		F2			1	0	1	1	1	0	1	1	+	+	+	+
1402	matā	*matā*		F6	G1		0	1	1	1	1	0	0	1	+	+	–	+
1403	MṮL	*tamaṯṯala*		F3			1	1	1	1	1	0	0	1	+	+	–	+
1404	MǦD	*maǧīd**		C4	E4		0	0	1	1	1	0	0	0	–	+	–	–
1405	MḤṢ	*maḥḥaṣa*		C1	C3		0	0	0	0	0	0	0	0	–	–	–	–
1406	MḤQ	*maḥaqa**		E3	E4	F1	0	0	0	1	1	1	0	0	–	+	–	–
1407	MḤL	*miḥāl*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1408	MḤN	*ʾimtaḥana**		C1	C3		1	2	2	2	2	0	0	0	+	~	–	–
1409	MḤW	*maḥā (w,ā)*		F1			1	0	1	1	1	1	1	1	+	+	+	+
1410	MḪḌ	*maḫāḍ*	4.4	B2	B6		1	1	1	1	1	0	1	1	+	+	+	+
1411	MDD	*madda*		F5			1	1	2	1	1	1	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1412	MRʾ	*marʾ*	4.3	B1			1	1	1	1	0	0	2	0	+	+	~	–
1413	"	*mariʾ*	4.4	B4	B3		0	0	0	0	1	0	1	1	–	+	+	+
1414	MRĞ	*maraǧa**		F7			0	0	1	1	0	0	0	0	–	+	–	–
1415	MRḤ	*mariḥa**		C2			0	0	0	0	0	0	1	1	–	–	+	+
1416	MRD	*marada*	4.2	C2			1	1	1	1	1	0	0	0	+	+	–	–
1417	"	*mumarrad**		F2			0	0	0	1	0	0	0	0	–	+	–	–
1418	MRR	*marra*	4.3	F6			0	1	0	0	1	0	1	1	+	+	+	+
1419	"	*ʾamarru*		F2			1	0	1	1	1	0	0	1	+	+	–	+
1420	MRḌ	*mariḍa*		B4			0	1	1	1	1	0	1	1	+	+	+	+
1421	MRY	*mārā*		C1	D2		0	0	1	1	1	0	0	0	–	+	–	–
1422	MZQ	*mazzaqa**		B5	F4		0	0	0	0	0	0	0	0	–	–	–	–
1423	MZN	*muzn*		A1			1	0	0	0	0	0	0	0	+	–	–	–
1424	MSḤ	*masaḥa*		B5	D7		1	1	1	1	1	1	1	1	+	+	+	+
1425	MSH̲	*masah̲a*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1426	MSD	*masad*		A3			0	0	2	0	0	0	0	0	–	~	–	–
1427	MSS	*massa*	4.3	B5	F1		1	1	1	1	1	0	0	1	+	+	–	+
1428	MSK	*massaka*	4.5	D5			1	0	1	1	1	0	2	1	+	+	~	+
1429	MSY	*ʾamsā*	4.3	F6			1	0	0	0	1	0	0	1	+	+	–	+
1430	MŠY	*mašā (y)*		B2	F7		0	1	0	0	0	0	0	0	+	–	–	–
1431	MḌĠ	*muḍġa*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1432	MḌY	*maḍā (y)**		F7			0	1	0	0	0	0	0	0	+	–	–	–
1433	MṬR	*maṭar*		A1			0	1	1	1	1	0	1	1	+	+	+	+
1434	MṬW	*tamaṭṭā*	4.3	B2	C2	F7	1	1	1	0	0	0	0	0	+	+	–	–
1435	maʿa	*maʿa*		F5	G1		0	1	1	1	1	0	1	0	+	+	+	–

1436	MʿZ	*maʿz*	4.3	A4			0	1	1	1	0	0	0	0	+	+	–	–
1437	MʿN	*māʿūn*		C4	D3	D7	0	0	0	0	1	2	0	0	–	+	–	–
1438	MʿY	*ʾamʿāʾ*	4.3	B2			1	0	1	1	1	0	0	1	+	+	–	+
1439	MQT	*maqt*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1440	MKṮ	*makaṯa*		F5	F6		0	0	0	0	0	0	0	0	–	–	–	–
1441	MKR	*makara*	4.4	C2	C4		1	0	0	0	1	0	0	2	+	+	–	~
1442	MKN	*makkana*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1443	MKW	*mukāʾ*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1444	MLʾ	*malaʾa*		F4			1	1	1	1	1	1	1	1	+	+	+	+
1445	MLḤ	*milḥ**		A2			1	0	1	1	1	1	1	1	+	+	+	+
1446	MLQ	*ʾimlāq*		B3			1	0	1	1	1	0	0	0	+	+	–	–
1447	MLK	*malaka*	4.3	D5	E1		1	1	1	1	1	1	1	1	+	+	+	+
1448	MLY	*ʾamlā**		B3	B6	C2	0	1	0	0	0	0	0	0	+	–	–	–
1449	man	*man**		G1			1	1	1	1	0	0	1	1	+	+	+	+
1450	min	*min**		G1			1	1	1	1	1	1	0	0	+	+	–	–
1451	MNʿ	*manaʿa*		C3			0	1	0	1	1	0	0	0	+	+	–	–
1452	MNN	*manna**		C2			0	1	0	0	2	0	0	0	+	~	–	–
1453	"	*mamnūn*	4.2	F4			0	0	0	0	1	0	1	0	–	+	+	–
1454	MNY	*mannā*		C2	C3		1	0	0	0	0	0	0	1	+	–	–	+
1455	"	*manī*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1456	MHD	*mahada*		B3	D7		0	0	0	0	0	0	0	0	–	–	–	–
1457	MHL	*mahhala*		F6			0	0	0	0	0	0	0	0	–	–	–	–
1458	"	*muhl*		A2			0	0	0	0	1	0	0	0	–	+	–	–
1459	MHN	*mahīn*		C2	C4		0	0	0	0	0	0	0	0	–	–	–	–
1460	MWT	*māta (w)*		B6	F1		1	1	1	1	1	1	1	1	+	+	+	+
1461	MWǦ	*māǧa (w)*	4.2	A2			1	0	0	1	1	0	0	0	+	+	–	–
1462	MWR	*māra (w)*		F7			0	2	1	1	1	0	0	2	~	+	–	~
1463	MWL	*māl*		D5			0	0	0	1	0	0	0	0	–	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1464	MWH	*māʾ*		A2	B3		1	1	1	1	1	1	1	1	+	+	+	+
1465	MYD	*māda (y)*		F7			0	0	0	0	0	0	0	0	–	–	–	–
1466	MYR	*māra (y)*		B3			0	1	0	0	0	0	0	0	+	–	–	–
1467	MYZ	*māza (y)*		C1			0	0	0	0	0	0	0	0	–	–	–	–
1468	MYL	*māla (y)*		C3	E4		0	0	0	0	0	0	0	0	–	–	–	–
1469	NʾY	*naʾā (ā)*		B3	F7		0	0	0	0	0	0	0	0	–	–	–	–
1470	NBT	*nabata*		A3			0	2	0	0	0	0	0	0	~	–	–	–
1471	NBḎ	*nabaḏa*		B5	C1		0	0	0	0	0	0	0	0	–	–	–	–
1472	NBZ	*tanābaza*		C4	D2		0	0	0	0	0	0	0	0	–	–	–	–
1473	NBṬ	*ʾistanbaṭa*	4.2	C1			1	1	0	1	1	0	0	1	+	+	–	+
1474	NBʿ	*yanbūʿ*	4.3	A2			1	1	1	1	1	0	0	1	+	+	–	+
1475	NTQ	*nataqa*		F7			1	0	1	1	1	0	0	0	+	+	–	–
1476	NṮR	*ʾintaṯara*		F7			0	0	1	1	1	0	0	0	–	+	–	–
1477	NĞD	*nağd*		A2	C4		1	1	1	1	1	0	0	0	+	+	–	–
1478	NĞS	*nağas**		F2			2	1	0	0	0	0	0	0	+	–	–	–
1479	NĞM	*nağm*		A1			0	0	0	0	0	0	0	0	–	–	–	–
1480	NĞW	*nağā (w)*		E3	F7		0	1	0	0	0	0	1	0	+	–	+	–
1481	"	*nağiyy*		D2			0	1	0	0	0	0	0	0	+	–	–	–
1482	NḤB	*naḥb*		E4			0	0	0	0	0	0	0	0	–	–	–	–
1483	NḤT	*naḥata*		B5	D4		0	0	0	0	0	0	1	0	–	–	+	–
1484	NḤR	*naḥara**		A4	E4		0	0	0	1	1	0	0	1	–	+	–	+
1485	NḤS	*naḥs**		C3			0	0	1	1	1	0	1	0	–	+	+	–
1486	NḤL	*naḥl*		A4			0	0	0	1	1	0	0	0	–	+	–	–

1487	"	*niḥla*		D1	D5		0	1	0	0	1	1	1	1	+	+	+	+
1488	naḥnu	*naḥnu**		G1			1	0	1	1	1	1	0	1	+	+	–	+
1489	NH̲R	*naẖir**		B4			1	0	1	1	1	0	0	1	+	+	–	+
1490	NH̲L	*naẖl**		A3			0	1	0	0	2	0	0	0	+	~	–	–
1491	NDD	*nidd*		E4	F3		0	0	0	0	0	0	0	0	–	–	–	–
1492	NDM	*nādim**		C2	E4		0	0	0	0	0	0	0	0	–	–	–	–
1493	NDY	*nādā*		D2			0	0	0	0	0	0	0	0	–	–	–	–
1494	ND̲R	*ʾand̲ara*		D2	E4		0	1	0	0	0	0	0	0	+	–	–	–
1495	NZʿ	*nazaʿa*		B5	B3		1	1	0	0	0	0	0	0	+	–	–	–
1496	NZĠ	*nazaġa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1497	NZF	*nazafa*		B3			1	0	0	0	0	0	0	0	+	–	–	–
1498	NZL	*nazala*	4.5	B5			1	1	1	1	1	0	2	1	+	+	~	+
1499	NSʾ	*nasīʾ*	4.2	F6			1	1	1	0	1	0	0	0	+	+	–	–
1500	"	*minsaʾa*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1501	NSB	*nasab*		D1			0	0	1	1	0	0	0	0	–	+	–	–
1502	NSH̲	*nasaẖa**		F1			2	0	0	1	1	0	0	1	~	+	–	+
1503	NSF	*nasafa*		F1			0	1	1	1	1	0	0	1	+	+	–	+
1504	NSK	*nusuk*	4.2	E4			0	1	1	1	1	1	1	1	+	+	+	+
1505	NSL	*nasl*	4.2	B1			0	1	0	1	1	0	0	0	+	+	–	–
1506	NSW	*nisāʾ**		B1			0	0	1	1	1	0	0	0	–	+	–	–
1507	NSY	*nasiya**	4.2	C1			1	0	1	1	1	0	1	2	+	+	+	~
1508	NŠʾ	*naššaʾa*		D1			1	1	0	1	1	1	1	1	+	+	+	+
1509	NŠR	*našara*	4.2	C1	D2		0	0	1	1	1	1	0	1	–	+	–	+
1510	NŠZ	*našaza*		B2	C4		0	0	0	0	0	0	0	0	–	–	–	–
1511	NŠṬ	*našaṭa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
1512	NṢB	*naṣaba*		F5			0	1	1	1	1	1	1	1	+	+	+	+
1513	NṢT	*ʾanṣata**		D2			0	1	0	0	0	0	0	0	+	–	–	–
1514	NṢḤ	*naṣaḥa*	4.3	C3	C4	D2	1	1	1	1	1	1	0	0	+	+	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1515	NṢR	*naṣara*		C3	D3	E3	0	1	0	0	0	0	0	0	+	–	–	–
1516	NṢF	*niṣf*		F4			0	1	0	0	0	0	1	0	+	–	+	–
1517	NṢY	*nāṣiya*	4.4	B2			0	0	0	1	1	0	0	1	–	+	–	+
1518	NḌǦ	*naḍiǧa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1519	NḌH̱	*naḍḍāẖ**		F4			0	1	0	0	0	0	0	0	+	–	–	–
1520	NḌD	*naḍīd*		F4			0	0	0	0	0	0	0	0	–	–	–	–
1521	NḌR	*nāḍir*		F2			2	0	0	0	0	0	0	0	~	–	–	–
1522	NṬḤ	*naṭīḥa*		A4			0	0	0	1	0	0	0	0	–	+	–	–
1523	NṬF	*nuṭfa*		B2			1	1	1	1	1	0	0	0	+	+	–	–
1524	NṬQ	*naṭaqa*		D2			0	0	0	0	0	0	0	0	–	–	–	–
1525	NẒR	*naẓara*		B2	C1		1	1	1	1	1	1	1	1	+	+	+	+
1526	NʿǦ	*naʿǧa**		A4			0	0	0	0	0	0	0	0	–	–	–	–
1527	NʿS	*nuʿās*		B3			0	0	2	0	0	0	0	0	–	~	–	–
1528	NʿQ	*naʿaqa*		D2			0	0	0	0	0	0	0	0	–	–	–	–
1529	NʿL	*naʿl*		B3			0	0	1	1	1	0	1	0	–	+	+	–
1530	NʿM	*niʿma*		F2			0	1	0	1	1	1	1	0	+	+	+	–
1531	NĠḌ	*ʾanġaḍa**		B2			0	0	0	0	0	0	1	0	–	–	+	–
1532	NFṮ	*naffāṯāt**		E4			1	0	1	1	1	0	2	1	+	+	~	+
1533	NFḤ	*nafḥa*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1534	NFH̱	*nafaẖa*	4.3	B2			1	1	1	1	1	0	1	1	+	+	+	+
1535	NFD	*nafida*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1536	NFḎ	*nafaḏa*		F5	F7		0	0	0	0	0	0	1	0	–	–	+	–
1537	NFR	*nafara*	4.3	E3	F7		1	2	1	0	0	0	1	0	+	+	+	–
1538	NFS	*nafs**		C1			1	1	1	1	1	1	1	1	+	+	+	+

1539	NFŠ	*nafaša*		F7		0	2	0	2	0	0	2	2	~	~	~	~
1540	NFʿ	*nafaʿa**		C3	D5	1	1	0	0	0	0	1	0	+	–	+	–
1541	NFQ	*ʾanfaqa*		D6		1	0	1	1	1	1	1	1	+	+	+	+
1542	NFL	*ʾanfāl**		E3		0	0	0	0	0	0	0	0	–	–	–	–
1543	NFW	*nafā (w)*		E2	F7	1	0	1	1	1	0	1	1	+	+	+	+
1544	NQB	*naqqaba*		F5	F7	1	1	1	1	1	0	2	1	+	+	~	+
1545	NQḎ	*ʾanqaḏa*		C3		0	1	0	0	0	0	0	0	+	–	–	–
1546	NQR	*naqīr**		A3	F4	1	1	1	1	1	0	0	1	+	+	–	+
1547	NQṢ	*naqaṣa*		F4		1	1	0	0	0	0	0	0	+	–	–	–
1548	NQḌ	*naqaḍa*		E2		0	0	0	0	0	0	0	0	–	–	–	–
1549	NQʿ	*naqʿ*		A2		0	0	0	0	0	0	0	0	–	–	–	–
1550	NQM	*naqama**		C2		0	1	1	1	1	0	1	1	+	+	+	+
1551	NKB	*nakaba**		F5		1	0	0	0	0	0	0	0	+	–	–	–
1552	NKṮ	*nakaṯa*	4.4	E2		1	1	1	1	1	0	1	1	+	+	+	+
1553	NKḤ	*nakaḥa*		D1		0	0	0	0	0	0	0	0	–	–	–	–
1554	NKD	*nakid*		D5		0	0	0	0	0	0	0	0	–	–	–	–
1555	NKR	*nakkara*		F1		1	1	1	1	1	0	1	1	+	+	+	+
1556	NKS	*nakasa*		F7		0	0	0	0	0	0	0	0	–	–	–	–
1557	NKṢ	*nakaṣa*		F7		0	0	0	0	0	0	0	0	–	–	–	–
1558	NKF	*ʾistankafa*	4.2	C2		0	1	1	0	0	0	0	0	+	+	–	–
1559	NKL	*nikl*		E2	E3	0	0	0	0	0	0	0	0	–	–	–	–
1560	NML	*namla*		A4		0	0	1	0	1	0	0	1	–	+	–	+
1561	NMM	*namīm*		C4		0	2	0	0	0	0	0	0	~	–	–	–
1562	NHR	*nahār**		F6		0	0	1	1	1	0	1	0	–	+	+	–
1563	NHY	*nahā (y)*		E2	E4	0	0	0	0	0	0	0	0	–	–	–	–
1564	NWʾ	*nāʾa (w)**		F4		0	0	0	0	0	0	0	0	–	–	–	–
1565	NWB	*ʾanāba*		E4		0	1	0	0	0	0	0	0	+	–	–	–
1566	NWR	*nār, nūr*		A1	D7	1	2	1	1	1	0	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1567	NWŠ	*tanāwuš*		D5			0	0	0	0	0	0	0	0	–	–	–	–
1568	NWṢ	*manāṣ**		B3			0	0	0	0	1	0	0	0	–	+	–	–
1569	NWQ	*nāqa*		A4			1	1	0	1	1	0	0	1	+	+	–	+
1570	NWM	*nawm**		B3			1	0	1	1	1	0	2	1	+	+	~	+
1571	NWY	*nawan*		A3			0	0	0	0	0	0	0	0	–	–	–	–
1572	NYL	*nāla (ā, y)*		D5			0	1	0	0	2	0	0	0	+	~	–	–
1573	hā	*hā*		G1			0	2	1	1	1	1	0	0	~	+	–	–
1574	hātā	*hātū*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1575	hāʾulāʾi	*hāʾulāʾi*		G1			1	1	1	1	1	1	0	1	+	+	–	+
1576	HBṬ	*habaṭa*		B5			0	0	0	0	0	0	1	0	–	–	+	–
1577	HBW	*habāʾ*		A2			0	0	0	0	0	0	0	0	–	–	–	–
1578	HĞD	*tahağğada*		B2			0	0	0	0	0	0	0	0	–	–	–	–
1579	HĞR	*hağara*		B5	C2	D3	0	0	0	0	1	0	0	0	–	+	–	–
1580	HĞʿ	*hağaʿa*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1581	HDD	*hadd*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1582	HDM	*haddama**		F1			1	0	1	1	0	0	0	0	+	+	–	–
1583	HDHD	*hudhud*		A4			0	0	2	0	0	0	0	0	–	~	–	–
1584	HDY	*hadā (y)*	4.4	C4	E4		0	1	1	1	1	0	0	0	+	+	–	–
1585	HRB	*harab*	4.3	E3	F7		0	1	1	0	0	0	0	2	+	+	–	~
1586	HRʿ	*ʾahraʿa*		F6			0	0	0	0	0	0	0	0	–	–	–	–
1587	HZʾ	*ʾistahzaʾa*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1588	HZZ	*hazza*		B5			0	0	0	0	0	0	0	0	–	–	–	–
1589	HZL	*hazl*		C2			0	0	0	0	0	0	0	0	–	–	–	–

1590	HZM	*hazama*		E3			0	0	1	0	0	0	0	0	–	+	–	–
1591	HŠŠ	*hašša*		D4			0	0	0	0	0	0	0	0	–	–	–	–
1592	HŠM	*hašīm*		A3			0	0	0	0	0	0	0	0	–	–	–	–
1593	HḌM	*haḍīm*		F2			0	0	0	0	0	0	0	0	–	–	–	–
1594	HṬʿ	*muhṭiʿ*		B2	F7		0	0	0	0	0	0	0	0	–	–	–	–
1595	hal	*hal**		G1			0	0	0	0	0	0	0	0	–	–	–	–
1596	HLʿ	*halūʿ*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1597	HLK	*halaka*	4.4	B6	F1		0	0	1	1	1	1	1	1	–	+	+	+
1598	HLL	*ʾahalla**		E4			1	0	1	1	1	2	1	1	+	+	+	+
1599	"	*ʾahilla*		A1			1	0	0	0	1	0	1	2	+	+	+	~
1600	HLM	*halumma**		C3			0	0	0	0	1	2	1	0	–	+	+	–
1601	hum	*hum*		G1			1	1	1	1	1	1	1	2	+	+	+	~
1602	HMD	*hāmid*		A2			0	0	0	0	0	0	0	0	–	–	–	–
1603	HMR	*munhamir*		F7			0	2	0	0	1	0	1	0	~	+	+	–
1604	HMZ	*hammāz*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1605	HMS	*hams*	4.5	F7			0	0	1	1	1	0	0	0	–	+	–	–
1606	HMM	*hamma**		C1	C2		0	2	0	1	1	0	0	0	~	+	–	–
1607	HNʾ	*hanīʾan*		B3			0	1	1	1	1	0	0	0	+	+	–	–
1608	hunālika	*(ha)hunā -lika*		F3	F5	G1	0	0	0	0	1	0	1	0	–	+	+	–
1609	huwā	*huwā, hiyā*		G1			2	1	1	1	1	1	1	0	+	+	+	–
1610	HWD	*hāda (w)*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1611	HWR	*ʾinhāra*		F2	F4		0	1	0	0	1	0	0	0	+	+	–	–
1612	HWN	*hayyin*	4.3	F2	F4		0	1	1	1	1	1	1	0	+	+	+	–
1613	HWY	*hawā (y)**		B5			0	0	1	0	1	0	0	0	–	+	–	–
1614	HYʾ	*hayyaʾa*		C3			0	0	0	0	0	0	0	0	–	–	–	–
1615	hayta	*hayta*		G1			0	0	0	0	0	0	0	0	–	–	–	–
1616	HYĞ	*hāğa (y)*		A3			0	0	0	0	0	0	0	0	–	–	–	–
1617	HYL	*mahīl*		F7			0	0	0	0	0	0	0	0	–	–	–	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1618	HYM	*hāma (y)*		C2	F7		0	0	2	1	1	0	0	0	–	+	–	–
1619	hayhāta	*hayhāta*		G1			0	0	0	0	0	0	0	0	–	–	–	–
1620	wa-	*wa-*		G1			1	1	1	1	1	1	1	1	+	+	+	+
1621	W'D	*maw'ūda*		B6			0	0	0	0	0	0	0	0	–	–	–	–
1622	W'L	*maw'il*		B3			0	0	0	0	0	0	0	0	–	–	–	–
1623	WBR	*'awbār*		A4			0	0	0	0	0	0	0	0	–	–	–	–
1624	WBQ	*'awbaqa*		F1			0	0	0	0	0	0	0	0	–	–	–	–
1625	WBL	*wābil*	4.4	A1			0	1	1	1	1	0	1	1	+	+	+	+
1626	WTD	*'awtād*		D7			0	0	0	0	1	0	0	0	–	+	–	–
1627	WTR	*watara**		D6			0	0	0	0	0	0	0	0	–	–	–	–
1628	"	*watr**		F4			0	0	0	0	0	0	0	0	–	–	–	–
1629	"	*tatrā**		F3			1	1	1	1	1	0	1	1	+	+	+	+
1630	WTN	*watīn**		B2			0	1	0	1	1	0	0	0	+	+	–	–
1631	WṮQ	*wāṯaqa**		E2			0	1	0	1	1	0	1	0	+	+	+	–
1632	WĞB	*wağaba*		B6			0	0	0	0	0	0	0	0	–	–	–	–
1633	WĞD	*wağada*		C1	F1		0	0	0	0	0	0	0	0	–	–	–	–
1634	WĞS	*'awğasa*		C1			0	0	0	0	0	0	0	0	–	–	–	–
1635	WĞF	*'awğafa*		A4	F7		0	0	0	0	0	0	0	0	–	–	–	–
1636	WĞL	*wağila*		C2			0	0	0	0	0	0	0	0	–	–	–	–
1637	WĞH	*wağh*		B2	C4		0	1	0	0	0	0	0	0	+	–	–	–
1638	WḤD	*waḥd*		F4			1	1	1	1	1	1	1	1	+	+	+	+
1639	WḤŠ	*wuḥūš*		A4			0	0	0	0	0	0	0	0	–	–	–	–
1640	WḤY	*'awḥā*		C1	D2	E4	0	0	1	1	1	0	1	0	–	+	+	–

1641	WDD	*wadda*	4.3	C3			1	1	1	1	1	0	1	2	+	+	+	~
1642	WDʿ	*wadaʿa*	4.3	C3			0	1	0	0	0	0	0	0	+	–	–	–
1643	WDQ	*wadq*		A1			1	1	0	0	0	0	0	0	+	–	–	–
1644	WDY	*diya**		E2			1	0	1	1	1	0	0	0	+	+	–	–
1645	"	*wādin*		A2			0	1	0	0	0	0	0	0	+	–	–	–
1646	WḎR	*waḏara*		B5	C3		0	0	0	0	0	0	0	0	–	–	–	–
1647	WRʾ	*warāʾu**		F3	F5	G1	0	0	0	0	0	0	0	0	–	–	–	–
1648	WRṮ	*wariṯa*		D1	D5		1	1	1	1	1	0	1	1	+	+	+	+
1649	WRD	*warada*	4.3	F7			1	1	1	1	1	1	1	1	+	+	+	+
1650	WRQ	*waraq**		A3			1	1	1	1	1	0	1	1	+	+	+	+
1651	WRY	*wārā**		F1			0	0	0	0	0	0	0	0	–	–	–	–
1652	"	*ʾawrā*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1653	WZR	*wazara**		B5			0	0	0	0	0	0	0	0	–	–	–	–
1654	WZʿ	*wazaʿa**		C3	E3		0	1	0	0	0	0	0	0	+	–	–	–
1655	"	*ʾawzaʿa**		C3			0	0	0	0	0	0	0	0	–	–	–	–
1656	WZN	*wazana*		F3			1	0	1	1	1	1	1	0	+	+	+	–
1657	WSṬ	*wasaṭa*	4.3	F5	F7		1	1	0	1	1	0	0	0	+	+	–	–
1658	WSʿ	*wasiʿa*		D5			0	1	0	0	2	0	0	0	+	~	–	–
1659	WSQ	*wasaqa*	4.2	D4			0	1	1	0	0	0	0	0	+	+	–	–
1660	WSL	*wasīla**		F3	F5		0	1	0	0	0	0	0	0	+	–	–	–
1661	WSM	*wasama*		A4	D4		0	1	0	0	0	0	0	1	+	–	–	+
1662	WSN	*sina**		B3			0	1	1	1	1	0	1	1	+	+	+	+
1663	WSWS	*waswasa*		C4	D2		0	0	0	0	0	0	0	0	–	–	–	–
1664	WŠY	*šiya*		A4			0	0	0	0	0	0	0	0	–	–	–	–
1665	WṢB	*wāṣib*	4.2	F6			0	0	0	1	1	0	0	0	–	+	–	–
1666	WṢD	*waṣīd*		D7			0	0	0	0	0	0	0	0	–	–	–	–
1667	WṢF	*waṣafa*		D2	F2		0	0	0	0	0	0	0	0	–	–	–	–
1668	WṢL	*waṣala*	4.2	F7			0	1	1	0	1	2	2	0	+	+	~	–

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1669	WṢY	*waṣṣā*	4.2	E2			1	0	0	1	1	0	0	1	+	+	–	+
1670	WḌʿ	*waḍaʿa*		B5	B6	F5	0	1	0	1	1	1	0	0	+	+	–	–
1671	WḌN	*mawḍūn*		B3			1	0	0	0	0	0	0	0	+	–	–	–
1672	WṬʾ	*waṭiʾa*		B5			2	0	0	2	2	0	0	0	~	~	–	–
1673	WṬR	*waṭar*		C4			0	0	0	0	0	0	0	0	–	–	–	–
1674	WṬN	*mawāṭin*		E3			0	2	0	0	0	0	0	0	~	–	–	–
1675	WʿD	*waʿada**		C3			0	1	1	1	1	0	1	0	+	+	+	–
1676	WʿẒ	*waʿaẓa*		D2			0	1	0	1	1	1	0	0	+	+	–	–
1677	WʿY	*waʿā**		C1			0	2	0	1	1	0	0	0	~	+	–	–
1678	WFD	*wafd*		E1			0	2	0	0	0	0	0	0	~	–	–	–
1679	WFR	*mawfūr**		F4			0	0	0	0	0	0	0	0	–	–	–	–
1680	WFḌ	*ʾawfaḍa*		F7			0	0	0	0	0	0	0	0	–	–	–	–
1681	WFQ	*waffaqa**		C3	D3	E2	0	0	0	0	0	0	0	0	–	–	–	–
1682	WFY	*waffā*		C4	D6		1	1	1	0	0	2	0	0	+	+	–	–
1683	WQB	*waqaba*	4.4	A1	F7		0	0	0	0	1	0	0	0	–	+	–	–
1684	WQT	*waqt*		F6			1	0	0	0	0	0	0	0	+	–	–	–
1685	WQD	*ʾawqada*		D7			0	1	1	1	1	0	0	1	+	+	–	+
1686	WQḎ	*mawqūḏ*		B6			0	0	0	0	0	0	0	0	–	–	–	–
1687	WQR	*waqara**		B2	C2		0	2	1	1	1	0	0	1	~	+	–	+
1688	WQʿ	*waqaʿa*	4.2/3	B5	F1	F5	1	0	0	0	1	0	0	0	+	+	–	–
1689	WQF	*waqafa*		B2			0	1	1	0	0	0	0	0	+	+	–	–
1690	WQY	*waqā**		B3	E3		1	0	1	0	0	0	1	0	+	+	+	–
1691	WKʾ	*tawakkaʾa*		B5			0	0	0	0	0	0	0	0	–	–	–	–
1692	WKD	*tawkīd*		C1			0	0	0	0	0	0	0	0	–	–	–	–

1693	WKZ	*wakaza*		B5			0	0	0	0	0	0	0	0	–	–	–	–
1694	WKL	*wakkala**		C3			1	1	1	1	0	0	0	1	+	+	–	+
1695	WLT	*walata*		F4			0	0	0	0	0	0	0	0	–	–	–	–
1696	WLĞ	*walağa*		F7			1	2	0	0	0	0	0	0	+	–	–	–
1697	WLD	*walada*		B2			1	1	1	1	1	1	1	1	+	+	+	+
1698	WLY	*walā**		D1	D3	E3	0	1	1	1	1	0	1	0	+	+	+	–
1699	WNY	*wanā**		C2			0	0	0	1	1	0	0	0	–	+	–	–
1700	WHB	*wahaba*		B5	D5		1	1	1	1	1	0	0	0	+	+	–	–
1701	WHĞ	*wahhāğ*		D7	F2		0	0	0	0	0	0	0	0	–	–	–	–
1702	WHN	*wahana*		B4	F2		0	1	0	0	0	0	0	0	+	–	–	–
1703	WHY	*wāhin*		F2			0	0	0	0	0	0	0	0	–	–	–	–
1704	way	*way**		G1			1	0	1	1	1	0	1	1	+	+	+	+
1705	wayl	*wayl**		C2			1	1	0	0	0	0	0	0	+	–	–	–
1706	yā	*yā*		G1			1	0	1	0	1	0	1	0	+	+	+	–
1707	Y'S	*I. ya'isa**		C2			0	0	0	1	1	0	0	0	–	+	–	–
1708	"	*II. ya'isa*		C1			0	0	0	0	0	0	0	0	–	–	–	–
1709	YBS	*yabas*		F2			1	1	1	1	1	0	0	0	+	+	–	–
1710	YTM	*yatīm*		D1			0	0	1	1	1	1	1	0	–	+	+	–
1711	YD	*yad*		B2			1	1	1	1	1	1	1	1	+	+	+	+
1712	YSR	*yassara*		C3	F2		0	1	0	1	1	1	1	1	+	+	+	+
1713	YQẒ	*'ayqāẓ*		B3			0	1	0	0	1	0	1	0	+	+	+	–
1714	YMM	*tayammama*		B3	E4		0	0	0	0	0	0	0	0	–	–	–	–
1715	YMN	*yamīn*		F5	F3		1	1	1	1	1	0	1	1	+	+	+	+
1716	YNʿ	*yanʿ*		A3			0	0	0	0	0	0	0	0	–	–	–	–
1717	YWM	*yawm*		F6			1	1	1	1	1	1	1	1	+	+	+	+

CHAPTER FOUR

DIACHRONIC SEMANTIC OBSERVATIONS

4.1 *Introduction*

In the course of their plurimillenary histories, languages are not immune from semantic change. Back in 1933, Bloomfield rightly noted that "... the meaning of a form may be due to situations that we cannot reconstruct and can only know if historical tradition is kind to us."[1] Of all linguistic domains, semantics are perhaps the most elusive, prompting Anttila to state that: "The formal apparatus of language is much more conservative than changes in culture or human experience, which expands constantly and necessitates new semantic division."[2] Very often, it is indeed very difficult to interpret certain semantic developments, and speculative subjective arguments are almost unavoidable.[3] There are hardly any means at our disposal which allow us to know the exact meaning of ancient words.[4] Undoubtedly, the accuracy of comparative semantic observations greatly depends on the availability of cognate lexical evidence from

---

[1] 1933: 429.

[2] 1972: 136. Moreover, Anttila claims (p. 151) that "The reason semantic change seems to go so haphazardly in all directions is that there are more semantic environments than phonetic environments in sound change." Ullmann 1962: 198–210 discusses the linguistic, historical, social, and psychological causes behind semantic change and the incessant need to find new 'names', stating (p. 193) that "... meaning is probably the least resistant to change."

[3] Appleyard 1974: 73 had already commented about "... one of the problems of historical and comparative linguistics that semantic development cannot be described as adequately and be codified in the form of 'rules' as rigidly as, for example, phonetic development. The linguist is still to some extent thrown back on to the subjectivity of his own intuition. ..." D. Cohen 1973: 204 asks "A partir de quel moment peut-on dire que deux sens sont identiques, proches, apparentés ou différents? A partir de quel moment sommes-nous en présence de deux racines homonymes ou d'une seule? Ici l'absence d'une sémantique scientifique nous plonge dans la subjectivité et l'arbitraire." In DRS fasc. 6: xiv Cohen states that "En l'état actuel, une certaine dose de subjectivité semble difficilement évitable." This view is echoed in Renfroe 1992: 6.

[4] D. Cohen DRS, fasc. 6: iv, stresses that "... aucune possibilité réellement scientifique n'existe, qui permettrait de poser les limites de l'usage metaphorique ni de connaître a priori les alliances sémantiques qu'établit chaque culture."

a number of Semitic languages. At times, the occurrence of a particular sense in a number of cognate languages could be indicative of that sense's originality, since an identical semantic shift simultaneously affecting a considerable number of languages is not very likely. Moreover, lexical evidence from a single marginal area could attest to the semantic retention of an original meaning, but it could also be the result of semantic restriction or generalization. Only in cases when the lexical evidence from the two marginal areas of Semitic (ES and SS) shows that a particular lexeme has the same meaning in both areas, could one safely conclude that that meaning is original. This is due to the fact that identical semantic shifts affecting distant language areas are highly improbable.[5] Although these relatively isolated areas are by no means immune from semantic change, their marginality enhances a greater degree of semantic preservation than within the central areas, where most linguistic exchanges take place. Moreover, concrete and basic meanings tend to reflect earlier historical phases than abstract and specialized ones. However, this semantic criterion cannot be applied indiscriminately.[6] Extensions of basic ideas yield semantic abstractions and conceptualizations, and this is particularly relevant to Arabic.[7] Its root inventory is indeed characterized by semantic concreteness, yet the conceptualization of concrete lexical items is a common phenomenon in the *Qur'ān*.[8] The opposite phenomenon is less frequent. Furthermore, in cases where Arabic shares a cognate with only one language, it is

[5] Orel and Stolbova 1995: xiv argue that "Exclusive isoglosses linking peripheral branches are of particular value since they are believed to reflect lexical archaisms. . . ."

[6] See Bloomfield 1933: 429 regarding 'more concrete' and 'refined and abstract meanings'.

[7] Stetkevych 1970: 67–69 regarding Arabic *ʿaql* 'reason' being an abstraction from the basic *ʿaql* meaning 'a rope made of hair to tie a camel's leg'. In Hebrew, semantic changes from BH to later varieties of the language, where concrete items became abstracted to cater for specialized contexts, such as the legal vocabulary, are very common (e.g. *ʾāsar* 'to tie' > 'to forbid'). In other cases, lexical items assumed restricted and concrete meanings (e.g. *lāqaḫ* 'to take' > 'to buy'). For more examples, see Sarfatti 1995: 37–39. Moreover, Stetkevych distinguishes between 'metaphoric semantic extensions' (a secondary, metaphorical meaning), and 'semantic abstraction' which reduces a meaning to its essential concept ('conceptualization'), and is unlimited in its expressive semantic scope.

[8] Stetkevych 1970: 70–71 states that "Arabic, like other culture-bearing languages, being highly conceptualized, shows nonetheless, almost invariably, root etymologies which point to the tangible and concrete." As regards 'conceptualization' in the *Qur'ān*, he refers to the verb *ḏāqa* 'to taste' which in *sūra* xvi: 113 is applied to a city ". . . made [to] taste of hunger and terror (in extremes, closing in on it) like a garment. . . ."

not always possible to determine which of the two languages retained the original sense.

The object of this chapter is to carry out a semantic analysis of two hundred and ten lexemes gleaned from the lexical corpus in chapter 3. These stand out against the other lexemes in the corpus in that they exhibit various degrees of semantic variation. Attention will be exclusively reserved to cases which attest to various underlying semantic processes, such as retention, restriction, or extension of meaning.[9]

4.1.1 *Context, meaning, and glosses*

The intrinsic nature of the present work, which takes into account lexical material from nine cognate languages, precludes any in-depth analysis of the contexts in which the cognate lexical items in different languages are attested. Ideally, one should aim, as much as possible, at comprehensiveness in the sphere of the 'meanings' of separate cognates.[10] However, detailed studies of *Sitzen im Leben* are more possible in research involving one or two languages (as is the case, for example, of most word-studies in Biblical Hebrew philology). In an attempt to remedy, somehow, this methodological constraint, an effort has been made to compensate for this limitation by (a.) making reference to the Qur'ānic contexts of the lexemes discussed in this chapter, and (b.) including in the corpus as much unequivocal cognate lexical material as possible, leaving out possible cognates which, though corresponding phonologically, seemed semantically hazardous. In most cases, however, and for practical reasons, the glosses in the corpus offer only what Barr calls ". . . rough indications, sufficient to furnish an approximate impression of what word it is and how it functions."[11]

[9] Obvious cases of lexical community, particularly those within the Common Semitic domain, will not be discussed.

[10] Ullmann 1962: 57 refers to two schools of thought which define word-meaning as: a. the 'analytical' (referential—at the level of *langue*) approach, which considers word-meaning as ". . . a reciprocal and reversible relationship between name and sense.", and b. the 'operational' (contextual—at the level of *parole*) approach, according to which the meaning of a word is determined by what speakers do with that word. Ullmann's advice is that both methods should complement each other. Lyons 1963: 59 defines the meaning of a linguistic unit as ". . . the set of paradigmatic relations that the unit contracts with other units of the language in the context or contexts in which it occurs."

[11] 1973: 119–120.

4.2 *Extensive lexical community between Arabic and other Semitic languages*

This section highlights instances of lexical community between Arabic and the rest of the cognate languages. In particular, these are cases where the cognate meanings in the different Semitic varieties are also attested in Arabic. This trait underscores the characteristic 'comprehensiveness' of the Arabic lexicon. Reference is made, in brackets, to the *sūras* and *āyas* in which the lexemes are attested (e.g. [*sūra*] 5: [*āya*] 48), and the glosses in the English translation of these verses are underlined.[12] The various meanings in Arabic, including those not necessarily attested in the *Qur'ān*, are then listed (marked a., b., c., etc.), and reference is made to languages where a cognate sense is attested.[13]

i. ***'anf*** – 5: 45 ". . . Life for life, eye for eye, nose for nose, ear for ear, ...":

a. 'nose' (P): Ge., Syr., Aram., Heb., Ug., Akk. id.;
b. 'first part of anything' (L): ESA 'front'; Aram. and Heb. 'face'.

ii. ***baṯṯa*** – 2: 164 "In the beasts of all kinds that He scatters through the earth. . . ."; 4: 1 ". . . and from them twain scattered (like seeds) countless men and women.":

a. I. 'to disperse, disseminate' (P): Ug. *bṯ* 'scattered' (Gibson 144); 'vernichten, zerschmettern';
b. also 'to spread, publish, reveal (information)' (L): ESA *bṯṯ* 'to communicate, make known'.

iii. ***'abrama*** – 43: 79 "What! Have they settled some Plan (among themselves)?":

The basic meaning has to do with 'twisting' threads or strings to make a rope (Ibn Fāris I: 231 gives *'iḥkāmu š-šay'*). This gives rise to the sense 'to make firm, establish strongly (a compact, etc.)' (Lane 195).

a. IV. 'to fix, settle (a plan)' (P): Akk. *barāmu* 'siegeln, versiegeln';
b. Arab. *barīm* 'a twisted rope in which are two colours', *mubram* '(a garment, or piece of cloth) of which the thread is twisted of two yarns' (L): Akk. *barmu* 'mehrfarbig, bunt', *birmu* 'bunter Stoff'; Heb. *bᵉrōmīm* 'variegated cloth'.

---

[12] The English translations are taken from 'Alī 1989.
[13] The glosses marked (P) and (L) are from Penrice and Lane respectively.

iv. ***baʿaṯa*** – 2: 213 "Mankind was one single nation, and Allah sent Messengers with glad tidings. . . ."; 36: 52 "Who hath raised us up from our beds of repose?":

a. I. 'to send; make manifest; raise up' (P): Syr. *ʾabʿet* 'faire lever qn.';
b. VII. 'to become sent; rise and go away' (L): Akk. *bêšu* 'sich entfernen', D. 'entfernen'.

v. ***tāra*** – 17: 69 "Or do you feel secure that He will not send you back a second time to sea. . . .":

a. III. 'to return time after time'; IV. 'to repeat time after time' (L): Aram., Heb., Ug., Akk. 'turning';
b. I. 'to run, flow (water)' (L): ESA *twrt* 'outlets'?

vi. ***ṯarā*** – 20: 6 "To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.":

a. Arab. *ṯariya(t)* 'the earth, or land, became moist and soft' (L): NWS and Ug. 'to be damp; dissolve';
b. Arab. *ṯarāʾ* 'richness' (L): Akk. *šarū* 'reich sein, werden'.

vii. ***ǧism***[14] – 2: 247 "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess.":

a. 'a body' (P): Aram., Syr. id.;
b. *ǧasīm* 'great, large' (L): ESA 'massive constructions'.

viii. ***ǧahara*** – 13: 10 "It is the same (to Him) whether any of you conceal his speech or declare it openly. . . .":

a. I. 'to be manifest, publish abroad, speak aloud' (P): Aram. *gahar*, *gaḥar* 'projection, jetty; opening';
b. also 'to dazzle the eye, confuse the sight' (L): Syr. *gʿhar* 'to be dazzled'.

ix. ***ǧāba (w)*** 'to split, cleave, cut out' (P) – 89: 9 "And with the Thamūd (people), who cut out (huge) rocks in the valley?":

a. *ǧawba* 'excavation' (L): ESA *gwbn* type of stonework, part of temple structure; Syr., Aram., Heb. 'pit, den, trench, well';
b. *ǧawb* 'large bucket' (L): Ge. *gayb* 'cup, goblet, pitcher'.[15]

---

[14] See also Ibn Fāris I: 457 and Lane 424ff. Fraenkel 286 considers it a loan from Syr. *gūšmā*.
[15] This item is also discussed in p. 531.

x. ***ʾaḥassa*** (cf. also Ge., Ug.) – 3: 52 "When Jesus found unbelief on their part. . . ."; 21: 12 "Yet, when they felt Our Punishment (coming). . . .":

a. I. 'to be, become tender, compassionate, feel for s.o.' (L): NWS and Akk.: 'to suffer; feel heavy, be troubled, worry';[16]

b. IV. 'to percieve, find, be aware of, feel' (P): Heb. 'to apprehend'; Ug. *ʾaḥš* 'merken, fühlen'?

xi. ***daʿā (w)*** – 40: 42 "Ye do call upon me to blaspheme against Allah. . . ."; 3: 38 "There did Zakarîya pray to his Lord. . . ."; 44: 22 "Then he cried to his Lord: 'These are indeed a people given to sin.'":

a. 'to call upon; invoke; pray to, invite' (P): ESA *dʿw* 'annonce, proclamation';

b. *duʿāʾ* 'the act of seeking, desiring, asking, demanding' (L): Heb. *dāʿā* 'to ask, desire'.

xii. ***dāfiq*** – 86: 6 "He is created from a drop emitted.":

a. 'that which pours forth, or is poured' (P—mainly liquids);

b. I. 'to make (a beast) to hasten' (L): Aram. *dappeq*, Heb. *dāpaq* 'to knock, beat (in driving, drive severely or cruelly)'.[17] Perhaps ESA *dfq* 'to sue, prosecute' is also connected.

xiii. ***mudabdab*** 'moved about, wavering to and fro' (P) – 4: 143 "(They are) distracted in mind even in the midst of it,—being (sincerely) for neither one group nor for another.":

a. I. 'to make s.th. dangle, move to and fro' (L): Ge. *zababa* 'to hover, soar';

b. 'to be in a state of motion, commotion, agitation' (L): Akk. *zabābu* 'être en fureur, délirer'.

xiv. ***ʾiddahara*** 'to store up for future use' (P) – 3: 49 ". . . and I declare to you what ye eat, and what ye store in your houses.":

a. Arab. *daḫīra/duḫr*: 'a thing hoarded, treasured, laid up' (L): ESA *dḫr* 'treasurer'?;

b. '[a thing] reposited, or stored, in secret' (L): Ge. *zeḫr* 'sepulchrum'.

---

[16] Cf. Ibn Fāris II: 10; Lane 563.

[17] This item is also discussed in p. 532.

xv. ***riḍ'*** 'a helper' (P) – 28: 34 "And my brother Aaron—He is more eloquent in speech than I: so send him with me as a helper. . . .":

a. I. 'supporting; helping; assisting' (L): Ge. id.
b. I 'casting (stones at s.o.)': Aram., Syr. 'chastising' and Heb. 'chasing';

The various cognate meanings are reflected in Akk. *redû* 'gehen; begleiten; führen, treiben; verfolgen'. According to Huehnergard 1991: 698–99, these meanings may point towards what he believes could have been the conflation of two or three PS roots.

xvi. ***raḍiya*** 5: 119 ". . . Allah well-pleased with them, and they with Allah."; 5: 3 ". . . and have chosen for you Islam as your religion.":

a. I. 'to be content, pleased; choose' (P): ESA, Syr., Aram., Heb.;
b. also 'to regard with good will, or favour' (L): Ug. *rṣy* 'gnädig behandeln'.

xvii. ***'istatara*** 'to hide one's-self' (P) – 41: 22 "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you!":

a. I. 'to hide, conceal' (L): Ge., NWS, Ug., Akk.;
b. also 'to protect' (L): ESA *str.*[18]

xviii. ***samk*** 'a roof; highest part of a building' (P) – 79: 28 "On high hath He raised its canopy, and He hath given it order and perfection.":

a. *samk* 'roof' hence 'cover' (L): Ug. *smk* 'himmelszelt' and Akk. *samāku* 'überdecken';
b. also 'height' (L): ESA *śmk* 'to go up, ascend'; Ug. *śmkt* 'height(s)'.
c. Arab. *simāk* 'a thing with which a thing is raised, elevated, upraised, or uplifted . . . whether a wall or a roof', and *mismāk* 'a pole (of a tent)' (L): Ge. and NWS 'to support, uphold'.

xix. ***suhūl*** – 7: 74 ". . . ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains. . . .":

a. 'plains' (P): ESA *shl* 'a plain > surrounding territory';
b. *sāhala* 'to be easy, facile' (L): Ge. *tašāhala* 'to be gracious, have mercy, be lenient, etc.

xx. ***ṣaġīr*** – 54: 53 "Every matter, small and great, is a record.":

a. 'small' (P): ESA, Heb., Ph., Ug., Akk. 'small, young';

---

[18] This item is also discussed in p. 533.

b. *ṣaġura* 'to be content with vileness, baseness, etc.' (L): Syr., Aram. 'to despise; shame, curse'.

xxi. ***'aṭwār*** – 71: 14 "Seeing that it is He that has created you in diverse stages?":

a. 'condition or state' (P): Heb. *ṭūr* 'row, course' seems related to this and to the following sense (b.);

b. *ṭawr* 'a time; quantity, measure; extent, limit' (L): Syr. *ṭūrā* 'a space (of time, distance); measure, size, quantity'.

xxii. ***'azaba*** – 10:61 "Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven.":

a. I. 'to be away from; be hidden' (P); 'to quit' (L): Aram., Heb., Akk. 'to leave, forsake';

b. also 'to be in a state of celibacy' (L): Ge. *mā'essab* 'caelibatus'.[19]

xxiii. ***'aqīm*** 'barren, childless (man or woman); grievous day; destroying, blasting (wind)' (P) – 51: 29 "A barren old woman!"; 22: 55 ". . . the Penalty of a Day of Disaster."; 51: 41 "Behold, We sent against them the devastating wind.":

a. 'bound, constricted, obstructed' (L): Ge. *'aqqama* 'concludere, incarcerare; compescere, coercere, continere';

b. Arab. *'aquma (ḫalquh)* 'his dosposition was bad, evil' (L): Syr., Aram., Heb. 'crooked, crafty, etc.'

xxiv. ***'ahida*** – 36: 60 "Did I not enjoin on you, o ye children of Adam, that ye should not worship Satan. . . ."; 3: 183 "Allah took our promise not to believe in a messenger. . . ."; 2: 125 ". . . and We covenanted with Abraham and Ismā'īl, that they should sanctify My House. . . .":

a. 'to enjoin, command, stipulate, covenant' (P): ESA *'hd* 'to make a covenant; pledge o.s.';

b. 'to be mindful, regardful, etc.' (L): Syr. *'ehad* 'to remember, recall, come or call to mind'.

xxv. ***far'*** – 14: 24 ". . . Like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.":

a. 'branch, or top, of a tree' (P): The basic notion is one of 'height', also traceable in ESA 'summit' and Aram. 'to fly';

[19] Brockelmann 1908: 16 considers the Ge. root 'SB to be original, later becoming assimilated to 'ZB in other Semitic languages.

b. ‘to be superior (in eminence, nobility etc.)’ (L): Ug. ‘ausgezeichnet, das Beste’;
c. ‘to be abundant (of hair)’ (L): Akk. ‘Haupthaar’; Heb. ‘long hair of head’;
d. IV. ‘to bring forth the first offspring’ (camel, sheep, or goat – L): This is reflected in Akk. ‘Spross, Nachkomme’; ESA, Ug. ‘first fruit’, Syr. – Aram. ‘to bring forth’ (leaves, flowers, fruit).[20]

xxvi. ***ʾinfiṣām*** – 2: 256 “. . . whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.”:
a. ‘act of being broken’ (P): Aram., Heb. ‘to break, or split, open’;
b. IV. ‘to pass away, cease (fever, rain)’ (L): Ge. *fassama* ‘peragere, perficere, consummare, finire’.

xxvii. ***faqada*** – 12: 71 “What is that ye miss?”:
a. ‘to lose’ (P): ESA, Syr. and Heb. id.;
b. V. ‘to seek (s.th) after it was lost’:[21] Ge. *faqada* ‘to want, need, seek’.

xxviii. ***ʾaqlaʿa*** ‘to desist’ (P) – 11: 44 “. . . and O sky! Withhold (thy rain)!”:
a. Arab. I. ‘to pull, pluck, tear, wrench, root out, or up, or off; detach; remove from; displace; eradicate’, and IV. ‘to leave off (rain); quit; abstain, desist from’ (L): Ge. *qalʿa* ‘to uncover, bare, open, remove, strip, unveil; tear; pull aside’;
b. Arab. *miqlāʿ* ‘sling’ (L): The cognates in Syr., Aram., Heb., Ph. and Ug. are denominative from ‘sling’, even though CDG 426 quotes Driver regarding Heb. *qālaʿ* ‘to uproot’ (Jer. 10: 18). The root in Arab. is, by far, the most productive.

xxix. ***qāla*** – 2: 30 “Behold, thy Lord said to the angels: “I will create. . . .”:
a. ‘to say, speak’ (P): CS ‘voice; sound’;
b. Arab. *qayl, miqwal* ‘chief, lord, master’, that is the ‘spokesman’ of one’s people’ (L): ESA *qwl* ‘to be *qyl* [member of the leading clan in a *šʿb*] over’.[22]

---

[20] Cf. Murtonen 1989: 348 regarding the primary meaning ‘growth’ > ‘abundance, height’.
[21] Cf. Ibn Fāris IV: 443, As-Samīn III: 2019, and Lane 2424.
[22] Akk. *qālu* stands for ‘to become silent; heed, listen; (. . .) draw someone’s attention to a matter’.

xxx. ***ʾiltaffa*** – 75: 29 "And one leg will be joined with another.":
a. VIII. 'to be joined' (P): Ge., Syr., Aram., Heb., Akk.;
b. *liff* 'a class of people, a party or sect' (L): ESA *lff* 'crowd, people'?

xxxi. ***lawā*** – 4: 135 " . . . and if ye distort (justice) or decline to do justice. . . ."; 3: 153 "Behold! ye were climbing up the high ground, without even casting a side glance at anyone. . . .":
i. I. 'to twist; pervert; turn back' (P): Ge. *lawaya* 'to twist, wind; err', Heb. *liwyā* 'wreath';
ii. 'to go round s.th, or about it' (L): Akk. *lawū, lamū* 'umgeben, belagern'.[23]

xxxii. ***marada*** – 9: 101 ". . . they are obstinate in hypocrisy. . . .":
a. I. 'to be obstinate' (P): Syr., Aram., Heb. 'to rebel';
b. also 'to drive vehemently' (L): Ge. *marrada* 'raptim currere, assilire, impetum acere'; ESA *mrd* 'incursio bellica'.

xxxiii. ***mamnūn*** – 41: 8 "For those who believe and work deeds of righteousness is a reward that will never fail.":
a. 'diminished, broken off' (P): Heb. *mēn* 'a portion';
b. *al-mannu: al-ʾiʿyāʾ* 'fatigue, exhaustion' (Ibn Fāris V:267): Ug. *mnn* 'abmüden, anstrengen'.

xxxiv. ***māǧa(w)*** – 18: 99 "On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.":
a. I. 'to press tumultuosly like waves' (P): Ge. *mōgad* 'unda, fluctus';[24] Aram. *ʾāmēg* 'to cause to flow';
b. also 'to be in a state of commotion, in a discordant, disturbed, state' (L): Heb. *mūg* 'to melt; be faint (of heart)'.[25]

xxxv. ***ʾistanbaṭa*** – 4: 83 "If they had only referred it [i.e. some matter] to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct).":

---

[23] *lawā* could be related to Aram.-Syr. *lʿwā*, Heb. *lāwāh* 'to join, cling to; accompany', however these forms seem semantically closer to Arab. *wālā* (III) 'it was next, or adjacent, to it' (Lane 3060).

[24] According to Leslau (1958: 30), Ge. *mōgat* is only occasional. The voicing of *t* into *d* is due to the preceding voiced *g*. See also CDG 332.

[25] HAL 526 gives the following meanings of Heb. *mūg: qal.* 'wanken', *nif.* 'wogen, hin u. herschwanken', *pil.* 'aufweichen, zergehen lassen', *hitpol.* 'in Bewegung geraten, sich auflösen'.

a. X. 'to elicit, or discover, (the truth)' (P): NH 'to illumine', Akk. *nabāṭu* 'aufleuchten, aufstrahlen';
b. I. 'welling, issuing forth' (L): Ge. *nabaṭa* 'to grow, boil, boil over'; ESA *nbṭ* 'to dig a well'; Aram. *n^ebaṭ* 'to sprout, grow'.[26]

xxxvi. ***nasī'*** – 9: 37 "Verily the transposing (of a prohibited month) is an addition to Unbelief. . . .":
a. 'to put off a sacred month till a later month' (P): Ge. *'ensay* 'supplementary month' (< Arab.), ESA *ns'* 'to put off, postpone';
b. *nasī'a* 'a debt on which payment is deferred by the creditor to a future period' (L): Syr. *nesyā* 'credit' (< Arab.), Heb. *nāšā'* 'to lend on interest, usury'.

xxxvii. ***nusuk*** – 2: 196 ". . . (he should) in compensation either fast, or feed the poor, or offer sacrifice. . . .":
a. *nusuk* 'a (sacrificial) victim; blood' (LA X: 499): Aram., Heb. 'to offer a libation, pour out a libation';
b. Arab. *nasaka* 'to wash (garments) in water', *('arḍ) nāsika* '(land) freshly watered (by rain)' (L): Syr. *n^esak* 'to pour out (water, oil, etc.)';
c. Arab. *nasīk* 'gold, or silver' (L): Ph. *nsk* 'iron caster; goldsmith' and Ug. *nsk* 'to cast (metal)'.

The basic notion of 'pouring out liquids' is not found in Akk. and ESA. Instead, other specialized usages are retained: Akk. 'flach hinwerfen', and ESA 'expenditure'.

xxxviii. ***nasl*** – 2: 205 ". . . to spread mischief through the earth and destroy crops and cattle."; 32: 8 "And made his progeny from a quintessence of the nature of a fluid despised.":
a. 'progeny, stock' (P): ESA *nsl* 'offspring of animals';
b. *nasala* 'to fall, become cut off' (L): Aram. *'aššēl* 'to send off', Heb. *nāšal* 'to slip or drop off; draw off'.

xxxix. ***nasiya*** – 9: 67 "They have forgotten Allah; so He hath forgotten them."; 18: 57 ". . . but turns away from them, forgetting the (deeds) which his hands have sent forth?"; 20: 115 "We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.":

---

[26] Cf Arab. X: 'to draw out, or forth; extract; educe; produce; elicit; fetch out by labour or art; make (anything) to appear after occultation' (Lane 2759). These correspond, mostly in a figurative sense, to the rest of the Semitic forms.

a. I. 'to forget' (P): Ge., Syr., Aram., Heb., Akk. id.;
b. 'to neglect, fail' (Ibn Fāris V: 421): Ug. *nšy* 'vernachlässigen' and Ge. '(rem) non curare simulare'.

xl. ***našara*** – 18: 16 "Your Lord will shower His mercies on you. . . ."; 81: 10 "When the Scrolls are laid open;":
a. 'to unfold; spread abroad' (P). Other meanings include 'to spread, spread out, unfold; scatter, disperse (cattle); sprinkle (water); raise (the dead); become green (herbage), put forth leaves' (Lane 2793–4). These bear witness to Arabic's inherent tendency towards semantic proliferation;
b. 'to saw, cut wood with a *minšār*' (L): this sense is rather marginal in Arab.: Syr., Aram., Heb., Ph., Akk. id. The meanings of the cognates are restricted to 'cutting, sawing' and the forms are denominative.

xli. ***ʾistankafa*** – 4: 172 "Those who disdain His worship and are arrogant. . . .":
a. X. 'to disdain' (P): ESA *nkf* 'rejection, refusal, negative answer';
b. *nakafa, nakifa* 'to abstain from, refuse to do (from disdain, pride)' (L): Syr. *nᵉkap* 'to blush, be ashamed, modest; be sober, chaste' comes quite close to this sense in Arab.

xlii. ***wasaqa*** – 84: 17–18 "The Night and its Homing; and the Moon in her Fulness.":
a. 'to gather together' (P): ESA h. 'to fill in (a wall)' and perhaps the unconfirmed *wśq* 'to bring together, gather'; Syr *wasqā* 'heavy burden';
b. 'to be pregnant' (L): ESA *śqt* 'pregnancy'.[27]

xliii. ***wāṣib*** – 37: 9 (Repulsed, for they are under a perpetual penalty):
a. 'lasting' (P);
b. Arab. *waṣaba* 'to be fixed, settled, firm' (L): Aram. *yᵉṣab* 'to make certain, gain certainty', Heb. *yāṣab* 'to set or station o.s.'

xliv. ***waṣala*** – 6: 136 "But the share of their "partners" reacheth not Allah. . . ."; 13: 21 "Those who join together those things which Allah hath commanded to be joined.":

[27] The root is related to Ge. *wasaka* 'addere, adjicere, accumulare'.

a. 'to join, come to, arrive at' (P): ESA *wṣl* 'to proceed to, arrive; join, rejoin; adhere to an instruction', Ug. *'ṣl* 'reunir(se), recoger(se)'?
b. *wiṣl* 'a limb', *mawṣil* 'a joint' (L): Syr. *yaṣīlā* 'joint, elbow', Heb. *'aṣṣīl* 'a joining, joint', Pun. *yṣlt* 'joint'.

xlv. ***waṣṣā*** – 2: 132 "And this was the legacy that Abraham left to his sons. . . ."; 42: 13 "The same religion has He established for you as that which He enjoined on Noah. . . .":
a. 'to join one thing to the other' (L): This is related to Akk. *weṣū, eṣū* 'hinlegen, hinbreiten, ausbreiten';
b. 'to enjoin, command' (P): Ge. *maṣwāt* (< Aram.-Heb.), Aram. *miṣwᵉtā* 'command (esp. charity)', Heb. *ṣiwwā* 'to lay charge, command, order' and *miṣwā* (id. Aram.).

xlvi. ***waqaʿa*** – 4: 100 ". . . his reward becomes due and sure with Allah."; 7: 71 "He said: 'Punishment and wrath have already come upon you from your Lord. . . .'"; 7: 118 "Thus truth was confirmed."; 7: 134 "Every time the Penalty fell on them. . . ."; 10: 51 "Would ye then believe in it at last, when it actually cometh to pass?"; 27: 82 "And when the Word is fulfilled against them (the unjust). . . .":
a. 'to fall, befall, fall upon; be incumbent upon; come to pass, be confirmed; fall down into' (P): Heb. *yāqaʿ* 'to be dislocated, alienated';
b. I., IV. 'to fight vehemently' (L): This is connected with Ge. *waqʿa* 'tundere'.[28]

The lexical items discussed above cover different patterns of lexical relationship. In eighteen out of forty-six cases Arabic shares cognates with both the SS and NWS areas.[29] In most cases, the lexical relationship between Arabic and the other varieties is quite straightforward. Very often, these varieties share cognates which, at a glance, do not seem to be directly semantically related. Thus, for example, Syr. *'abʿet* 'faire lever qn.' does not stand out for its semantic connection with Akk. *bêšu* 'sich entfernen' unless through the mediation of Arab. *baʿaṯa*. Of particular interest are the cases involving, amongst others, lexical relationships between Arabic and the marginal areas.

[28] This item is also discussed in p. 543.
[29] These are items number v, ix, xi, xii, xv, xxii, xxiii, xxiv, xxvi, xxvii, xxviii, xxxii, xxxvi, xxxviii, xli, xlii, xliv, xlvi. In the case of item xxv, Arabic shares cognates with SS and Ug.

Thus, for example, in the case of xvii *ʾistatara*, Arabic shares with Ge., NWS, Ug. and Akk. cognates meaning 'to hide, conceal', but only Arabic and ESA share the sense 'to protect'. Similarly, in the case of xviii *samk*, Arabic shares with Ug. and Akk. cognates meaning 'roof, cover', with Ge. and NWS cognates meaning 'a thing raised', and with ESA and Ug. cognates meaning 'height'. Such instances tend to point towards the lexical comprehensiveness characterizing the Arabic lexicon. This trait is, perhaps, to be attributed to the areal centrality of Arabic, facilitating linguistic contacts in every direction. On the other hand, the relative isolation in which Arabic developed, led to the preservation of much more lexical material than was possible in other, more exposed areas of Semitic.

4.3 *Semantic retention in Arabic and in other Semitic languages*

What follows is a discussion of eighty-nine lexical cases which, on the basis of attested cognates in the Semitic varieties, present Arabic and a number of these languages (shown in brackets) most probably retaining original basic meanings. To these, one could also add a number of lexemes enlisted in 4.2 above. This lexical retention in Arabic is contrasted by some degree of semantic shift (due to specialization, restriction, etc.) in other languages (indicated in bold letters in each entry). It should be emphasized that the following discussion is only an attempt to distinguish between primary and secondary meanings in the various cognate languages. However, very often the lack of lexical evidence from different areas of Semitic do not allow clearcut judgements on the historical semantics of individual roots.

i. **Arab.** ***ʾazza*** – 19: 83 "Seest thou not that We have set the Evil Ones on against the Unbelievers, <u>to incite them with fury</u>?": **Ge.** ***ʾazzaza*** 'dominari; imperare; subjicere': The basic meaning of the verb in Arabic has to do with the sound made by water as it vehemently boils in a cooking-pot.[30] This sense is then extended to 'disturbance', 'agitation'[31] and 'to incite'.[32] The verb in Ge. has become semantically specialized.

[30] Lane 52.
[31] As-Samīn I: 142.
[32] Lane 52.

ii. **Arab.** ***ʾalf*** (cf. also ESA, Syr., Aram., Heb., Ph., Ug.) – 2: 96 "Each one of them wishes he could be given a life of a thousand years.": **Ge. and Akk.**: The cognate, yet divergent, forms in the peripheral areas of Semitic deserve noting. Ibn Fāris derives the various words belonging to this root from the basic meaning *ʾinḍimāmu š-šayʾ ʾilā š-šayʾ, wa l-ʾašyāʾu l-kaṯīra ʾayḍan.*[33] This definition suits adequately the meanings in Ge. and Akk., namely 'decem millia' and 'wachsen lassen' respectively.

iii. **Arab.** ***ʾams*** (cf. also Heb., Akk.) – 10: 24 ". . . like a harvest clean-mown, as if it had not flourished only the day before!"; 28: 19 "Is it thy intension to slay me as thou slewest a man yesterday?": **Ph.** ***ʾmšm***: The Ph. word has become semantically restricted to one feature of 'evening', namely 'darkness'. DCH also assigns to Heb. the meanings 'evening, twilight'.[34]

iv. **Arab.** ***āniya*** (cf. also Ge., Syr., Aram., Heb.) – 76: 15 "And amongst them will be passed round vessels of silver and goblets of crystal. . . .": **Heb. and Ug.**: The sense 'vessel' is attested in all areas of Semitic. However, in Heb., Ug., and perhaps Ph., the sense 'ship' prevailed. This must have been an innovation affecting the Syro-Palestinian littoral.

v. **Arab.** ***baddala*** – 2: 59 "But the transgressors changed the word from that which had been given them. . . ."; 27: 11 "But if any have done wrong and have thereafter substituted good to take the place of evil. . . .": **NWS BDL**: The sense in Aram. and Heb. has to do with 'separation', whereas in Syr. it has figurative connotations, namely 'expletivus' and 'compensating', which come very close to Arab. The meaning 'expiatory offering' in ESA is technical but is still well within the Arab. semantic domain of 'exchange'. Murtonen suspects that Arab. commercial terms in this root might have originated from an ancient source, and hints at Ug.[35] In view of the evidence from Ug. ('sustituto, personal de reserva'), Syr., and SS, it is highly probable that the sense of 'substitution' is original to the root.

vi. **Arab.** ***basaṭa*** (cf. also Syr., Aram., Heb.) – 42: 27 "If Allah were to enlarge the provision for His Servants. . . ."; 5: 28 "If thou

33 Vol. I: 131.
34 Vol. I: 328.
35 1989: 106.

dost stretch thy hand against me, to slay me. . . .": **Akk. *pašāṭu***: Provided that the Semitic attestations in PŠṬ can be accepted as cognates of the Arab. BSṬ (with voicing of the labial), the different meanings in Akk., namely 'tilgen, auslöschen' could be related to Heb. *pāšaṭ* 'to raid, plunder; undress; skin, flay'.

vii. **Arab. *biḍʿ*** (cf. also ESA, Aram., Heb., Ug.) – 12: 42 "And (Joseph) lingered in prison a few (more) years.": **Ge. *baḍʿa*** 'to make a vow; consecrate': Ge. shifted from the basic meaning 'to cut' towards a specialized religious meaning.[36]

viii. **Arab. *balā(w)*** (cf. also Ge., ESA, Syr., Aram., Heb., Ug., Akk.) – 20: 120 ". . . and to a kingdom that never decays?": **ESA *blwt***: ESA adopted an extreme notion of the sense 'to wear out', namely 'to construct (a tomb)'. This is reflected in Arab. *baliyya* 'a camel, or mare, or beast of the equine kind, . . . [which] was tied at her dead master's grave . . . without food or water . . . until she died . . . and wasted away'.[37]

ix. **Arab. *taʿs*** – 47: 8 "But those who reject (Allah),—for them is destruction. . . .": **Syr. *tᵉʿaš***: The primary sense in Arab. has to do with 'stumbling' and 'falling down' which is then extended to cover such meanings as 'to perish, destroy; to become far removed; to become lowered or degraded'.[38] These extended senses come quite close to the Syr. notions of 'toiling', 'weariness' and 'distress'.

x. **Arab. *tamma*** (cf. also Ge., Syr., Aram., Heb., Ph., Ug.) – 7: 142 "Thus was completed the term (of communion) with his Lord. . . ."; 7: 137 "The fair promise of thy Lord was fulfilled. . . .": **ESA *tymm***: The basic meaning of the root TMM attested in most Semitic languages, became restricted in ESA to denote a particular aspect of time, namely 'perpetuity'.

xi. **Arab. *tāha(y)*** (cf. also Heb.) – 5: 26 "In distraction will they wander through the land. . . .": **Ge., Syr., Aram.**: The cognates in Syr., and Aram., meaning 'to be astounded, startled, alarmed', express a different psychological condition than that implied in Arab. and, to a certain extent, in Heb. and are more clearly semantically marked

[36] CDG 88. The other cognates correspond to Arab. *badaʿa* 'to cut (flesh, flesh-meat), cut in pieces' (Lane 213).
[37] Lane 255.
[38] Lane 307ff.

and specialized. On the other hand, Ge. 'attonitus (errans)' bridges the meanings in Arab., Syr., and Aram.

xii. **Arab. *ǧabbār*** (cf. also Syr., Aram., Heb., Ph., Akk.) – 11: 59 "... and followed the command of every powerful, obstinate transgressor.": **Ge. *gabra***: In Ge., the notions of 'power', 'might' and 'strength' characterizing the rest of the cognates, are reflected in the causative forms *ʾagbara* and *ʾagabbara* 'to constrain, force, compel, coerce, impose tribute'. For the rest, the basic root meaning has lost all intensity and became generalized, covering such senses as 'to act, do, work, make, be active, produce, ...'[39]

xiii. **Arab. *ǧabal*** (cf. also ESA, Ug., Akk.) – 7: 143 "But look upon the mount. ...": **ESA, NWS**: The evidence from Akk. and Ug. could point towards a semantic shift in ESA and NWS where the derived sense 'border, boundary' prevailed.

xiv. **Arab. *ǧibill*** (cf. also ESA, Syr.) – 36: 62 "But he did lead astray a great multitude of you.": **Aram., Heb.**: The Aram. and Hebrew cognates are specialized, whereas Syr. retained the basic sense of 'creating, forming'[40]

xv. **Arab. *ǧabā*** (cf. also ESA, Syr., Aram., Heb.) – 28: 57 "Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds. ...": **Ge. *ʾagbeʾa, ʾastagābeʾa***: The root in Ge. is generalized and is not restricted to the collection of tribute which characterizes the rest of the cognates.

xvi. **Arab. *ǧarra*** (cf. also Syr., Aram., Heb., Ph.) – 7: 150 "... seized his brother by (the hair of) his head, and dragged him to him.": **Ge.**: Here the sense is secondary: 'to drag, drag away' > 'to subdue'.

xvii. **Arab. *taǧarraʿa*** (cf. also Heb.) – 14: 17 "In gulps will he sip it. ...": **Ge. *g^werʿē***: Ge. does not cover the notion of 'sipping' but refers to the area of the throat and neck in general. In fact, the denominative verb formed from this root refers to 'slaughtering' and 'strangling'.[41]

xviii. **Arab. *ǧarā(y)*** (cf. also Syr.) – 2: 25 ".... Gardens, beneath which rivers flow."; 2: 164 "In the sailing of the ships through the

[39] CDG 178ff.
[40] Lane 375 re Arab. *ǧabala* 'to create'.
[41] See also CDG 200.

Ocean. . . ."; 21: 81 "(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon. . . ."; 36: 38 "And the Sun runs his course. . . .": **NWS and ES**: Only Syr. retained the basic sense 'to run'. It also shares with the rest of NWS and ES what seem to be specialized senses related to 'attacking and warring'. Although the semantic development 'running' > 'attacking' seems more plausible, the opposite evolution (that is generalization, in Arab., of 'attacking') cannot be ruled out either. Lexical evidence from SS would have made the situation clearer. The sense 'to happen' in Arab. is most likely a later development.

xix. **Arab. *ǧanb*** (cf. also Ge., ESA, Syr., Aram.) – 4: 36 ". . . the Companion by your side. . . .": **NWS**: On the basis of the attestation of 'side' in Aram. and Syr., apart from Ge. and ESA, the sense 'stealing' in NWS is secondary.

xx. **Arab. *ǧāba(w)*** (cf. also Syr., Aram., Heb.) – 89: 9 "And with the Thamūd (people), who cut out (huge) rocks in the valley?": **ESA *gwb***: Here the sense became restricted to architectural features, namely 'type of stonework, part of temple structure'. Moreover, Ge. *gayb* 'cup, goblet, pitcher' is also quite removed from the sense in Arab. and NWS.

xxi. **Arab. *ǧāwara*** (cf. also Ge.) – 33: 60 "Then will they not be able to stay in it as thy neighbours for any length of time.": **NWS, Ug.**: A semantic shift characterizes South Semitic and Arabic on the one hand and the rest of Semitic on the other. The cognates in this latter group are semantically marked and specialized, with emphasis on 'being alien, a foreigner, a stranger'.[42] However, the Aram. and Heb. neutral senses 'to sojourn, dwell' could well indicate that the meaning in Arab. and Ge. is original. The meanings in ESA 'to visit a sanctuary' and 'business partner, joint proprietor' are specialized.

xxii. **Arab. *ǧawf*** (cf. also Ug.) – 33: 4 "Allah has not made for any man two hearts in his (one) body. . . .": **Aram., Heb.**: Although the sense of Arab. *ǧawf* in this Qur'ānic verse is similar to that in Aram. and Heb., namely 'body', the meanings 'belly, the interior' suggested by Penrice are also possible. DRS traces the following semantic development: 'hollow' > 'interior of the body' > 'the body' (i.e. semantic

[42] CDG 207 and Murtonen 1989: 130.

adaptation).[43] In Arab. itself, the meaning of *ǧawf* is not very stable, and apart from meaning 'inside, interior; belly', it may also mean 'abdomen; chest; heart'.[44]

xxiii. **Arab. *ḥalla*** (cf. also Ge., ESA, Heb., Ug.) – 20: 27 "And <u>remove</u> the impediment from my speech."; 11: 39 ". . . on whom will be <u>unloosed</u> a Penalty lasting."; 60: 10 ". . . nor are the (Unbelievers) <u>lawful</u> (husbands) for them."; 13: 31 ". . . or <u>to settle</u> close to their homes. . . .": **Syr., Aram., and Akk.**: Here the cognates implying 'washing, purifying' are semantically marked and specialized.[45]

xxiv. **Arab. *taḥwīl*** (cf. also ESA, Aram., Heb., Ug., Akk.) – 17: 56 ". . . they have neither the power to remove your troubles from you nor <u>to change</u> them."; 35: 43 ". . . no <u>turning off</u> wilt thou find in Allah's way (of dealing).": **Ge. *ḥawelt***: This is the only attestation of the root in Ge. and has the specialized meaning 'columna, cippus, monumentum'. The verb *ḥawala* 'to turn around' in CDG (p. 249) is probably a reconstruction from *ḥawelt*.

xxv. **Arab. *ḫab'*** (cf. also Ge., ESA, Aram., Heb., Akk.) – 27: 25 ". . . Allah, Who brings to light what is <u>hidden</u> in the heavens and the earth. . . .": **Syr. *ḫūbyā***: The Syr. lexeme is restricted to the condition of 'gloom' and 'darkness' which, of course, favours 'hiding'.

xxvi. **Arab. *ḫasa'a*** (cf. also Aram.) – 23: 108 "He will say: '<u>Be ye driven</u> into it (with ignominy)!'": **Syr. *ḥasī***: The forms in Arab. are of negative connotation ('removal to a distance with anger', 'to be, or become, vile, despised and hated',[46] whereas Syr. adopted metaphorical connotations which are positively marked. Aramaic, on the other hand, is well within the Arab. semantic domain.

xxvii. **Arab. *dāfiq*** (cf. also Aram., Heb.) – 86: 6 "He is created form a drop <u>emitted</u>.": **ESA *dfq***: Unless other attestations of the root in other contexts are discovered, one may deduct that the sense in ESA became restricted to figurative usage, namely 'driving people (to court)'.

---

[43] 1970: 108.
[44] Lane 488.
[45] Cf. also Aram. *š'rā'* 'to untie, unharness' > 'to encamp, dwell, rest' (Jastrow 163).
[46] Lane 736.

xxviii. **Arab. *dāma(w)*** (cf. also ESA, Ug.) – 11: 107 "... for all the time that the heavens and the earth endure. ..."; 5: 24 "O Moses! While they remain there, never shall we be able to enter, to the end of time."; 5: 117 "... and I was a witness over them whilst I dwelt amongst them. ..."; 3: 75 "... will not repay it unless thou constantly stoodest demanding, ..."; 70: 23 "Those who remain steadfast to their prayer.": **NWS**: Here the sense developed in different directions. The sense of 'silence' corresponds to Arab. *dāma* 'to be, or become, motionless (water, sea)'.[47]

xxix. **Arab. *d̲iʾb*** (cf. also Syr., Aram., Heb.) – 12: 13 "... I fear lest the wolf should devour him.": **Ge. and Akk.**: The cognates in the peripheral areas became adapted to different referents, namely Ge. 'hyaena' and Akk. 'Schakal; Geier'.

xxx. **Arab. *ʾad̲qān*** (cf. also Syr., Aram., Heb., Ph., Ug., Akk.) – 17: 107 "... when it is recited to them, fall down on their faces in humble prostration."; 36: 8 "We have put yokes round their right up to their chins. ...": **ESA *d̲qn***: Here the sense 'fore part, vestibule' is an adaptation of the basic sense 'chin'.

xxxi. **Arab. *rağafa*** (cf. also Aram.) – 73: 14 "One Day the earth and the mountains will be in violent commotion.": **Ge. *ragafa***: The sense in Ge. is restricted to leaves, fruits and saddles.[48]

xxxii. **Arab. *raḥuba*** (cf. also Ge., ESA, Heb., Ph., Ug.) – 9: 25 "... the land, for all that it is wide, did constrain you. ...": **Aram. *rᵉḥab***: Whereas the basic meaning in the various Semitic languages is one of 'width', in Aram. the root developed a specialized sense related to 'greed' and 'ambition'.

xxxiii. **Arab. *ʾistatara*** (cf. also Ge., Syr., Aram., Heb.) – 41: 22 "Ye did not seek to hide yourselves. ..."; 18: 90 "... on a people for whom We had provided no covering protection against the sun.": **ESA *str***: Here the sense of 'concealing' has developed into one of 'protection'. However, this is not unknown to Arab, where *satara* can also mean 'to protect', *ʾistatara* 'to protect oneself'.[49]

---

[47] Lane 936.
[48] CDG 464.
[49] Lane 1304. More on this item in p. 520.

xxxiv. **Arab. *sarib*** – 13: 10 "... whether he lie hid by night or walk forth freely by day.": **Ge. *ʾasrāb***: Ge. has restricted the use of this root to waters, floods, etc. against a wider distribution in Arab. However, the lack of more lexical attestations from other areas of Semitic precludes making any claim about which area retained the primary meaning.

xxxv. **Arab. *saraqa*** (cf. also Ge., ESA, Akk.) – 12: 77 "... If he steals, there was a brother of his who did steal before (him). ...": **NWS**: The cognates in Syr., Aram., and Heb. lost the negative sense of 'stealing' attested in Arab and in the peripheral SS and ES areas.[50]

xxxvi. **Arab. *saqaṭa*** (cf. also ESA, Akk.) – 9: 49 "Have they not fallen into trial already?": **ESA, Aram., Heb.**: The various attestations point towards the following semantic development: 'to fall' > 'to arrive'[51] > 'to settle' > 'to be at ease, quiet, and undisturbed'.

xxxvii. **Arab. *salafa*** – 4: 22 "And marry not women whom your fathers married,—except what is past: it was shameful. ...": **Ge. *salafa***: Here the word is restricted to '(battle-)fronts'. In ESA, the unconfirmed sense refers to an architectural 'front'.

xxxviii. **Arab. *sayyid*** (cf. also ESA, Ug.) – 3: 39 "... of a Word from Allah, and (be besides) noble, chaste, and a Prophet. ..."; 12: 25 "... they both found her lord near the door.": **Syr., Heb.**: The attestations in SS, Arab., and Ug. suggest that NWS shifted towards an emphasis on the 'spoken word'.

xxxix. **Arab. *šuḥḥ*** – 4: 128 "... even though men's souls are swayed by greed.": **Syr. *saḥīḥā***: The meaning in Syr. can be compared to Arab. *ʾibil šiḥāḥ* 'camels that yield little milk'.[52]

xl. **Arab. *ʾašrāṭ*** (cf. also Syr., Aram., Heb.) – 47: 18 "Do they then only wait for the Hour, – that it should come on them of a sudden? But already have come some tokens thereof. ...": **Akk. *šarāṭu***: The primary sense of 'scratching' and 'incising' attested in Arab.[53] and NWS is restricted to 'tearing, ripping up' in Akk.

---

[50] See Brockelmann 1908: 526 and 1928: 501 regarding his argument that *saraqa* < *safʿal*/*šafʿal* of RYQ 'to be empty'.
[51] Lane 1380.
[52] Lane 1511.
[53] Lane 1532.

xli. **Arab.** ***šaʿara*** (cf. also ESA, Heb.) – 2: 154 "Nay, they are living, though ye perceive (it) not."; 26: 113 "Their account is only with my Lord, if ye could (but) understand.": **Syr., Aram.**: Here the general sense shifted considerably, covering such connotations as 'visiting, looking after, examining'.

xlii. **Arab.** ***šafa*** (cf. also Syr., Aram., Heb., Ug., Akk.) – 90: 9 "And a tongue and a pair of lips?": **ESA** ***šft***: Here the derived meaning 'divine promise' has been adapted from the basic sense of 'lip'.

xliii. **Arab.** ***ṣaʿida*** (cf. also ESA, Ug.) – 35: 10 "To Him mount up (all) words of Purity....": **Heb.** ***ṣāʿad***: The basic meaning connected with 'going up' became neutralized in Heb., denoting 'stepping, marching'. Nevertheless, the primary meaning is probably still preserved in Gn. 49: 22.[54]

xliv. **Arab.** ***ṣafrāʾ*** (cf. also Ge., Ug.) – 2: 69 "... a fawn-coloured heifer...."; 77: 33 "As if they were (a string of) yellow camels (marching swiftly).": **Syr., Aram.**: Here the cognates shifted toward a particular manifestation of 'yellow', namely the specialized denotation 'dawn'.

xlv. **Arab.** ***ṣulb*** – 86: 7 "Proceeding from between the backbone and the ribs.": **Syr.** ***ṣalbūbā***: Given the lack of additional items in Syriac and in other languages belonging to this root, it is difficult to make definitive comments. However, Syr. 'tibia' may be vaguely considered to fall within the notion of 'hardness', and by extension 'strength', characterizing the root meaning in Arabic.[55]

xlvi. **Arab.** ***ṣāmit*** (cf. also Ge., Syr.) – 7: 193 "... For you it is the same whether ye call them or ye hold your peace.": **Heb., Ug.**: Here the meanings have shifted towards 'extermination and annihilation'.

xlvii. **Arab.** ***ṣawt*** (cf. also Ge., ESA, and partially Syr.) – 31: 19 "And be moderate in thy pace, and lower thy voice...."; 20: 108 "... all sounds shall humble themselves in the Presence of (Allah) Most Gracious....": **Syr., Aram, Heb.**: NWS developed the sense further to signify 'listening, obeying'. This is also reflected in Arab *ʾinṣāta* 'he answered, and came (being called)'.[56]

[54] See HAL 973–4.
[55] See Ibn Fāris III: 301, Lane 1711ff.
[56] Lane 1742.

xlviii. **Arab. *ṣayḥa*** (cf. also Syr., Aram., Heb., Ug.) – 11: 67 "The (mighty) Blast overtook the wrongdoers. . . .": **Akk. *ṣāḫu***: Akk. is unique in its specialized meaning of 'laughing'.[57]

xlix. **Arab. *ḍāʿafa*** (cf. also Ge., Syr., Aram., Akk.) – 2: 261 ". . . Allah giveth manifold increase to whom He pleaseth. . . .": **Heb. *ṣāʿīp***: The sense 'to double' is completely neutralized in Heb. The association with 'wrapper, shawl, or veil' is not unknown in Arab.[58]

l. **Arab. *ṭaʿima*** (cf. also Ge., ESA, Syr., Aram., Heb.) – 33: 53 ". . . but when ye are invited, enter; and when ye have taken your meal, disperse. . . .": **Akk. *ṭēmu***: Here, only the secondary meaning 'understanding', is attested. This is also shared by NWS and Arab. *ṭaʿm* 'intelligence, prudence, discretion'.[59] In SS, the meaning is restricted to 'tasting'.

li. **Arab. *ʿazza*** (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 36: 14 "When We (first) sent to them two messengers, they rejected them: but We strengthened them. . . .": **Akk. *ezēzu***: Here the basic sense of strength is restricted to 'fury'.

lii. **Arab. *ʿaṣara*** (cf. also Ge., Syr., Aram.) – 12: 36 ". . . I see myself (in a dream) pressing wine. . . .": **Heb., Ph.**: The sense in Heb. and Ph. shifted towards a different type of 'squeezing', that is 'restraining, retaining' (within walls, in the case of Ph.). If confirmed, the meanings in ESA are connected.

liii. **Arab. *ʿaẓm*** (cf. also Ge., Heb., Ph., Ug., Akk) – 6: 146 ". . . what adheres to their backs or their entrails, or is mixed up with a bone. . . .": **Syr. and Aram.**: Here the cognates shifted from the original unmarked referent 'bone' to a marked part of the body, namely 'flank' in Aram. and 'thigh' in Syr.

liv. **Arab. *muʿallaqa*** (cf. also Syr.) – 4: 129 ". . . but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air).": **Ge., Aram., Heb. Akk.**: Although the word 'leech' is shared by the above languages (including Arab. *ʿalaq*), Syr. alone shares with Arab. what is probably the primary meaning 'to adhere to'.

---

[57] Ge. *ṣawweʿa* 'vocatio' is related.

[58] See Lane 1792 re *ḍaʿaf* 'garments, pieces of cloth, made double'. In Aram.-Syr., the following phonological development might be suggested: *ḍʿp* > *ʿḍp* > *ʿʿp* > *ʿap*.

[59] Lane 1854.

lv. **Arab. *ʿamīq*** (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 22: 27 "... journeys through deep and distant mountain highways.": **Akk. *emēqu***: Although keeping within the overall semantic domain of 'depth, length', Akk. developed the sense of 'mental depth', that is 'wisdom'. This is reminiscent of Arab. *ʿumqiyyu l-kalām* '(a person) whose speech has depth', where *ʿumq* means 'the depth of anything'.[60]

lvi. **Arab. *ʿinab*** (cf. also ESA, Syr., Aram., Heb., Ug.) – 17:91 "... a garden of date trees and vines, and cause rivers to gush. ..."; 80: 28 "And grapes and nutritious Plants.": **Akk. *inbu***: The sense 'grapes' in Akk. is totally neutralized and refers to fruit in general, apart from the metaphorical sense of 'sexual potency'.

lvii. **Arab. *ġabara*** – 80: 40 "And other faces that Day will be dust-stained.": **ESA *ġbr***: The sense in ESA became specialized, and the connection between 'dust' and 'land' is obvious (cf. Arab. *al-ġabrāʾ* 'the earth').[61]

lviii. **Arab. *ġulām*** (cf. also ESA, Syr., Aram., Heb., Ph., Ug.) – 3: 40 "He said: 'O my Lord! How shall I have a son, seeing I am very old. ..."; 12: 19 "Here is a (fine) young man!": **Akk. *aḫlāmu***: Here the meaning 'boy, youth' is lost and the reference is to the Aramaeans, in the sense, perhaps, of 'the boys', that is 'the soldiers'.

lix. **Arab. *fataqa*** (cf. also Syr., Aram., Heb.) – 21: 30 "Do not the Unbelievers see that the heavens and the earth were joined together ... before We clove them asunder?": **Akk. *patāqu***: Here the sense has become generalized and covers various types of work in stone and metals.

lx. **Arab. *farra*** (cf. also Ug.) – 74: 51 "Fleeing from a lion!": **Ge., NWS, Akk.**: The meaning 'to escape' is shared by Arab. and Ug. The sense of 'breaking; crumbling' of the cognate forms, which corresponds to Arab. IV. 'to split, cleave' and *farfara* 'to break, cut, cleave, split',[62] is related to 'escaping'. However, these meanings might well have belonged to homonymous roots which influenced each other.

[60] The cognates meaning 'valley' correspond to Arab. *ʿamq* 'the bottom of a well, road, or valley' (Lane 2157).
[61] Lane 2224.
[62] Lane 2355–6.

lxi. **Arab. *faraša*** (cf. also ESA, Syr., Aram., Heb.) – 51: 48 "And we have spread out the (spacious) earth. . . .": **Akk. *naprušu***: Akk. is unique in its sense of 'flying, fleeing' of birds, bats, demons, and men (metaphorically).

lxii. **Arab. *fasaḥa*** (cf. also ESA) – 58: 11 ". . . When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. . . .": **Ge., Akk.**: Whereas Arab. and ESA retained both material and psychological connotations linked with this root, in Ge. and Akk., the sense is restricted to the psychological level.

lxiii. **Arab. *tafaṭṭara*** (cf. also Syr., Aram., Heb., Ph., Ug., Akk.) – 19: 90 "As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.": **Ge. *faṭara***: The basic meaning 'to split' attested in most areas of Semitic became specialized in Ge., adopting the sense 'to create, fashion'.

lxiv. **Arab. *qudus*** – 2: 253 ". . . and strengthened him with the holy spirit.": **SS, Ph., Ug.**: The primary meaning is connected with 'withdrawing' (cf. Arab. I. which means 'to go far into the land, or country',[63] and Heb. *qōdeš* 'apartness').[64] At a later stage, the secondary sense 'to be holy' developed in North Semitic and spread to all areas of Semitic.[65] It is very probable, therefore, that the root witnessed the following semantic development: 'to withdraw' > 'to purify' > 'to sanctify'.[66]

lxv. **Arab. *qarn*** (cf. also Ge., Syr., Aram., Heb., Ph., Ug., Akk.) – 18: 83 "They ask thee concerning Dhu al Qarnayn [the Two-horned one]. . . .": **ESA *qrn***: The meaning in ESA 'to fight; watch out for' is secondary and adapted from the basic sense 'horn'.

lxvi. **Arab. *karrama*** (cf. also Ph.) – 17: 62 ". . . This is the one whom thou hast honoured above me!": **Ge. *karama***: Ge restricted the sense of the root to 'rain', the 'rainy season', or 'winter' (Cf. CDG 292). The association of this root with the notion of 'fertility'

---

[63] Lane 2496.
[64] BDB 871.
[65] Jeffery 1938: 232.
[66] In the lexical corpus, only the form *qudus* 'pure' is given, avoiding the borrowed meaning 'holy'. The various forms in Ge., ESA, Ph. and Ug. meaning 'holy' are loans of North Semitic origin.

is also attested in Arab. *karumat (al-ʾarḍ)*, meaning the land 'yielded increase of its seed-produce'.[67]

lxvii. **Arab. *kaffara*** (cf. also Syr., Aram., Heb., Akk.) – 47: 2 "... He will remove from them their ills and improve their condition."; 5: 65 "... We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss.": **Ge. *kʷefār***: Ge. restricted the use of this root to a particular garment worn by bishops. This corresponds to Arab. *kāfir* which can have various referents, such as 'dark clouds', 'darkness', 'night', 'the sea', 'coat of mail', all of which 'cover' something else.[68] The religious sense 'to expiate' is of Aram. or Heb. origin.[69] ESA *kfr* 'to atone, expiate a sin' is of the same NWS origin.

lxviii. **Arab. *lafata*** (cf. also Aram., Heb.) – 10: 78 "They said: 'Hast thou come to us to turn us away from the ways we found our fathers following....": **Akk. *lapātu***: Arab. and NWS share the notion of 'twisting around' and 'grasping',[70] whereas Akk. restricted the sense to 'grasping'. However, other patterns of semantic development are also possible.

lxix. **Arab. *lahab*** (cf. also Ge., Syr., Aram., Heb., Ph.) – 77: 31 "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.": **Akk. *laʾbu***: The primary sense 'flame' yielded the derived sense 'infectious fever' in Akk.

lxx. **Arab. *layl*** (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 2: 164 "... in the alternation of the Night and the Day....": **Akk. *līlātu***: The primary sense 'night' common to SS, Arab. and NWS was adapted in Akk. to mean 'evening'.

lxxi. **Arab. *marʾ*** (cf. also ESA) – 2: 102 "... They learned from them the means to sow discord between man and wife.": **Syr., Aram.**: In Syr., Aram., and perhaps also in Ug. the sense is that of 'lord, master'. On the other hand, ESA 'man; lord' and *mrʾt*

---

[67] Lane 2999.

[68] See Lane 2622.

[69] Jeffery 1938: 250. See Tregelles 1969: 414 re Heb. *kerem* 1. 'a field set with plants of nobler quality' apart from the more familiar 'a vineyard'. See M. Cohen 115 and CDG 292 for the connection between Ar. *karuma* 'to be generous' and 'to rain'. Cf. Ibn Fāris V: 171–172 re the expression *karuma s-saḥābu* meaning *ʾatā bil-ġayṯ*.

[70] Cf. Lane 2665 for the meanings 'twisting, wringing ... as when you grasp a man's throat' and also *lafatahu l-mawtu* 'death took him away suddenly'.

'woman' bridge the meanings in Arab. and NWS. The lack of status distinction in Arab. could reflect the primitive social and religious environment of Central and South Arabian societies. Although the Arab. and ESA meanings are probably the oldest, they could also be generalizations of an original NWS 'lord'.

lxxii. **Arab. *marra*** (cf. also ESA, Ug.) – 2: 259 "Or (take) the similitude of the one who passed by a hamlet. . . .": **Heb. *mar***: Here, the sense 'drop' evolved on specialized lines.[71]

lxxiii. **Arab. *massa*** (cf. also Ge., ESA, Syr., Aram., Heb.) – 3: 140 "If a wound hath touched you, be sure a similar wound hath touched the others. . . .": **Akk. *mašāšu***: The sense 'to touch, feel' attested in most areas of Semitic acquired the specialized meaning 'to wipe off' in Akk.

lxxiv. **Arab. *ʾamsā*** (cf. also Ge., Heb.) – 30: 17 "So (give) glory to Allah, when ye reach eventide and when ye rise in the morning.": **Akk. *mūšu***: The sense in peripheral Akk. shifted to the period of the day following 'evening', that is 'night'.

lxxv. **Arab. *tamaṭṭā*** (cf. also ESA, Syr.) – 75: 33 "Then did he stalk to his family in full conceit!": **Ge. *maṭṭawa***: The basic meaning of the root has to do with 'stretching'. In Arab., ESA and Syr. this came to be associated with 'walking, marching', but in Ge. the sense is one of 'handing over, delivering, giving over, granting, surrendering, consigning, presenting, transmitting'.[72]

lxxvi. **Arab. *maʿz*** (cf. also ESA, Aram.) – 6: 143 "(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair. . . .": **Syr. *meʿʿezē***: The cognate in Syr. became unmarked (as to the referent) and generalized to mean 'hair'.

lxxvii. **Arab. *ʾamʿāʾ*** (cf. also Ge., Syr., Aram., Heb.) – 47: 15 ". . . and be given to drink, boiling water, so that it cuts up their bowels (to pieces)?": **Akk. *amūtu***: Here the meaning became specialized, namely '(sheep's) liver'.

[71] Arab. *marra* is related to Ge. *barara* 'pervadere, pertransire, penetrare'. For the sense in ESA, cf. Lane 2700 ". . . It (a period of time) passed over him . . . it (a calamity) came upon him."
[72] See CDG 374.

lxxviii. **Arab. *malaka*** (cf. also Ge.) – 4: 3 "... but if ye fear that ye shall not be able to deal justly (with them), then only one [woman], or (a captive) that your right hands possess.": **ESA, NWS, Ug., Akk.**: Arab. and Ge. retained the original sense 'to possess',[73] although they were not immune from North Semitic influences which were responsible for the development of the sense 'to rule' and the forms derived therefrom meaning 'king, kingdom, dominion', etc.[74] According to Zimmern, however, the sense 'to rule' originated in Akkadian and spread over to NWS and Arab., giving rise to denominative forms, including Arab. and Ge. 'to possess'.[75]

lxxix. **Arab. *yanbūʿ*** (cf. also ESA, Syr., Aram., Heb., Akk.) – 17: 90 "... until thou cause a spring to gush forth for us from the earth.": **Ge. *ʾanbeʿa***: Here, the Common Semitic primary sense 'to flow (water)' became restricted to 'the flowing of tears'.

lxxx. **Arab. *naṣaḥa*** (cf. also Ge., ESA) – 7: 79 "... I gave you good counsel, but ye love not good counsellors."; 9: 91 "... or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger....": **NWS**: The basic sense retained in Arab. and SS 'to be clean, pure; sincere, faithful; give counsel' became specialized in NWS meaning 'to be distinguished, pre-eminent > conquer'.

lxxxi. **Arab. *nafaḫa*** (Ge., Syr., Aram., Heb., Ug., Akk.) – 32: 9 "But He fashioned him in due proportion, and breathed into him something of His spirit.": **ESA *mnfḫt***: The Common Semitic primary sense 'to blow, breathe' in ESA became specialized and restricted to 'pumping (water)'.[76]

lxxxii. **Arab. *nafara*** (cf. also Syr., Ug.) – 9: 122 "Nor should the Believers all go forth together: if a contingent from every expedition remained behind....": **Ge. *nafara***: CDG suggests the semantic development 'to jump, fly > to boil, bubble'.[77]

[73] Lane 3023.
[74] See CDG 344 and AHw 594.
[75] 1917: 7.
[76] The roots NFḤ/Ḫ are definitely closely related.
[77] 1987: 389. Brockelmann (1908: 595) connects Arab. *nafara* with Ge. *wafara* ('rus ire, in agros exire, excurrere').

lxxxiii. **Arab. *harab*** (cf. also ESA, Akk.) – 72: 12 "... nor can we frustrate Him by flight.": **Syr. *h*^{e}*rābā***: Here the cognate is an adaptation of the sense 'to escape', with an extension of the semantic field to include 'tumult, noise'.

lxxxiv. **Arab. *hayyin*** (cf. also ESA, Heb.) – 19: 9 "That is easy for Me: I did indeed create thee before, when thou hadst been nothing.": **Syr., Aram., Heb., Ph., and Ug.**: There is a semantic distinction between Arab. and ESA on one hand, and Syr., Aram., Ph., and Ug. on the other. The sense in the first group has to do with being 'easy, quiet, gentle; weak, base', whereas the sense in the second group evolved out of the first as follows: 'ease > skill > intelligence > wealth > power'. Both senses are attested in Heb.[78]

lxxxv. **Arab. *wadda*** (cf. also ESA, Syr., Aram., Heb., Ug., Akk.) – 2: 109 "Quite a number of the People of the Book wish they could turn you (people) back to infidelity....": **Ge. *ʾastawādada***: Here the basic meaning 'to love' assumed the sense 'to agree, fit together'.[79]

lxxxvi. **Arab. *wadaʿa*** – 33: 48 "And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not [i.e. leave alone, take no notice of] their annoyances, but put thy trust in Allah.": **ESA *dʿt***: Here the primary sense 'to leave' developed into a very specialized agricultural technical term.

lxxxvii. **Arab. *warada*** (cf. also Ge., ESA, Heb., Ph., Ug., Akk.) – 28: 23 "And when he arrived at the watering (place) in Madyan, ...": **Syr., Aram.**: Here the basic sense 'to descend' is not attested directly. Both languages adopted secondary meanings: Aram. *y*^{e}*rīdā* 'meeting place' corresponds to NH *yārīd* 'meeting place, market', whereas Syr. *yardā* 'river, water course' could be an Akk. loan (< *(w)ārittu* 'Zweigkanal'). In fact, Akk. is the origin of JAram. *ʾ*^{a}*rittā* 'id.'.

lxxxviii. **Arab. *wasaṭa*** (cf. also (Ge., ESA) – 100: 5 "And penetrate forthwith into the midst (of the foe) en masse-": **Aram., Heb.**: These cognates, if confirmed, mark a shift from the general and abstract towards the specialized and concrete.

---

[78] The specialized sense of Arabic *ʾahāna* 'to despise, render contemptible' is the result of the semantic development: *hayyin* 'easy, light' > 'abject, contemptible'.
[79] See CDG 604.

lxxxix. **Arab. *waqaʿa*** (cf. also Ge. For the relevant Qurʾānic verses, see p. 526 above.) – **Heb. *yāqaʿ***: The senses 'falling' in Arab., 'tundere' in Ge. (and Arab. I., IV. 'to fight vehemently'), and 'to be dislocated, alienated' in Heb. seem related in this order: 'striking' > 'falling' > 'dislocation'.[80]

4.4 *Semantic specialization in Arabic*

The following are instances of semantic shifts in Arabic which gave rise to various types of semantic specialization (e.g. derived meanings,[81] metaphorical transferences, extension/restricton of meanings, adaptations, shifts in polarity, late meanings, etc.). In the cases treated below, although the shared semantic features with other areas of Semitic are not lacking, the Arabic lexemes are characterized by distinctive and supplementary semantic elements.[82] This could be partly due to some Arabic words taking on certain overtones due to their use in particular contexts.[83]

i. **Arab. *ʾabā*** (cf. also Ge., ESA) – 2: 34 ". . . and they bowed down: Not so Iblīs: he refused and was haughty. . . .": **SS vs NWS**: The clear semantic division between SS and NWS has been noted by various scholars.[84] According to Nöldeke and Brockelmann,[85] the sense 'not to want' is original to the verb. Murtonen attributes this semantic split either to euphemistic usage or to an original 'more general meaning' reflected in Tuareg *aba* 'to be no more' and Hausa *bā* 'not to be in the process'. These would underly the Semitic meanings which in turn assumed positive and negative notions. Although this is a fascinating possibility, D. Cohen's view, attributing the negative sense in Arab. and SS to the very frequent use of the verb in conjunction with the negative, seems more feasible.[86]

[80] The sense 'to beat' in Ge. is connected with Arab. *waqaʿa bi-*, *ʾawqaʿa bi-* 'slaughtering, fighting vehemently, assaulting, etc.' (Lane 3057).
[81] For a discussion and a number of examples see Held 1965.
[82] See Louw & Nida 1989: vi regarding shared, distinctive and supplementary semantic features.
[83] See Sawyer 1967: 46.
[84] Noeldeke 1904: 66, DRS 3, HAL 3, CDG 6, and Murtonen 1989: 80.
[85] 1904: 66 and 1908 (2): 186 respectively.
[86] DRS 3.

ii. **Arab. *ʾamara*** (cf. also ESA) – 2: 27: "... and who sunder what Allah has ordered to be joined....": **Ge., Syr., Aram., Heb., Ph., Ug., Akk. ʾMR**: See CDG 25 and DRS 23–24 for the semantic distribution of the root 'stand out, be conspicuous, be clear, be bright > make clear, show, say'. The meanings in Ge. 'to show, make known' on the one hand, and 'to see' in Ug. and Akk. are probably earlier than those in Arabic and in the central area.[87] Arab. is within the central area of 'saying' and the sense 'to command' in Aram. and Heb. seems to be secondary and late. ESA 'to proclaim' and the noun 'command (of a god), oracle' reflects both primary and secondary meanings.

iii. **Arab. *barra*** (cf. also ESA) – 2: 224 "And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, ...": **Ge., NWS, Ug. Akk.**: With the exception of Arab. and ESA, all cognates indicate a state of 'cleanliness, purity'. The sense in Arab. and ESA developed on figurative lines.

iv. **Arab. *ṯayyibāt*** – 66: 5 "... who travel (for faith) and fast, previously married or virgins.": **Syr. *tayyābā***: Both words in Arab. and Syr. share the notion of 'returning': a *ṯayyib* is "... a woman whose husband has died, or has been divorced, and has then returned to the marriage-state", "... she returns to her family in a manner different from the first [state] ... or because the suitors return to her time after time...."[88] The sense in Arabic is specialized and restricted to married persons.

v. **Arab. *ǧamāl*** – 16: 6 "And ye have a sense of pride and beauty in them as ye drive them home in the evening....": **Aram., Heb., Akk.**: Arab. *ǧāmala* shares the sense 'to do one good, deal adequately with' attested in NWS and Akk. Arabic, however, has evolved further in the direction of 'beauty, grace and elegance'. These notions are not attested in other areas of Semitic.

vi. **Arab. *ǧaww*** – 16: 79 "Do they not look at the birds, held poised in the midst of (the air and) the sky?": **ESA, NWS**: Although the cognates are related to Arab. *ǧawwāniyy* 'inner, inward, or interior; secret, private',[89] Arab. is unique in its extension of the meaning to 'air, firmament'.

---

[87] The reference to 'saying, command' in Ug. is from Gibson 141.
[88] Lane 363.
[89] Lane 479.

vii. **Arab. *ǧīd*** – 111: 5 "A twisted rope of palm leaf fibre round her (own) neck!": **NWS, Ug., Akk.**: Arab. shifted from the common meaning 'nerve, tendon, sinew' restricting it to 'neck'.

viii. **Arab. *ḥamida*** (cf. also ESA) – 3: 188 ". . . and love to be praised for what they have not done. . . .": **NWS, Ug., Akk.**: The sense in Arab. and ESA became specialized. Murtonen notes that ". . . the meaning [in these two languages] is shifted to emphasize the object."[90]

ix. **Arab. *ḫabar*** (cf. also Ge.) – 27: 7 ". . . soon will I bring you from there some information. . . .": **NWS, Ug. Akk.**: The basic meaning has to do with 'joining' from which 1. 'associating' and 2. 'informing' branch out. Arab., and to a certain extent Ge., emphasize this latter notion against the rest of Semitic.[91]

x. **Arab. *raǧama*** (cf. also Syr., Aram., Heb.) – 11: 91 ". . . Were it not for thy family, we should certainly have stoned thee!": **Ug., Akk.**: CDG 465 traces the following semantic development of the root RǦM: 1. 'to speak, to say' > 2. 'to speak against, bring legal action against' > 3. 'to curse' > 4. 'to cast stones'. Hence, Ug. belongs to 1, whereas the Akk. forms belong to 1 and 2. Ge. is restricted to 3. and Aram., Syr. and Heb. cover sense 4. In the case of Arabic, 4 is the most common, although 3. ('the act of cursing, and reviling') is also attested.[92] This sense, however, could be a loan from Ge.[93] In view of the above, the forms in Arab., Syr., Aram., and Heb. represent the latest stage of a long semantic process.

xi. **Arab. *raġiba*** – 4: 127 ". . . and yet whom ye desire to marry. . . .": **Ge., Aram., Heb., Ug.**: Arab. stands out against these languages with its specialized meaning 'to desire'. This must have evolved out of the more basic meaning 'to be hungry'. Even the cognates in the Semitic languages of Ethiopia fall within the semantic domain of 'hunger'.[94]

[90] 1989: 186.

[91] See CDG 256–7 and Murtonen 1989: 173 regarding the various etymological arguments connected with this root.

[92] Lane 1047.

[93] Jeffery (1938: 140) considers *raǧīm*, a technical word associated with the 'devil', a Ge. loanword.

[94] The voiceless velar fricative /ḫ/ in Ge. is the result of dissimilation of the Arab. voiced velar fricative /ġ/ after /r/ (Brockelmann 1908: 227). Cf. M. Cohen 1947: 93 regarding Coptic *libe* 'désirer ardemment' and Somali *ráb* 'vouloir'.

xii. **Arab. *rafaṯ*** – 2: 187 "Permitted to you on the night of the fasts, is the approach to your wives. . . ."; 2: 197 ". . . let there be no obscenity, nor wickedness. . . .": **Syr., Heb., Ug., Akk.**: Arab. shifted to specialized usage related to 'sexual intercourse'. The forms in Arab. also assumed negative figurative connotations regarding 'foul, unseemly, immodest, lewd, or obscene, speech in relation to women . . . to talk to women in, or respecting, coition'.[95]

xiii. **Arab. *rayb*** – 2: 2 ". . . in it is guidance sure, without doubt. . . ."; 52: 30 ". . . we await for him some calamity (hatched) by Time!": **Syr., Aram., Heb., and Akk.**: The sense in Arab. became restricted to the mental domain relating to the 'disturbance, or agitation, of mind', hence 'causing doubts, suspicions, or evil opinions'.[96] Moreover, the concept is further stressed in such expressions as *raybu z-zamān* 'the accidents, or evil accidents, of time' and *ʾamr rayyāb* 'a thing, or an event, or a case, that frightens, or terrifies' (Lane 1198–9).

xiv. **Arab. *zāra (w)*** (cf. also ESA, Aram., Heb., Ph.) – 102: 2 "Until ye visit the graves.": **Ge., Akk.**: In these marginal areas the basic meaning 'to go around; roll' was retained.

xv. **Arab. *sarā (y)*** – 89: 4 "And by the Night when it passeth away. . . .": **Ge., NWS, Ug., Akk.**: Although Arab. *sarā (ʿan)* 'to remove, pull off'[97] corresponds semantically to the cognates in the other Semitic languages, Arab. also developed the specialized sense 'to travel by night'.

xvi. **Arab. *saʿida*** – 11: 108 "And those who are blessed shall be in the Garden. . . .": **ESA, Aram., Heb., Akk.**: It seems that the basic meaning 'to help, assist' common to all cognates evolved further in Arab., covering also the effects of 'solidarity', namely 'prosperity and happiness'.

xvii. **Arab. *ʾasliḥa*** – 4: 102 ". . . let one party of them stand up (in prayer) with thee, taking their arms with them. . . .": The neutral sense 'to send' associated with the root in most cognate languages is not attested in Arab. However, Arab. *salaḥa* 'to void [hence, 'send']

[95] Lane 1118.
[96] Lane 1197.
[97] Lane 1355.

one's excrement, or ordure'[98] could be a possible reflex. The root meaning in Arab. became restricted to 'weapons'.[99]

xviii. **Arab. *sāmir*** – 23: 67 "In arrogance: talking nonsense about the (*Qur'ān*), like one telling fables by night.": **NWS**: Arab. adapted the NWS sense 'keeping guard' to mean 'holding a conversation by night; staying awake'.[100]

xix. **Arab. *sāḥa(y)*** – 9: 112 "Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah. . . .": **Ge., NWS, Akk.**: The basic meaning in Arab. implies 'water running upon the surface of the earth', with such semantic extensions as 'to go, journey through the land; change, turn or move from side to side'.[101] Hence, Arab. moved away rather considerably from the sense of 'melting, sinking down' attested in the other Semitic varieties.

xx. **Arab. *šaraʿa*** – 42: 13 "The same religion has He established for you as that which He enjoined on Noah. . . .": **Aram., Heb., Ug.**: The NWS and Ug. cognates reflect the original sense of the root which has to do with 'extension'.[102] This is also attested in Arab. *'ašraʿ* '(a nose) of which the end is extended', *rağul širāʿ* 'a man having the nose extended, and long', and *šurāʿiyy* 'long necked (camels)'.[103] Aistleitner compares Ug. with Akk. *šerū* D. 'den Höhenpunkt erreichen (wasserstand)', but this is not attested in AHw. South Semitic and Arab. evolved further the basic meaning of the root.

xxi. **Arab. *šakara*** – 27: 40 ". . . and if any is grateful, truly his gratitude is (a gain) for his own soul. . . ."; 54: 35 "As a Grace from Us: thus do We reward those who give thanks.": **Ge., NWS, Ug.**: Arab. is linked to the rest of the cognate languages by the sense of 'recompensating, or rewarding' (cf. *šakara llāhu saʿyahu* 'May God recompense, or reward, his work, or labour').[104] However, the sense 'to give thanks' is exclusively Arabic.

---

[98] Lane 1402.
[99] Ibn Fāris III: 94.
[100] Lane 1424.
[101] Lane 1482.
[102] CDG 533.
[103] Lane 1535–6.
[104] Lane 1584.

xxii. **Arab. *šahida*** – 2: 185 "... So every one of you who is present (at his home) during that month should spend it in fasting. ..."; 12: 26 "... And one of her household saw (this) and bore witness, (thus). ...": **ESA, NWS**: The primary sense in Arabic has to do with 'being present'.[105] The meaning 'to witness' is an Aram.-Syr. development which later also reached Arabic.[106]

xxiii. **Arab. *ṣabiyy*** – 19: 12 "... And We gave him Wisdom even as a youth."; 19: 29 "... How can we talk to one who is a child in the cradle?": Arab. shares with the rest of Semitic the sense of 'to desire, wish' (see *ṣabā(w)* in the corpus, and also Lane 1649). However, the notion connected with 'youth' seems to be a purely Arab. adaptation.[107]

xxiv. **Arab. *ẓaʿn*** (cf. also ESA) – 16: 80 "... and made for you out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop. ...": **Ge., Syr., Aram., Ug. Akk.**: The basic meaning in all areas of Semitic, with the exception of Arab. and ESA, is connected with 'loading (prior to travelling)'. Arab. and ESA stressed the 'travelling, migrating' element and this probable Arabian semantic innovation reached Heb. at a later stage.

xxv. **Arab. *ʿāʾil*** – 93: 8 "And He found thee in need, and made thee independent.": **Ge., NWS, Ug.**: In Arab. the basic meaning has to do with 'poverty and neediness'.[108] This is with reference to *ʿiyāl* 'a family, or household; the persons whom (a man) feeds, nourishes, or sustains; the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and

---

[105] See Ibn Fāris III: 221; Lane 1610.
[106] Jeffery 1938: 187.
[107] The lexemes *ṣabā(w)*—*ṣabiyy* have been kept apart because even though Penrice 82 defines *ṣabā (w)* as 'to feel a youthful propensity towards', and hence the possible association with *ṣabiyy* 'a male child, a boy', both words do not necessarily belong to the same semantic base. Ibn Fāris 332–3 gives three different meanings to the root (1. *ṣiġru s-sinn*, 2. *rīḥ mina r-riyāḥ*, and 3. *al-ʾimāla*), and he does state that *ṣabā (w)* is derived from *ṣabiyy*. However, As-Samīn II: 1411 treats both words under separate entries and defines *ṣabā (w)* simply as *māla naḥwa*. Moreover, both Yusuf Ali 1989: 557 and Marmaduke Pickthall 1970: 306 translate the word in Q. 12: 33 as 'to incline towards' and 'to incline unto' respectively. Yusuf Ali does qualify the meaning further by adding '... in my youthful folly', but he does so by way of further clarification and puts it in brackets.
[108] See Ibn Fāris IV: 198.

his young child'.[109] The sense 'family' is also attested in ESA, and the meaning in Arab. and ESA is probably the result of a semantic derivation from the NWS area, where the senses 'children; small animals' is attested in Aram.-Syr., whereas in Heb. and Ug. only 'children' are implied. In Ge., the root covers only 'small animals'.

xxvi. **Arab. *ġamm*** – 3: 153 "... There did Allah give you one distress after another by way of requital. ..."; 20: 40 "... but We saved thee from trouble, and We tried thee in various ways. ..."; 22: 22 "Every time they wish to get away therefrom, from anguish, they will be. ...": **Ge., Aram., Heb., Ug.**: Although sharing with other cognates the notion of 'concealment; being cloudy', Arab. is unique in deriving the figurative sense of 'anguish and affliction'.[110]

xxvii. **Arab. *ġayb*** – 2: 3 "Who believe in the Unseen, are steadfast in prayer. ..."; 2: 33 "... Did I not tell you that I know the secrets of heaven and earth. ..."; 6: 50 "... nor do I know what is hidden, nor do I tell you. ...": **NWS, Ug., Akk.**: The sense in Arabic represents a semantic split from the rest: 'darkness' > 'hidden things, secrets, mysteries'.

xxviii. **Arab. *faǧara*** – 17: 90 "They say: 'We shall not believe in Thee, until thou cause a spring to gush forth for us from the earth."; 75: 5 "But man wishes to do wrong (even) in the time in front of him.": Although sharing the notion of 'cleaving, cutting' with other cognates, Arab. is unique in deriving the figurative sense of 'going aside from the right way, acting wickedly'.

xxix. **Arab. *faraġa*** – 94: 7 "Therefore, when thou art free (from thine immediate task), still labour hard."; 55: 31 "Soon shall We settle your affairs O both ye worlds!"; 18: 96 "... Bring me, that I may pour over it, molten lead."; 28: 10 "But there came to be a void in the heart of the mother of Moses. ...": **Syr., Aram., Heb.**: 'Pouring out' involves 'tearing open, loosening and uncovering (of the contents)'. The latter sense prevails in NWS, whereas 'pouring' (and 'finishing') is characteristically Arabic. The sense in NWS may well be the primary one from which the semantic restriction in Arabic evolved.

[109] Lane 2201.
[110] The cognates in the lexical corpus correspond to Arab. I. 'to cover, veil, conceal', IV. 'to become clouded (sky)', *ġamām* 'clouds'; *ġammā* 'darkness' (Lane 2289–90).

xxx. **Arab. *ʾistafazza*** – 17: 103 "So he resolved to remove them from the face of the earth. . . .": **Ge., Syr., Aram., Heb.**: Although all cognates share a general notion of 'agility' (with connotations varying from positive in Ge. and neutral in NWS), in Arab. the prevalent sense is marked by negative psychological connotations, namely 'excited, frightened, disturbed and unsettled agility'.[111] The verbal form in Ge. is augmented by /r/.

xxxi. **Arab. *fasaqa*** – 18: 50 ". . . and he broke the Command of his Lord. . . ."; 10: 33 "Thus is the Word of thy Lord proved true against those who rebel. . . ."; 17: 16 ". . . among them who are given the good things of this life and yet transgress. . . ."; 32: 20 "As to those who are rebellious and wicked, their abode will be the Fire. . . .": **Syr., Aram., Heb.**: The NWS cognates correspond to Arab. I. 'to come forth (fresh, ripe date) from its integument'.[112] However the general sense of the majority of the Arab. forms implies negative connotations on the moral plane. Syr. 'to excommunicate' comes very close to Arab. Akk. *pašāqu* 'eng, beschwerlich sein, werden' may be semantically related.

xxxii. **Arab. *fašila*** – 3: 152 ". . . were about to annihilate your enemy—until ye flinched and fell to disputing. . . ."; 3: 122 "Remember two of your parties meditated cowardice; but Allah was their protector. . . .": **Akk. *pasālu***: The basic meaning in Akk. has to do with 'bending, turning (round), curving'. This could have been the original basic meaning of the root which later became specialized in Arab., taking on psychological connotations. However, the lack of lexical evidence from other areas of Semitic precludes any definitive claims about the semantic evolution of this lexeme.[113]

xxxiii. **Arab. *qaraʾa*** – 16: 98 "When thou dost read the *Qurʾān*, seek Allah's protection. . . .": **SS, NWS, Ug., Akk.**: Arab. is unique among the other Semitic languages in giving up the sense 'to call, invoke' and in its restriction of the root to 'reading, reciting'.

xxxiv. **Arab. *qaṣiyy*** – 19: 22 "So she conceived him, and she retired with him to a remote place.": **Ge., NWS**: The original sense 'to break, break off, cut' assumed spatial connotations in Arab. as

---

[111] See Lane 2392.
[112] Lane 2397.
[113] Cf. Aram. *pᵉsal* 'to cut, hew, dig' and Heb. *pāsal* 'to hew'.

well as adopted meanings related to 'utmost, extreme' measures. NH 'to carry off' is within the semantic domain of Arabic.

xxxv. **Arab. *quwwa*** (cf. also ESA) – 2: 63 ". . . Hold firmly to what We have given you. . . ."; 2: 165 ". . . that to Allah belongs all power. . . .": **Syr., Aram., Heb., Akk.**: Arab. *quwwa* 'a strand; i.e., a single twist of a rope; a yarn. . . .'[114] corresponds to Syr. *qwāyē'* 'threads'; Aram. *qawwīn* '(spider's) threads, web'. Gesenius interprets *gōy qaw-qāw* in Is. 18: 2 'a very strong nation', since ". . . repetition increases the force."[115] Probably the basic meaning of the root had to do with rope- 'twisting and stretching' giving rise to a sense of 'tension of enduring, waiting' in most Semitic languages except Arabic, where the sense of 'strength' prevailed. ESA retained both senses of 'waiting' and 'strength'. Ibn Fāris also relates the sense 'being strong' with 'the strands' of a rope.[116]

xxxvi. **Arab. *kusālā*** – 4: 142 ". . . when they stand up to prayer, they stand without earnestness, to be seen of men. . . .": **Aram., Heb., Ug., Akk.**: Murtonen outlines the following semantic development: 'fatness' > 'foolishness, sluggishness, awkwardness'.[117] The meanings 'loins' and 'foolish' are shared by NWS and Akk. (here the adjective is metathesized), but are not attested in Arab., where the sense became restricted to 'being lazy'.[118]

xxxvii. **Arab. *laban*** – 47: 15 ". . . In it are rivers of water incorruptible; rivers of milk of which the taste. . . .": **NWS**: In Arab. the colour became totally assimilated with one particular referent of utmost importance to the desert nomad, namely 'milk'.

xxxviii. **Arab. *laḥm*** (cf. also Ug.) – 2: 173 ". . . and blood, and the flesh of swine, ...": **NWS, Ug., Akk.**: According to Guidi, the root LḤM denotes ". . . qualche cosa di stretto, di compatto, di solido . . . 'cibo' . . . in quanto è cosa '*solida*' opposta alla '*liquida*'.[119] It meant 'bread' for the Hebrews, whereas for the Arabs ". . . che

[114] Lane 2997.
[115] Buhl 1921: 726.
[116] V: 36–37.
[117] 1989: 236.
[118] Cf. also the following related forms: Syr. *kᵉšal* 'to stumble', Af. 'to give or cause offence or sin, scandalize'; Aram. *kᵉšal* 'to stumble', Af. 'to bring to fall'; Heb. *kāšal* 'to stumble, stagger, totter', Pi. 'to weaken'.
[119] 1878–79: 596.

non conobbero l'arte di fare il pane, il '*cibo solido*' rimase la carne."[120] Arab. and Ug. are unique in their reference to 'flesh, meat'. In the case of NWS, the reference is to 'food, bread', whereas in Akk. one comes across the generalized sense 'to eat'. Ug. covers most meanings, namely 'food, bread; to eat; meat'. Ge. *lāhm* 'bos, taurus, vacca' is somewhat problematic due to the skewed phonetic and semantic correspondence.[121]

xxxix. **Arab. *laʿana*** (cf. also Syr.) – 33: 64 "Verily Allah has cursed the Unbelievers. . . .": **Aram., Heb.**: Here the meanings seem to be more basic, rendering the notion of 'decay and bitterness' > 'wretchedness and iniquity'.[122] On the other hand, Arab. and Syr. adopted restricted and marked meanings related to 'cursing'.

xl. **Arab. *lawāqiḥ*** – 15: 22 "And We send the fecundating winds, then cause the rain to descend from the sky. . . .": **Ge., ESA, NWS, Ug., Akk.**: The Common Semitic sense 'to take' became specialized in Arab. and restricted to 'conceiving (camel, woman), become pregnant, receive into the womb (the seed of the stallion, etc.)'.[123]

xli. **Arab. *maḫāḍ*** (cf. also Ge.) – 19: 23 "And the pains of childbirth drove her to the trunk of a palm-tree. . . .": **ESA, NWS, Ug. Akk.**: The basic meaning in Arab. has to do with 'churning, beating, and agitating milk'.[124] This corresponds to the sense of 'striking, beating, wounding' in the rest of the Semitic languages. Moreover, Arab. and Ge. extended this meaning to the 'pains of parturition'.[125]

xlii. **Arab. *mariʾ*** – 4: 4 ". . . but if they of their own good pleasure, remit any part of it [i.e. of the dower] to you, take it and enjoy it with right good cheer.": **Heb., Ug., Akk.**: The Arabic specialized meaning could have been the result of the following semantic shifts: 'to be fat' > 'to eat much' > 'to have a good digestion'.

---

[120] See also Fraenkel 30–1.

[121] See Leslau 1858b: 29 and CDG 309.

[122] In Q. 17: 60 reference is made to *aš-šaǧara l-malʿūna*. It is believed that what is meant here is the tree called *az-Zaqqūm* (As-Samīn IV: 2382). This tree grows in the midst of Hell and bears a kind of intensely bitter almond (Penrice 62). Cf. Murtonen 1989: 249 re ". . .'bitterness' being verbally associated with 'curse' in many languages."

[123] Lane 2668.

[124] Lane 2693.

[125] Cf. CDG 337 re Aram.-Syr. *mḥḍ* > *mᵉḥaʿ* > *mᵉḥā*.

xliii. **Arab. *makara*** – 3: 54 "And (the unbelievers) plotted and planned and Allah too planned. . . ."; 40: 45 "Then Allah saved him from (every) ill that they plotted (aganst him). . . .": **Ge., Heb., Akk.**: The sense of 'deceit' in Arab., with its negative connotations, is not attested in the cognates from different areas of Semitic.[126]

xliv. **Arab. *nāṣiya*** – 96: 15 ". . . We will drag him by the forelock-": **NWS, Akk.**: It seems quite likely that Arab. shifted from the basic meaning of 'plumage' to 'forelock'.

xlv. **Arab. *nakaṯa*** (cf. also ESA) – 48: 10 ". . . then anyone who violates his oath, does so to the harm of his own Soul. . . .": **Ge., NWS, Ug., Akk.**: Arab. and ESA adapted the Common Semitic notion of 'biting' to 'breaking'.

xlvi. **Arab. *hadā(y)*** (cf. also ESA, Syr., Aram.) – 2: 143 ". . . Indeed it was (a change) momentous, except to those guided by Allah. . . ."; 2: 213 ". . . Allah by His Grace guided the Believers to the Truth. . . .": **Heb. *hadā***: The Heb. sense 'to stretch out the hand' (to which corresponds Arab. *hadiyya* 'a present')[127] might be considered more generic and neutral than the sense 'to guide' attested in Arab., ESA, Syr.-Aram. and which could have developed later.

xlvii. **Arab. *halaka*** – 4: 176 ". . . If it is a man that dies, leaving a sister but no child. . . ."; 69: 29 "My power has perished from me!": **NWS, Ug. Akk.**: The neutral sense 'to go, walk, travel' in most Semitic languages became semantically marked and specialized in Arab., implying 'falling, perishing, dying'.

xlviii. **Arab. *wābil*** – 2: 264 ". . . on it falls heavy rain which leaves it (just) a bare stone.": **Ug., Akk.**: The notion 'stream, rain shower' which is common to Arab., ESA, Syr., Aram. and Heb. is not attested in Ug. and Akk. Both retain the primary basic meaning of the root, namely 'to bring, convey', which is also attested in Syr., Aram., and Heb. YBL.

xlix. **Arab. *waqaba*** – 113: 3 "From the mischief of Darkness as it overspreads.": **Heb.**: The verbal forms in Arab. and Heb. are

[126] For the Hebrew cognate see HAL 551. Murtonen (1989: 258) relates this root to ESA. *mkr* 'a merchant, tradesman'; Syr. *mᵉkar* 'to betroth, espouse'; Aram. *mᵉkar* 'to marry (buy as a wife)'; Heb. *mākar* 'to sell'; Ph. *mkr* 'to sell; merchant (seller)'; Ug. *mkr* 'merchant'; Akk. *makāru* 'im Handel einsetzen'?

[127] Lane 3042.

most probably denominative from **waqb-* 'a cavity' which is attested in both languages. The Arab. sense connected with 'darkness' could have been a later semantic derivation.

4.5 *Other lexical cases*

In the following cases, it is very difficult to assert whether the sense in Arabic is original to the root, or whether it had shifted and became specialized. This is due either to insufficient lexical evidence from different areas of Semitic, or to the nature of the attested lexical evidence which, in itself, renders definitive judgements very elusive. In the case of *ḥadā'iq, ṣanaʿa, 'afṣaḥ,* and *'inkadara* below, these could reflect an early linguistic phase when certain senses were still generalized, without however excluding the possibility that they might represent cases of semantic extension.[128]

i. **Arab. *ḥadā'iq*** – 78: 32 "Gardens enclosed, and grapevines.": **Aram., Heb.**: The sense in NWS, namely 'to force, or squeeze, into, fill a gap, drive in' is more semantically marked than Arab. 'to encompass, surround'.[129] AHw. compares Akk. *edēqu* 'bekleiden' with the Arab. root,[130] but perhaps this is stretching the semantic connection too far.

ii. **Arab. *ḥasada*** – 113: 5 "And from the mischief of the envious one as he practises envy.": **Syr., Aram., Heb.**: The NWS cognates are quite remote semantically from Arab., and it might be that that they are not even true cognates.

iii. **Arab. *ḥasa/una*** – 4: 69 ". . . the Witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful Fellowship!": **Syr., Aram., Heb.**: A case of a clear semantic split, with the sense of 'strength' marking the NWS cognates and that of 'beauty, goodness' characterizing the Arab. forms.[131] Murtonen equates male 'beauty' with 'strength'.[132]

---

[128] According to Ullmann 1962: 229, ". . . language in everyday life is directed toward the concrete and specific rather than toward the abstract and general."
[129] Lane 532.
[130] 1965–81: 186.
[131] Lane 570.
[132] 1989: 190.

iv. **Arab. *ḥalaqa*** – 2: 196 "... And do not shave your heads until the offering....": **Heb. *ḥālaq***: In Arab. the basic meaning is related to the 'removal and shaving off of the hair as well as shearing goats'. However, secondary meanings, such as 'removing', 'peeling', scraping' and 'rubbing off', 'causing to suffer pain', 'hitting', etc. are not lacking.[133] In Heb., the underlying connotation is that of 'smoothness' and 'slippery surfaces', extended to notions of 'deceit' and 'hypocrisy'.[134] In view of the lack of evidence from other Semitic languages, it is not possible to determine which of the two languages, Arab. and Heb., has retained the original meaning.

v. **Arab. *ḥulqūm*** (cf. also Ge.) – 56: 83 "Then why do ye not (intervene) when (the soul of the dying man) reaches the throat-": **Akk.** *liqu*: A confirmed Ug. cognate could have thrown some light upon the nature of the semantic shift between Arab. and Ge. 'throat' and ES 'palate'. The unconfirmed cognate *ḥlq* given by Gordon[135] is not attested in Aistleitner. CDG (230) translates Heb. *malqoḥayim* as 'palate' (cf. BDB 544 *malqōaḥ* 'jaw; booty, prey' and *melqāḥayim* 'tongs, snuffers') and relates it to this root via metathesis.

vi. **Arab. *ḫabā (w)*** – 17: 97 "... every time it shows abatement, we shall increase for them the fierceness of the Fire.": **Akk. *ḫabū***: The Akk. cognate forms, namely a verb and an adjective with the connotation of 'softness', 'smoothness', and 'tenderness', are used in conjunction with dress, form (container), bad dates, and mild winter. In the case of Arabic there seems to have been a restriction in the semantic range of this root, covering only fire. The root is also employed figuratively to refer to 'allaying' the fires of war and the irascibility of she-camels.[136]

vii. **Arab. *ruḫā'*** – 38: 36 "Then We subjected the Wind to his power, to flow gently to his order, whithersoever he willed-": **Ge. *'arḫawa***: The basic sense in Arab. has to do with becoming 'soft, yielding, flaccid, flabby, lax, slack, uncompact, crammy, fragile, frangible, brittle, friable, easily or quickly broken'.[137] On the other hand the general sense in Ge. has to do with 'opening'. Given the lack

[133] Lane 628ff.
[134] See Murtonen 1988: 122.
[135] 1965: 397
[136] Lane 701.
[137] Lane 1060.

of evidence from other Semitic languages, it is difficult to determine which of the two senses is primary.

viii. **Arab. *saʿʿara*** – 81: 12 "When the Blazing Fire is kindled to fierce heat.": **Aram., Heb., Akk.**: The sense in Arab. is connected with 'the blazing of fire', with its figurative extensions covering such concepts as 'war, evil, severe hunger, or thirst, and madness'.[138] On the other hand, the cognates in Heb. and Akk. are connected with the notion of 'raging winds' and 'being stormy'. The metaphorical usage in Aram. 'to be excited, troubled' comes very close to Arab. 'exciting evil, mischief against a people'.

ix. **Arab. *saqf*** (cf. also ESA) – 16: 26 ". . . But Allah took their structures from their foundations, and the roof fell down. . . .": **Syr., Aram., Heb.**: A semantic split occurred between SS-Arabic and NWS, with both areas sharing the notion of 'height' but disagreeing as to the referent. The cognates in NWS, however, seem more primitive.

x. **Arab. *šayḫ*** – 28: 23 ". . . and our father is a very old man.": **Akk. *šāḫu***: Provided that these are real cognates, the underlying notion of 'growing' is common to both lexemes. The distinction is one of time (age) in the case of Arab. and space (height, length) in Akk.

xi. **Arab. *ṣanaʿa*** – 29: 45 ". . . And Allah knows the (deeds) that ye do.": **Ge. ESA, NWS**: The sense in Arab. is neutral whereas that of the cognates is semantically marked for 'strength' (SS) and 'caution' (NWS). The meaning in Arab. could well be the source from which the cognates evolved, but the opposite is also possible.

xii. **Arab. *ḍalla*** – 2: 108 ". . . But whoever changeth from Faith to Unbelief, hath strayed without doubt from the even way."; 6: 24 ". . . But the (lie) which they invented will leave them in the lurch."; 18: 104 "Those whose efforts have been wasted in this life. . . ."; 32: 10 ". . . When we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed?": **ESA *ḍll***: Here the sense is restricted to 'grave illness'. This is related to the Arab. notion of 'a lost state; a state of perishing, coming to nought, or passing away'.[139]

---

[138] Lane 1363.
[139] Lane 1797.

xiii. **Arab. *ṭāla(w)*** (cf. also ESA) – 20: 86 "... Did then the promise seem to you long (in coming)?"; 21: 44 "Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; ....": **NWS**: Here the predominant sense has to do with 'walking' and the semantic association with Arab. and ESA is not a very direct one.[140]

xiv. **Arab. *ʿabasa*** – 74: 22 "Then he frowned and he scowled!": **Heb. *ʿābaš***: The primary sense is connected with 'contracting' and 'shrivelling', with Arab. restricting the usage to the human face and Heb. applying the root to grains.

xv. **Arab. *ʿatala*** – 44: 47 "(A voice will cry:) 'Seize ye him and drag him into the midst of the Blazing Fire!": **ESA *ʿtl***: Here the sense appears to be secondary, whereas Arabic might have retained the primitive one. However, as in previous cases, the lack of data from other Semitic areas precludes any definite judgement.

xvi. **Arab. *ʿaṣā(y)*** – 20: 121 "... Thus did Adam disobey his Lord, and allow himself to be seduced.": **Syr., Aram., Heb.**: The NWS cognates are more semantically marked than Arab. and go a step further in the process of 'disobedience and rebellion'.

xvii. **Arab. *ʿaḍḍa*** – 3: 119 "... But when they are alone, they bite off the very tips of their fingers at you in their rage....": **Ge. *ʿaḍaḍa***: The act of 'seizing' is qualified in Arab. as one 'with the teeth',[141] whereas in Ge. 'seizing' takes place with force, hence 'robbing'. It is not possible to know which of the two reflects the primary meaning.

xviii. **Arab. *ʾaʿṭā*** – 20: 50 "He said: 'Our Lord is He Who gave to each (Created) thing its form and nature....": **Heb. *ʿāṭā***: The Heb. cognate meaning 'to grasp' is well within the semantic domain of Arab., as is attested in Ibn Fāris (*ʾaḫḏ wa munāwala*)[142] and in Lane, who defines *ʿaṭw* as "... the act of raising the head and the hands ... to take a thing."

xix. **Arab. *ġadaq*** – 72: 16 "... We should certainly have bestowed on them Rain in abundance.": **Syr. *ʿedqā***: The sense in Syr. could be a metaphorical derivation from the notion of 'abundance' which is so pronounced in Arabic ('copious waters').

[140] See Murtonen 1989: 204.
[141] Lane 2069.
[142] IV: 353.

xx. **Arab. *ʾafṣaḥ*** – 28: 34 "And my brother Aaron – He is more eloquent in speech than I. . . .": **Syr., Aram., Akk.**: The senses in Arab. are associated with 'being apparent, clear or free from turbidness; eloquent', whereas those in Syr., Aram. and Akk. are connected with the notions of 'brightness, and whiteness'. It is very difficult to say which sense is primary.

xxi. **Arab. *qāṣif*** – 17: 69 "Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you. . . .": **Syr., Aram., Heb.**: The basic meaning in Arabic has to do with 'breaking', which is extended to 'weak personality' (*ʾaqṣaf, qaṣif*), 'violent winds and gales', 'roaring of camels',[143] etc. In NWS, the cognates are restricted to connotations of 'anxiety' and 'wrath'. Given the lack of lexical evidence from SS and ES, it is difficult to trace the semantic development of this root.

xxii. **Arab. *qanaṭa*** – 42: 28 "He is the One that sends down rain (even) after (men) have given up all hope.": **NWS**: The cognates refer to three different, but interrelated, psychological conditions, namely 1. 'despair' (Arab.), 2. 'fear' (Syr., Heb.), and 3. 'hate' (Aram.). More lexical evidence from other areas of Semitic would have thrown more light on the pattern of Semantic development.

xxiii. **Arab. *ʾinkadara*** – 81: 2 "When the stars fall, losing their lustre. . . .": **Heb., Akk.**: The sense in Arabic 'to spread out; fall out' is unmarked, whereas the Heb. and Akk. cognates are bound to the marked notion of 'spreading out aggressively'.

xxiv. **Arab. *massaka*** – 7: 170 "As to those who hold fast by the Book and establish regular Prayer. . . .": **Ge., Syr. Aram., Heb., Ug., Akk.**: A semantic shift divides the cognates into two groups: 1. those with the basic meaning of 'grasping, holding' and, 2. those with the meaning 'to drag, draw'. Arab. belongs to the first group, whereas Ge. and Ug. belong to the second. NWS shares both meanings. In the case of Akkadian, the semantic link with 'skin, hide' is not very clear, but the correlation is based on the notion of 'shrivelling (of the skin)' as attested in Syr.[144]

xxv. **Arab. *nazala*** (cf. also ESA) – 17: 105 "We sent down the (*Qurʾān*) in Truth, and in Truth has it descended. . . .": **NWS, Akk.**:

[143] LA IX: 283.
[144] Murtonen 1989: 267.

A semantic shift occurred between North Semitic 'to flow (waters)' and South Semitic 'to descend', with Syr. somewhat poised at the centre. The sense 'to empty' in Akk. is closer to 'flowing' than to 'descending'. Here again, it is difficult to determine which of the senses is original.

xxvi. **Arab. *hams*** – 20: 108 "... nothing shalt thou hear but the tramp of their feet (as they march).": **NWS**: The Arab. sense of *hamasa* 'to speak inaudibly, in a low, faint, gentle, or soft, manner, so as to be hardly intelligible' may be related to the NWS cognates which, however, centre on mental activity. Given the lack of more evidence from other Semitic areas, it is not possible to infer which meaning is the most basic.

4.6 *Summing-up*

The above discussion by no means claims to be comprehensive, and the pitfalls characterizing this area of comparative Semitic studies are common knowledge. The two hundred and ten semantic cases discussed above may be summarized as follows:

a. extensive lexical community (sect. 4.2)	46
b. semantic retention (sect. 4.3)	89
c. semantic specialization (sect. 4.4)	49
d. others (sect. 4.5)	26

Barr had referred to Delitzsch's *Prolegomena* (1886) where he states that Arabic "... presents in comparison to Hebrew, Aramaic, and Accadian, narrowed or clearly derivative meanings."[145] Likewise, Sawyer remarks that, "While being phonologically close to Proto-Semitic, Arabic may often have developed semantically further from Proto-Semitic than the other languages."[146] These observations hold true for many of the lexical cases discussed above. However, the evidence from section 4.2 and 4.3, may indicate that the tendency of the Arabic lexicon towards the retention and preservation of original or early basic meanings of a presumed 'Common Semitic' phase tends to be a stable lexical feature. This feature of the Arabic lexicon

[145] 1968: 158.
[146] 1972: 97.

must not be undermined by excessive emphasis on lexical specialization and further semantic development. These processes had certainly affected Arabic in the same way as they had affected other Semitic languages, albeit in varying degrees.[147] The semantic duality 'retention—specialization' in Arabic is highly indicative of the characteristic symbiosis of the 'archaic' and 'innovative' strata in this language.

[147] According to Bateson 1967: 87, every Arabic word is said to have four meanings: a. the primary meaning, b. the precise opposite, c. an obscene sense, d. some meaning which has to do with camels. Bateson adds that ". . . only a small portion of this vast accumulated vocabulary is used, except for conscious and conspicuous archaism, and words listed in traditional dictionaries with half a dozen very different meanings are now generally limited to one or two."

CHAPTER FIVE

DISCUSSION OF THE FIGURES

5.1 *The basic figures*

The lexical corpus is made up of 1,717 lexical items which yield 2,256 semantic classifications. The lexical entries belong to 1,504 roots of which 1,383 yield one lexeme only and 121 homonymous roots yield 255 items. Moreover, 79 words, mostly prepositions and particles, are not classified by root. The total number of cognates identified in all of the eight languages of the corpus amounts to 4,159. In 82 cases, these cognates are shared by *all* of the languages. Moreover, one could add 364 other lexical items in the various Semitic languages that are unconfirmed, yet possible, cognates.[1] Adding these unconfirmed cognates to the confirmed ones gives a total number of 4,523 attestations in the various branches of Semitic. Moreover, in the case of 535 Arabic lexical items (i.e. 31.1% of the corpus), no cognate forms were found in the other Semitic languages.

5.2 *Distribution of the lexical resources*

The following table illustrates the distribution of the lexical resources in each of the eight Semitic languages. Cognate forms are marked with '1', unconfirmed or dubious cognate forms with '2', and no cognate attestations with '0'.

Table 2

	1	%	2	%	0	%	Total
Ar. - Ge.	519	30.23	43	2.5	1155	67.27	1717
Ar. - ESA	520	30.29	86	5	1111	64.71	1717
Ar. - Syr.	657	38.26	29	1.69	1031	60.05	1717
Ar. - Aram.	685	39.9	34	1.98	998	58.12	1717

[1] These items, marked with a '2' in the lexical grid, could be lexemes which lack full phonetic or semantic correspondence, or whose meanings are dubious or unconfirmed.

Table 2 (*cont.*)

	1	%	2	%	0	%	Total
Ar. - Heb.	741	43.16	44	2.56	932	54.28	1717
Ar. - Ph.	229	13.34	22	1.28	1466	85.38	1717
Ar. - Ug.	394	22.95	50	2.91	1273	74.14	1717
Ar. - Akk.	414	24.11	56	3.26	1247	72.63	1717
	4159	–	364	–	9213	–	–

The above figures in descending order will render a clearer picture of the distribution of the cognates:

Table 3

		1		2		0
Ar. -	Heb.	741	ESA	86	Ph.	1466
"	Aram.	685	Akk.	56	Ug.	1273
"	Syr.	657	Ug.	50	Akk.	1247
"	ESA	520	Heb.	44	Ge.	1155
"	Ge.	519	Ge.	43	ESA	1111
"	Akk.	414	Aram.	34	Syr.	1031
"	Ug.	394	Syr.	29	Aram.	998
"	Ph.	229	Ph.	22	Heb.	932

As can be seen from the above, most cognates are found in Hebrew, with Aramaic and Syriac following closely, whereas the least number of cognates are attested in Phoenician.[2]

Table 4 below illustrates the average percentage rates of lexical community (1), as well as lack of community (0) in the case of NWS and SS. The figures for Phoenician, Ugaritic and Akkadian are reproduced from table 2 for comparison. Moreover, in the following table Phoenician is listed separately so as to prevent that its low figures influence the averages obtained from Hebrew, Aramaic, and Syriac.

[2] By way of comparison see Barr 1968: 162 where he states that "... samples taken from various kinds of Arabic literature (e.g. early poems, modern legal documents) suggest that the percentage of words used which have a cognate of similar sense in ancient Hebrew will seldom exceed 30–40 percent." The Hebrew cognates in the present work are, however, not necessarily homosemantic, hence the greater percentage obtained here.

Table 4

	'1' (%)	'2' (%)	'0' (%)
NWS	40.44	2.08	57.48
SS	30.26	3.75	65.99
Ug.	22.95	2.91	74.14
Akk.	24.11	3.26	72.63
Ph.	13.34	1.28	85.38

Table 5 below illustrates the community of lexical resources among the different varieties, namely the total number of cognates that Arabic shares with each of the eight Semitic languages, and the cognates that these languages share with each other:

Table 5

	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.
Arab.	519	520	657	685	741	229	394	414
519	**Ge.**	274	344	365	384	158	240	256
520	274	**ESA**	318	339	357	160	246	224
657	344	318	**Syr.**	556	538	189	295	325
685	365	339	556	**Aram.**	626	213	329	354
741	384	357	538	626	**Heb.**	225	354	368
229	158	160	189	213	225	**Ph.**	171	157
394	240	246	295	329	354	171	**Ug.**	247
414	256	224	325	354	368	157	247	**Akk.**
Arab.	**Ge.**	**ESA**	**Syr.**	**Aram.**	**Heb.**	**Ph.**	**Ug.**	

When analyzing the tables in this chapter, it is very important to bear in mind certain constraints in the interpretation of the figures. In particular, one should be careful not to interpret these tables too strictly. Figures for a particular language, apart from reflecting a high or low degree of lexical community with Arabic, also reflect the availability of lexical resources in that particular language. This is especially the case in languages like Ugaritic and Phoenician, whose quantitatively limited lexica are no match to those of, say, Arabic and Hebrew.[3]

[3] According to De Moor 1973, an average Old Testament Hebrew dictionary contains about 7,500–8,000 individual entries, whereas a Ugaritic dictionary would

5.3 *Distribution by semantic classification*

In table 6 below, column a. indicates the semantic domains in which the Arabic lexemes have been classified, whereas the rest of the columns show the number of semantic classifications obtained in each language.

Table 6

a.	Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.	
A1	49	22	16	19	24	28	8	17	16	A1
A2	58	20	18	22	19	22	5	10	12	A2
A3	44	14	13	12	13	14	2	5	9	A3
A4	54	20	15	27	29	25	10	11	19	A4
	205	**76**	**62**	**80**	**85**	**89**	**25**	**43**	**56**	
B1	11	4	**7**	7	8	7	3	4	3	B1
B2	99	40	35	50	53	55	19	41	38	B2
B3	114	34	23	37	36	41	9	21	21	B3
B4	30	6	8	12	10	13	2	4	5	B4
B5	85	30	22	31	32	38	7	14	18	B5
B6	36	10	15	16	16	15	8	13	14	B6
	375	**124**	**110**	**153**	**155**	**169**	**48**	**97**	**99**	
C1	93	27	23	37	39	37	13	20	22	C1
C2	182	36	34	45	54	64	12	21	30	C2
C3	135	20	**42**	37	35	42	11	24	19	C3
C4	101	30	26	36	42	45	9	16	15	C4
	511	**113**	**125**	**155**	**170**	**188**	**45**	**81**	**86**	
D1	35	14	**20**	23	22	20	12	**17**	**18**	D1
D2	65	22	24	26	31	29	17	18	17	D2
D3	37	10	**17**	11	14	16	4	8	6	D3
D4	32	8	11	19	17	16	5	**8**	**7**	D4
D5	42	**18**	**18**	17	15	21	3	10	10	D5

only have 2,000 words. Dahood 1963: 291 estimates that the known Hebrew vocabulary would represent about a fifth of the total stock of NWS words between 1400 and 400 B.C.

Table 6 (*cont.*)

a.	Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.	
D6	17	**7**	**5**	9	6	6	3	3	3	D6
D7	61	14	12	25	26	26	10	13	**21**	D7
	283	**93**	**107**	**130**	**131**	**134**	**54**	**77**	**82**	
E1	27	10	**12**	15	12	14	4	8	6	E1
E2	51	19	18	23	25	23	4	10	12	E2
E3	50	16	14	**23**	21	20	7	**15**	9	E3
E4	73	24	24	34	40	38	11	21	**26**	E4
	201	**69**	**68**	**95**	**98**	**95**	**26**	**54**	**53**	
F1	82	30	26	37	40	41	14	18	26	F1
F2	115	32	**23**	**35**	42	45	14	27	24	F2
F3	39	12	**18**	18	14	18	5	**13**	11	F3
F4	99	35	**40**	41	46	**54**	22	**36**	27	F4
F5	80	25	31	**31**	38	43	14	19	19	F5
F6	67	14	**19**	**18**	**19**	**27**	8	14	**17**	F6
F7	111	37	33	46	45	49	8	24	25	F7
	593	**185**	**190**	**226**	**244**	**277**	**85**	**151**	**149**	
G1	82	30	38	41	41	46	**28**	**34**	24	G1
	2256	**690**	**700**	**880**	**924**	**998**	**311**	**537**	**549**	

The grand total of the semantic classifications (i.e. the last horizontal line in table 6 above) reflects the following distribution by order of priority.[4]

Table 7

			Average
1. Heb.	998	44.2%	44.2%
2. Aram.	924	40.9%	40.9%
3. Syr.	880	39%	39%
			41.4%

[4] The percentages in table 7 are obtained on the basis of the total semantic classifications in Arabic, namely 2,256.

Table 7 (*cont.*)

			Average
4. ESA	700	31%	31%
5. Ge.	690	30.6%	30.6%
			30.8%
6. Akk.	549	24.3%	24.3%
7. Ug.	537	23.8%	23.8%
8. Ph.	311	13.8%	13.8%

In the case of twelve sub-domains, namely A4, B2, B3, B4, B5, C1, C2, C4, D2, E2, F1, F7, the figures obtained reflect, with minor exceptions, the distribution in table 7 above. This is not the case in A2 (the Earth, including minerals), A3 (flora), and B6 (human life in general), where the figures are quite evenly distributed among the different areas of Semitic. Moreover, the figures in bold in table 6 stand out against the rest and deserve to be noted:

- B1 (race and gender): ESA is on the same level with NWS.
- C3 (the will: desire and action): ESA and Heb. are the most numerous.
- D1 (the family): ESA and Heb. are equal, with Ug. and Akk. following very closely.
- D3 (social life): ESA cognates are the most numerous.
- D4 (occupations, trades and professions): Ge. and Ug. are equal, and Akk. follows very closely.
- D5 (personal possessions and property): The SS cognates are at the same level with NWS, actually exceeding Syr. and Aram.
- D6 (financial transactions): The SS cognates are at the same level with NWS, and Ge. exceeds Aram. and Heb.
- D7 (architectural and other constructions): The Akk. cognates exceed those in SS. and come very close to NWS
- E1 (the village, the town, the nation): ESA is at the same level with Aram.
- E3 (war and defence): The figures for Syr. and Ug. are quite high.
- E4 (beliefs and religion): The Akk. cognates exceed those in SS.
- F2 (qualities and states): The figures for Syr. and ESA are very low.
- F3 (relation, order, value): The figures for ESA are equal with Syr. and Heb., and the figure for Ug. cognates is very high.

- F4 (number and quantity): The figures for ESA and Ug. are very high.
- F5 (space): The figure for Syriac cognates is quite low and at the same level with ESA.
- F6 (time): The Heb. cognates are very numerous, whereas Syr., Aram., ESA and Akk. are on the same level.
- G1 (grammatical categories): The figures for Ph. and Ug. are very high.

The figures for Akkadian and Ugaritic are identical in four out of thirty-three sub-domains (B3, D5, D6, F5), whereas in fifteen cases (A1, A2, B1, B4, B6, C1, C4, D1, D2, D3, D4, E1, E2, F3, F7), the difference between both languages is by 1 or 2 cognates. In eight sub-domains (A3, A4, B5, C2, D7, E4, F1, F6), cognates shared by Akkadian and Arabic are more numerous than those shared with Ugaritic, whereas in six sub-domains (B2, C3, E3, F2, F4, G1) Ugaritic cognates with Arabic are more numerous than Akkadian ones.

It should be pointed out that the figures in some categories are almost negligible, and at times the numerical difference between the various languages is too minimal to render any comments possible. The final average distribution resulting from the grand total (table 7) is an indication of the degree of community in cognates shared by Qur'ānic Arabic with the rest of the Semitic languages.

5.4 *Areal distribution of the lexical material*

The lexical grid in 3.2 above, apart from displaying the nature of the broad semantic relationship between the Arabic lexemes and their cognates (marked '1', '2', or '0'), also notes the geographical distribution of the cognate attestations (marked by '+').[5] The distribution of the cognate languages into the SS, NWS, and ES subgroupings of Semitic (with Ugaritic kept separate from the rest), is only one way of controlling and presenting the cognate lexical material without in any way hinting that this classificatory arrangement is the only one possible. Table 8 summarizes the areal distribution of the cognate lexical material:

[5] For an explanation of the symbols '0', '1', '2' and '–', '+', '~' see 3.1.

Table 8

1. Only in SS	+ − − −	[+ \ \ \ ]	152	(8.9%)	[765 (44.6%)]
2. Only in NWS	− + − −	[\ + \ \ ]	161	(9.4%)	[879 (51.2%)]
3. Only in Ug.	− − + −	[\ \ + \ ]	16	(0.9%)	[395 (23.0%)]
4. Only in ES	− − − +	[\ \ \ +]	16	(0.9%)	[414 (24.1%)]
5. SS-NWS	+ + − −	[+ + \ \ ]	156	(9.1%)	[569 (33.1%)]
6. Ug.-ES	− − + +	[\ \ + +]	2	(0.1%)	[248 (14.4%)]
7. SS-ES	+ − − +	[+ \ \ +]	8	(0.5%)	[312 (18.2%)]
8. NWS-Ug.	− + + −	[\ + + \ ]	23	(1.3%)	[365 (21.3%)]
9. SS-Ug.	+ − + −	[+ \ + \ ]	9	(0.5%)	[316 (18.4%)]
10. NWS-ES	− + − +	[\ + \ +]	45	(2.6%)	[384 (22.4%)]
11. SS-NWS-Ug.	+ + + −	[+ + + \ ]	74	(4.3%)	[306 (17.8%)]
12. NWS-Ug.-ES	− + + +	[\ + + +]	22	(1.3%)	[245 (14.3%)]
13. SS-Ug.-ES	+ − + +	[+ \ + +]	0	(0%)	[0 (0 %)]
14. SS-NWS-ES	+ + − +		71	(4.1%)	
15. SS-NWS-ES	+ + (\ ) +		301	(17.5%)	
16. SS-NWS-Ug.-ES	+ + + +		216	(12.6%)	
17. SS-NWS-Ug.-ES	9 +		82	(4.8%)	
18. Nowhere in Semitic	− − − −		535	(31.1%)	

In this table, two separate calculations have been carried out. The first calculation takes into account the cognates of Arabic lexemes attested exclusively in one particular area of Semitic (patterns 1 to 4), in two areas (patterns 5 to 10), in three areas (patterns 11 to 15),[6] and in all the four areas (16 to 17).[7] Distribution pattern 18 has to do with Arabic lexemes for which no cognates have been found in any of the Semitic languages under consideration.

In the second calculation, whose results are shown within square brackets, the number of cognates in the various patterns of distribution ignore the other areas of Semitic (shown with the symbol \).[8]

[6] Distribution pattern 15 refers to cognates attested in any language of three areal subdivisions (excluding Ugaritic). Thus, pattern 15 ignores Ug. (that is no computer 'filtering' was done in the Ug. column, thus + + \ +). This way, a different result from the one in pattern 14 (in which Ug. is included in the filtering: + + − +) is obtained.

[7] Pattern 17 takes into account cognates attested in *all* of the nine languages of the corpus.

[8] This means that whenever a search for cognates (by means of computer 'filtering', that is instructing the computer to retrieve information only from specific 'fields')

Thus, for example, the 765 cognates attested in SS include the 152 cognates shared exclusively by SS and Arabic (pattern 1) but also 613 other cognates which SS shares with other areas of Semitic. Hence, unlike the exclusive nature of the first type of calculation, the second type is less restrictive and therefore the results accruing from it are by far bigger.

In the case of distribution patterns 7, 9, 10, 13, and 14 in table 8 above, some lexical items have been preserved in, say, the peripheral areas and not in the central area (e.g. no. 7: SS-ES), in one peripheral area and another area of Semitic (no. 9: SS-Ug., and no. 10: NWS-ES), or else in three out of the four areas under consideration (no. 13: SS-Ug.-ES and no. 14: SS-NWS-ES). In all of these distribution patterns, Arabic constitutes the linking component. One plausible reason for the lack of cognate evidence from the intervening areas may lie in what Fisher considers to be the loss, or modification beyond recognition, of lexical and grammatical features ". . . in the more fluid situation of a centralized locale. . . ."[9] Thus, for example, Arabic *ʾibtahala, ḥīn, ẖayr, muḏabḏab, fasaḥa* and *mannā* are shared by Geʿez/ESA and Akkadian to the exclusion of the NWS languages and Ug. Similarly, Arabic *baṯṯā, ḏāda(w), sāḥil, ʿāšara, ġuzan, naǧā(w), niṣf* and *nafaʿa* are common to Geʿez/ESA and Ugaritic, whereas Arabic *ʾiy* has a cognate in Geʿez, Ugaritic and Akkadian.

An examination of the semantic fields of cognates on the basis of the areal distribution patterns discussed in table 8 above is essential with a view to establishing the semantic domains in which lexical community among different areas of Semitic is attested. For this purpose, consider table 9:

was made in a particular area, or areas, yielding negative results, the symbol '–' is used. On the other hand, whenever no search was made in a particular area or areas, the symbol '\' is used.

[9] 1969: 264.

Table 9

Distr.	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	Distr.
A1	4	3	0	0	6	1	0	0	0	2	2	1	0	1	11	9	3	13	A1
A2	7	3	0	1	7	0	1	1	1	2	2	0	0	3	8	5	2	19	A2
A3	4	3	0	0	4	0	0	0	0	1	1	0	0	4	8	4	0	17	A3
A4	5	4	0	0	4	0	0	0	0	3	0	1	0	5	14	9	3	15	A4
	20	13	0	1	21	1	1	1	1	8	5	2	0	13	41	27	8	64	
B1	1	2	0	0	1	0	0	0	0	0	1	0	0	0	3	3	2	2	B1
B2	4	8	2	0	10	0	1	2	0	2	4	4	0	2	29	26	11	26	B2
B3	16	9	0	0	8	0	0	3	0	3	5	3	0	4	14	9	2	40	B3
B4	2	4	0	1	5	0	0	0	0	0	0	1	0	1	3	2	0	8	B4
B5	7	10	2	0	10	0	0	0	1	2	2	0	0	6	15	8	3	25	B5
B6	1	3	0	1	3	1	0	1	0	1	1	2	0	1	9	8	4	11	B6
	31	36	4	2	37	1	1	5	1	8	13	10	0	14	73	56	22	112	
C1	10	10	1	0	6	0	0	2	0	3	1	1	0	2	16	13	5	29	C1
C2	12	27	3	5	11	1	1	1	0	4	4	1	0	5	17	9	4	69	C2
C3	16	11	1	1	12	0	1	3	1	1	4	3	0	2	11	7	3	55	C3
C4	4	9	2	0	16	0	0	1	0	2	3	0	0	4	12	8	0	32	C4
	42	57	7	6	45	1	2	7	1	10	12	5	0	13	56	37	12	185	
D1	1	2	0	1	4	0	0	2	0	0	1	0	0	3	17	14	8	5	D1
D2	10	6	1	0	8	0	1	2	0	3	1	1	0	0	12	12	4	17	D2
D3	5	5	0	0	4	0	0	0	1	0	3	0	0	2	6	4	2	12	D3

D4	0	6	1	0	5	0	0	1	1	0	1	0	0	1	7	4	2	5	D4
D5	5	7	0	0	4	0	0	0	1	0	3	0	0	3	10	6	1	8	D5
D6	2	2	1	0	3	0	0	0	0	0	0	0	0	1	3	1	0	4	D6
D7	2	5	1	1	3	0	0	0	0	4	1	1	0	4	14	10	3	25	D7
	25	33	4	2	31	0	1	5	3	7	10	2	0	14	69	51	20	76	
E1	2	2	0	0	3	0	0	1	0	0	2	0	0	1	6	5	1	8	E1
E2	7	7	0	0	8	0	0	0	0	1	1	1	0	3	10	7	1	11	E2
E3	5	7	0	0	3	0	0	0	2	1	5	0	0	1	7	6	2	14	E3
E4	6	5	0	0	7	0	1	2	0	4	4	1	0	5	19	12	3	17	E4
	20	21	0	0	21	0	1	3	2	6	12	2	0	10	42	30	7	50	
F1	4	9	0	2	12	0	0	0	0	3	3	4	0	5	15	10	5	24	F1
F2	10	11	1	5	7	0	1	3	0	3	7	0	0	3	15	12	2	36	F2
F3	3	4	0	0	3	0	1	2	0	0	4	0	0	1	8	7	3	9	F3
F4	7	9	1	0	9	0	0	1	2	1	6	1	0	2	25	22	14	27	F4
F5	7	7	1	1	9	0	1	2	0	2	5	0	0	4	14	9	1	19	F5
F6	6	4	2	0	5	0	1	1	0	3	1	1	0	3	10	7	3	27	F6
F7	12	12	1	1	14	0	1	0	3	3	4	1	0	1	17	14	5	25	F7
	49	56	6	9	59	0	5	9	5	15	30	7	0	19	104	81	33	167	
G1	6	3	0	0	4	0	0	2	0	2	12	1	0	4	20	16	8	25	G1
Tot.	193	219	21	20	218	3	11	32	13	56	94	29	0	87	405	298	110	679	Tot.
Tot.*	152	161	16	16	156	2	8	23	9	45	74	22	0	71	301	216	82	535	Tot.

* These figures refer to the cognates of Arabic lexemes shown in Table 8 above.

5.4.1 *Distribution patterns 1–4*

These patterns relate to instances where cognates of Arabic lexemes originate in single areas of Semitic, to the exclusion of the other areas. The following points should be noted:

- Domain A (the universe): SS cognates exceed those in NWS, whereas the figures for Ug. and Akk. are negligible.
- Domain B (the physical being): NWS cognates exceed those in SS. However, SS cognates in B3 (satisfaction of bodily needs) are almost double those in NWS.
- Domain C (the soul and the intellect): Here the situation is quite balanced, with equal figures for SS and NWS in C1 (intelligence, perception, etc.), NWS exceeding SS in C2 (state of mind), and SS having more cognates than NWS in C3 (the will: desire and action).
- Domain D (Man—the social being): Equal figures for SS and NWS in D3 (social life) and D6 (financial transactions), whereas SS exceeds NWS in D2 (language), and NWS displaying more cognates than SS in D4 (occupations, trades, etc.).
- Domain E (social organization): The figures for SS and NWS are almost equal.
- Domain F (Man and the universe): With the exception of F1 (existence), the figures for SS and NWS are almost equal.
- Domain G (grammatical categories): SS cognates exceed NWS ones.

As regards Ugaritic and Akkadian, the former's cognates are more numerous in domains B, C, D, even though in most cases the figures from these two areas of Semitic are almost negligible.

Summing up, NWS cognates (161 lexemes—9.4% of the total) exceed those attested in SS (152 lexemes—8.9%), but the difference, as can be seen, is not very significant. These figures are indicative of the position occupied by the Arabic lexicon within the general Semitic distribution, namely one of relative even posture between these two areas of Semitic. The cognates which originate exclusively from these two areas account for almost one-fifth (18.2%) of the Qur'ānic lexicon. On the other hand, those from Ugaritic and ES (col. 3 and 4 respectively) account only for 1.9% of the total.

5.4.2 *The other distribution patterns 5–18*

A. *Dyads*: the cognate forms shared by Arabic and the dyad SS-NWS (col. 5) in all semantic domains (A to G) are by far the most quantitatively important (156 or 9.1% of the total). Next comes the dyad NWS-ES (col. 10) with just 45 or 2.6%. Dyads (6 to 9) are of minimal bearing to the overall picture.

B. *Triads*: Arabic shares with SS-NWS-Ug (col. 11) and SS-NWS-ES (col. 14) the greatest number of cognates, namely 74 (4.3%) and 71 (4.1%) respectively. Exceptions to this are domain A, where cognates of the triad SS-NWS-ES are more numerous than the ones in SS-NWS-Ug. However, the opposite applies to domains F and G.

Of quantitative importance are the 301 cognates (17.5% of the total) which Arabic shares with SS, NWS, and ES (col. 15). However, it should be stressed that Ugaritic was left out from the calculation so as to obtain a different result from that in distribution pattern 14. Finally, 216 (12.6%) Arabic lexemes have cognates in one or more languages of all of the four subdivisions of Semitic (col. 16), whereas 82 lexemes (4.8%) have cognates in each one of the eight languages of the lexical corpus (col. 17). Moreover, no cognates have been found for 535 (31.1%) Qur'ānic lexemes (col. 18).

5.5 *The Common Semitic element in the Qur'ānic lexicon*

Semitists of the calibre of Renan, Levi della Vida, Smith, Nielsen and Moscati have postulated a Common Semitic phase. Moscati, for example, argues that the common phonological, morphological, syntactical and lexical traits characterizing the Semitic languages ". . . can not be accounted for by borrowings in historical times, but only on the hypothesis of a common origin."[10] This view is reiterated by LaSor who states that ". . . the Semitic languages that have such an extensive basic vocabulary must have developed from a parent language, which for convenience's sake we may call Proto-Semitic."[11] On the other hand, Garbini is very critical about the existence of

[10] 1957: 25.

[11] 1990: 192. He states (pp. 193–205) that the Common lexicon of Semitic comprises: numerals, parts of the body, members of the family or clan, familial activities, periods of time, physical phenomena, common activities, fauna, animal husbandry,

this Common Semitic lexical component. Even though he does not deny the existence of around five hundred words which are common to all Semitic languages, Garbini attributes this phenomenon to the lexical unification witnessed by the Semitic languages in historical times, and hence a secondary process.[12] He bases his conclusion on the argument that, since there is no such a thing as a Common Semitic grammar, it is unlikely that a Common Semitic lexicon had actually existed, at least not on a vast scale. A practical stance is adopted by Sáenz-Badillos for whom 'Proto-Semitic' implies ". . . the totality of common features—isoglosses—exhibited by the historically-observable Semitic languages, which might have been shared by this group of dialects at its earliest period. Thus, Proto-Semitic is more a postulate or linguistic convention than an actual ancient language spoken by a recognizable group."[13] Distribution patterns 14, 15, 16, and 17 in table 8 above shed some light on the Common Semitic element in the lexicon of QA. Adopting Fronzaroli's criterion regarding what constitutes the Common lexicon, namely the attestation of a lexeme in one language, or dialect, of the three main areas of Semitic (East, North-West, and South-West),[14] it can be deduced that the 216 cognates (12.6%) identified in one or more languages of each of the four subdivisions (col. 16 in table 8 above) belong to the Common Semitic vocabulary. 82 cognates (4.8%) of these are attested in *all* of the eight languages of the lexical corpus (col. 17 in table 8 above). As regards the classification into semantic domains, most Common Semitic cognates fall under F (Man and the universe—27.2%), B. (the physical being—18.8%), and D (Man—the social being—17.1%).[15]

The figure of Common Semitic cognates is higher if one takes into consideration grouping 15 which ignores Ugaritic from the computer search.[16] In this case 301 cognates are identified in any one

agriculture, religion, cult, government, common pronouns and prepositions, pronominal suffixes, conjunctions, and adverbs.

[12] 1974: 167.

[13] 1993: 16.

[14] 1964: 162. Fronzaroli states that even ". . . la presenza di un vocabolo in due aree linguistiche indipendenti potrebbe essere considerata criterio positivo di semiticità." Moreover, he develops his argument further, stating that the attestation of a lexeme in a single language could also have belonged to the Common lexicon.

[15] See col. 16 in table 9. Thus, for example, the 81 semantic classifications in domain F constitute 27.2% of the total 298 classifications obtained in this column.

[16] In the case of distribution pattern 14 (+ + − +), see footnote 6 above.

language of SS, NWS, and ES. Here again, most cognates are classified under semantic domains F, with B and D very close to each other.

The cognate lexical material in this work is always presented in direct relation to the Arabic lexicon, and therefore any statistical information regarding the lexical relationship between the other individual languages must always include Arabic. Hence, it is not possible to retrieve from the corpus information regarding the lexical community between the individual varieties of Semitic, independently of Arabic. However, when a less rigid criterion for the Common lexicon of Semitic is adopted, namely the attestation of cognate material from Arabic and any two other areas of Semitic, the following results are obtained:

Table 10[17]

		Lexemes (% of total)
1. Arab.-SS-NWS	+ + \ \	569 (33.1%)
2. Arab.-SS-Ug.	+ \ + \	316 (18.4%)
3. Arab.-SS-Akk.	+ \ \ +	312 (18.2%)
4. Arab.-NWS-Ug.	\ + + \	365 (21.3%)
5. Arab.-NWS-Akk.	\ + \ +	384 (22.4%)
6. Arab.-Ug.-Akk.	\ \ + +	248 (14.4%)

The above table highlights the higher rate of lexical community between Arabic, SS and NWS (no. 1) against the other areal distributions (nos. 2 to 6). As for attestations in only two linguistic areas (Arab. and any one area of Semitic), see cols. 1 to 4 in table 8 above.

5.6 *Lexical exclusivity in Arabic*

No cognates have been identified for 535 Arabic lexemes (see no. 18 in table 8 and column 18 in table 9 above). This amounts to a considerable 31.1% of the total 1717 lexemes in the corpus. These 535 lexemes yielded 679 semantic classifications of which 185

[17] The figures in this table are very different from those in table 8 (nos. 5, 6, 7, 8, 9, and 10) because contrary to the results in table 8, they were obtained by ignoring ('\') any other two areas which are not relevant to the areal triad in question.

(27%) belong to semantic domain C (the soul and the intellect), 167 (25%) belong to domain F (man and the universe), and 112 (17%) belong to B (the physical being). These three domains make up 69% of the total semantic classifications of these exclusively Arabic lexemes.

This important segment of the Arabic lexicon (one third of the Qur'ānic corpus), that finds no reflection in the other Semitic varieties, tells much about the environment in which Arabic evolved. Many of these lexical items are most probably remnants from an older phase of Semitic which were preserved in the relative isolation of the Arabian peninsula. Others are most certainly the result of the re-interpretation of certain Common Semitic roots. Others still could be the products of lexical innovation. A number of items may have different meanings (or *wuǧūh*) in certain verses of the *Qur'ān*, as is the case with *ya'isa*.[18] However, it is difficult, if not actually impossible, to establish the real provenance of these words. It is worth noting that a large segment of these 535 lexemes, namely 201 items (38%), are attested only once in the Qur'ān and 142 of these originate in Meccan *sūras*. Undoubtedly, a number of the lexical items not attested in other Semitic languages belonged exclusively to the various dialects of the Arabian peninsula.[19] After all, the linguistic diversity characterizing the dialectal reality of pre-Islamic Arabia could well explain the semantic dipolarity of a number of lexical items in Classical Arabic (the so-called *'aḍdād*).[20] Moreover, it is not to be excluded that some of these words might have their reflexes in the ancient Arabian varieties of Thamūd, Dedan, Liḥyān, Ṣafa and al-Ḥasā.[21] M. Cohen had no problem recognizing the Semitic character of such lexical material, stating that "Il est permis de croire . . . qu'un terme arabe est bien sémitique, même s'il ne s'est pas retrouvé en akkadien, hébreu, araméen, éthiopien, etc."[22]

---

[18] See Versteegh 1993: 86.

[19] According to Rabin 1951, the Eastern (Najdi) dialect group is very similar to the Classical Arabic of the pre-Islamic poets, whereas the Western (Hejazi-Yemeni) group is more archaic and ". . . they exhibit differences from Classical Arabic which go back to the proto-Semitic stage." (p. 2). Moreover, according to Rabin, these dialects are a link between Northwest Semitic and South Semitic. Although they are closely related to Classical Arabic, yet they are a different language.

[20] According to Rabin 1951: 9, such words were employed by one tribe with one meaning and by another with the second. Subsequently the tribes became acquainted with each other's usage and mutual borrowing took place.

[21] See Rabin 1984.

[22] 1947: 54. D. Cohen, DRS (fasc. 6): vii, is very cautious about attributing a Semitic origin to words found only in one dialect or in one dialect group.

No definite answers in this regard are possible unless new linguistic discoveries are made which might throw new light on this important segment of the Arabic lexicon.

Finally, a few words may be dedicated to the 386 lexical items which occur only once in the *Qur'ān*, of which 69% are found in the Meccan *sūras*. Wansbrough is right to remark that few of these lexical items are actually rare words.[23] In fact, out of the 265 words attested in the Meccan *sūras*, less than 50 words (ca. 19%) are actually rare and with abstruse meanings. In the case of the Medinan *sūras*, out of the 121 items of single attestion, less than 20 items (ca. 17%) may be considered rare.[24] The remaining items range from not so familiar words to familiar and even very familiar ones, like *tabassama, baliʿa, ǧaww, ẖalaʿa, difʾ, rīš, zurq, sāḥil, sakaba, sakata, šitāʾ, šuḥūm, šāṭiʾ, ʾašāra, ṣayf, ṭaraḥa, ʿaṣr, ġazl, ġallaqa, tafsīr, qaṣama, qawsayn, liḥya, maʿz, naʿl, tawkīd*, etc. in the Meccan *sūras* and *biʾr, baḥaṭa, baṣal, ṯabbaṭa, maǧālis, munẖaniq, ʾiḏḏaẖara, rimāḥ, šarrada, ʿadas, ʿasal, ʿamīq, kawā, laqab, naǧas, naḏiǧa*, etc. in the Medinan ones. It should be noted that the Medinan *sūras* have a greater number of familiar/very familiar words.[25] Mention has been made in section 2.5.2 above of lexemes of high frequency which are not attested at all in the *Qur'ān*. Stylistic considerations, amongst others, were hinted as possible reasons for this phenomenon. Perhaps the same can be said regarding the items of single attestation. Wansbough considers these items as "... indifferent, *sub specie aeternitatis*."[26] In all probability, the truth about this segment of the Qur'ânic lexicon will continue to elude all scholarly scrutiny.

---

[23] 1977: 118.

[24] Of course, a clear-cut distinction between common and rare usage cannot be made. Needless to say that what by today's standards constitute rare words, were not so hundreds of years ago. However, one may attempt to make some tentative calculations. Judging by what is actually included in 'modern' lexica of Arabic, it is possible to identify what today are considered as rare items. More specifically, out of the 265 words attested in Meccan *sūras*, 46 are not enlisted in the *Al-Mawrid* dictionary. This figure goes down to 30 in the case of Wehr's dictionary. As for the 121 items in the Medinan *sūras*, 19 and 14 items are not found in the *Al-Mawrid* and in Wehr respectively. Wehr's dictionary actually includes a substantial number of archaic words found in the source materials.

[25] My subjective calculation of familiar/very familiar words in Meccan and Medinan *sūras* is ca. 36% and 41% repectively.

[26] 1977: 118.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

6.1 *General historical and linguistic background*

Much of the history of the Semitic peoples and their languages was influenced, in some way or another, by a phenomenon of great bearing on the historical evolution in the Middle East, namely the clash between nomadic pastoralists and sedentary agriculturalists. The building of the first fortified cities between the third and second millennia B.C. reflect the tensions resulting from such a clash.[1] Very often, socio-economic conditions determined the migration patterns of the early Semites to new areas in search for a better living.[2] Migrations in ethnic waves took place roughly every five hundred or one thousand years, leaving the Syro-Arabian desert in the direction of more prosperous and stabler areas of the ancient Near East.[3] But rather than migrations of epic dimensions, it would be more realistic to consider them as regular attempts by members of different ethnic groups, or even single families, to infiltrate and venture into new foreign territory.[4]

---

[1] See Zohar 1992.

[2] Since the Afroasiatic period, migration was a vital socio-economic process that served as a pressure valve in times of dire necessity. It was one of the few options available that guaranteed survival. Thus Diakonoff 1988: 24 postulates the separation of the Proto-Semites from the Proto-Berbero-Libyan, during the Neolithicum (6th–5th millennium B.C.), due to the increasingly arid conditions in the Saharan region and the impoverishment of its pastures. Pastoral Proto-Semitic tribes then migrated north-eastwards, crossed the Nile valley, passed over the Suez isthmus, and thence spread throught the Middle East.

[3] Of great historico-linguistic importance were the 'Amorite wave' of 2000–1700 B.C., the 'Aramaean wave' of 1900–1400 B.C. and the 'Arab wave' of the 7th–8th c. A.D. Bulliett 1975: 66 refers to two waves of Semitic migrations reaching southern Arabia before 1500 B.C. and 1200 B.C. respectively, and motivated by the thriving incense trade.

[4] Cf. Spuler 1953: 25–26, Von Soden 1960: 184; Moscati 1956: 220, 1957: 36. Kienast 1980 speaks of the intensity of these migration waves in terms of 'Wellentäler' and 'Wellenberge'. Basing himself on the evidence from the Common lexicon, Fronzaroli, 1977: 156, identified the culture of this lexicon in Southern Syria, either of the late-neolithic or of the chalcolithic phases. Moreover, Zohar 1992: 175 states that "The time-honoured view of many scholars that, seeing the renewal of the

The continuity of the Semitic *Sprachraum*, and the cultural affinity linking the Semites resulted in a very close interaction between the Semitic languages. Polotsky notes the following regarding the linguistic unity within the Semitic group:

> ... so close a relationship as that which exists among the Semitic languages, presupposes with logical necessity a period in which the language "family" was one single tongue spoken by a compact society in a geographically continuous area.[5]

With the gradual dissolution of that linguistic unity, particularly after the split of Semitic into its eastern and western flanks, closely related dialects and languages subsequently emerged. Perhaps the 'Amorite hypothesis' represents a convenient historical and linguistic backdrop for the close relationship between Arabic and the North-West Semitic area.[6] Garbini was particularly instrumental in propagating this hypothesis which has been endorsed, but also refuted, by a number of scholars. Greenfield, for example, declares that "... Amurrite no longer stands in glorious isolation, and its connections, morphological and lexical, with Ugaritic and Canaanite have been firmly established."[7] On the other hand, Zaborski states that the scanty knowledge about Amorite precludes a verification of elements in Garbini's theory.[8] According to this theory, sometime before the second half of the second millennium B.C., the Amorites had initiated and diffused a number of linguistic innovations in West Semitic. These innovations culminated in Ugaritic, Canaanite, Aramaic, and Arabic which may be regarded as later manifestations of the Amorite language of the II millennium B.C.[9] With the introduction of the camel around

---

Semitic peoples of the Fertile Crescent in the ever repeating waves of pastoral nomads and semi-nomads appearing out of the desert in various degrees of strength and settling in the fertile areas, appears to have been correct, after all."

[5] 1964: 108.

[6] The beginnings of the Amorite language go back to the end of the third millennium B.C. and was spoken in the inner regions of the Syro-Palestinian area. What is known about the language of the Amurru nomads derives from a collection of 6,662 proper names found in Mari, Alalakh, and Ur, and go back to the period between 2,300–1600 B.C.

[7] 1969: 94.

[8] 1991: 366.

[9] Garbini 1977: 167. Apart from Amorite's direct contribution to Ugaritic, Hebrew, Aramaic, and Arabic, Garbini believes that Amorite innovations were to exert direct influence even upon ancient South Arabian and Geʿez. In the case of Akkadian and Eblaite, Garbini 1994: 136 states that these represent an archaic linguistic

1200 B.C.,[10] the semi-nomadic Amorites of the northern desert in Syria penetrated into the Sinai and the Arabian peninsula and gradually became the Arab nomads of the southern desert.[11] Specifically, Garbini states that:

> Tra la Palestina e il Sinai si formò dunque il tipo linguistico arabo, nato dalla fusione di preponderanti tratti linguistici amorrei con elementi estremamente arcaici, tipologicamente ancora pre-semitici.[12]

As to the archaic substratum of Arabic, Garbini postulates that various prehistoric peoples who had reached the Arabian peninsula from Palestine and the Persian Gulf could have brought with them, as early as the eighth millennium B.C., forms of pre-Semitic or Afroasiatic.[13] The innovative linguistic line 'Amorite—Aramaic' of the non-sedentary populations, according to Garbini "... trova il suo necessario complemento nell'arabo", which marks the final phase of the innovative process.[14] So far about the Amorite hypothesis.

This historical interpretation of linguistic facts within the Semitic area is important because, rather than attributing the different linguistic varieties of Semitic to ethnic migrations and genealogical diffusion, it conceives of them as the result of a long progress of lin-

typology. He claims that Amorite existed contemporaneously with Akkadian and Eblaite, but was typologically different. See also Garbini 1994: 140.

[10] Bulliet 1975: 47–56; 67 locates the origins of the domestication of the camel in south Arabia, a process which started sometime between 3000–2500 B.C., at a time when that region was not yet inhabited by Semites. The domestication process reached Somalia sometime around 2500–1500 B.C., and north Arabia around 1200 B.C. Bulliet (p. 48) states that the earliest Semites reached southern Arabia around the sixteenth century B.C.

[11] Garbini 1994: 142. Guidi 1879: 570 had already suggested that one should consider "... come probabile, che tutti i Semiti hanno abitato dapprima il bacino inferiore dell'Eufrate e del Tigri, e di lì si separarono per andare ad abitare l'Arabia, l'Assiria, l'Aram e la Palestina."

[12] Garbini 1994: 145.

[13] Among the prehistoric peoples from Palestine, Garbini refers to the epipalaeolithic hunters of the eighth mill. B.C., the neolithic agriculturalists of the fifth mill. B.C. and the bearers of bronze of the second mill. B.C. who had reached as far as the Yemen. The peoples from the Persian Gulf belonged to an evolved neolithic culture that was responsible for the cultivation of the date palm and the importation of the camel from Afghanistan.

[14] 1994: 139. Rabin 1955: 35–36 had already come to this conclusion when he stated that "Classical Arabic is seen to stand at the end of a development, not at its beginning. When this development becomes clearer ... its ancestry may well turn out to be a highly complicated one."

guistic diffusion enhanced by commercial and cultural currents.[15] Linguistic diffusion followed what Rabin calls 'axes of social contact' taking place in 'the northern marginal area' (extending from Palestine, via Ugarit, to Mesopotamia), the 'central axis' (the Arabian peninsula and the Syrian home of Aramaic), and the 'southern marginal area' (the Ethiopian group on the African mainland).[16] This geographical division introduces the thorny question of the classification of the Semitic languages.

Various methodological criteria have been suggested for the classification exercise and a great number of classificatory patterns, generally based on a geographical distribution of languages, have been propounded over the years.[17] These patterns tend to segregate the Semitic languages into two, three, or four geographical areas which, in turn, are at times further divided into sub-areas.[18] Of particular

---

[15] Noeldeke 1911: 620; Garbini 1965: 8; Rabin 1963: 104, 106, 113; Zaborski 1991: 373; Sáenz-Badillos 1993: 8; Versteegh 1997: 13; Bennett 1998: 21.

[16] Rabin 1963: 107, 114. In the northern marginal area, Rabin refers to constant political, cultural, and religious currents of influence in all directions; in the central axis, the caravan routes, already operative as early as the beginning of the 2nd mill. B.C., were responsible for bringing the Arabian tribesmen into contact with the sophisticated Mediterranean sea-coast; in the southern marginal area, political and trade relations with Arabia were established. Rabin remarks that, unlike what standard dialect geography assumes regarding the conservative nature of marginal areas, in the case of the Semitic languages, the centre of radiation for a number of innovations was in the northern *marginal* area, that is the strip of land along the Mediterranean.

[17] Hetzron 1974, 1976 believes that a genetic classification is possible provided the appropriate criteria, such as archaic heterogeneity, shared morpholexical innovations, and also lexical items with regular sound correspondences, are adopted. Emphasis on morphological criteria is made, amongst others, by De Moor 1973: 88, fn. 1 and Hetzron 1974: 186.

[18] Burrini 1978: 119 refers to J.S. Vater who, as early as 1806–17, in the *Mithridates* spoke about the northern (or Aramaic) Semitic, the central (or Canaanite) Semitic, and the southern (or Arabic) Semitic groups. Noeldeke (1887) and Brockelmann (1910) distinguished between North Semitic and South Semitic. Note also Hommel's (1891) option for an East—West division; Kautzsch's (1910) four geographical areas (South, Central, North, and East Semitic); and Christian's (1919–20) North-East and North-West Semitic contrasted by South-East and South-West Semitic. This arrangement is also adopted by Leslau 1956, but the distribution of the languages within the various sub-groups is not the same. Christian (1919–20) also opts, like Bauer and Leander (1922) for a chronological classification, and distinguishes between the Ancient (Akkadian and Hebrew) and the Young (Phoenician, Aramaic, Arabic, and Ethiopian) Semitic groups. Likewise, Garbini 1965: 9 makes reference to three chronological phases: Ancient Semitic (Akkadian, South Arabian and Ethiopian), Middle Semitic (Amorite, etc.), and Neo-Semitic (the contemporary modern languages). Moscati 1959 proposes three groups, the Eastern, North-Western, and South-Western Semitic, whereas Diakonoff (1965) divides the Semitic languages into Northern Peripheral, Northern Central, Southern Central, and Southern Peripheral. Blau (1978) identifies East Semitic on the one hand and North West Semitic (Ugaritic,

interest to this work is Hetzron's hypothesis of a 'Central Semitic' group (Canaanite, Aramaic, and Arabic) which, together with South Semitic (South Arabian and Ethiopian) makes up the Western branch of Semitic.[19] Other Semitists adopted the 'Central Semitic' idea, and suggested a number of varieties that make up this sub-grouping. Voigt 1987, for example, includes ESA within Central Semitic on account of *-n* in the third person fem. plural. This is rejected by Avanzini 1991.[20] Knauf 1988 suggests grouping Arabic with Aramaic (rather than with Canaanite, as suggested by Hetzron), thus making up the eastern segment of Central Semitic, with the western section occupied by the Canaanite languages. Furthermore, Huehnergard 1991, whilst retaining the general lines of Hetzron's scheme, subdivides Central Semitic into a. the Syro-Palestinian branch (Ugaritic, Canaanite, Aramaic) and b. the Arabian branch (Arabic).[21] Grouping Arabic within Central Semitic contrasts with the firmly rooted traditional conception that regards Arabic as belonging to South Semitic.[22]

Canaanite and Aramaic), South West Semitic (Arabic) and South East Semitic (South Arabian, Ethiopic) on the other. Voigt 1987 refers to other classificatory systems not mentioned by Hetzron, namely the various geographically based theories of Eichhorn (1807) König (1882), Stade and Schrader (1879). Von Soden 1960: 177 makes reference to Landsberger's original circular arrangement of Akkadian, Canaanite, Aramaic, Northern Arabic and South Arabian-Ethiopian.

[19] 1974, 1976. Hetzron bases his assertion on the strength of the innovative isogloss *yaqtulu* shared by Canaanite, Aramaic, and Arabic. However, Blau 1978 and Sáenz-Badillos 1993 do not share this view. The former believes that the so-called innovative isogloss made part of the verbal system of Proto-Semitic, and contends that there is evidence pointing to its existence in ESA. Sáenz-Badillos 1993: 14 states that this innovation could have been due to parallel development. He stresses that the linguistic features that Arabic has in common with South Semitic, such as the broken plurals, are "much more decisive". Huehnergard 1991: 285 considers this isogloss a shared retention from the earliest Semitic phase.

[20] Different theories have been put forward regarding the South Arabian and Ethiopian languages. Parpola (see Avanzini 1991: 114) considers them an early offshoot of East Semitic which, later, came into contact with North Arabic and took over some Western Semitic features. Avanzini 1991: 116 refers to large migrations from Mesopotamia to southern Arabia of Minaean, Qatabanian and Hadrami ethnic groups taking place at the beginning of the first mill. B.C. These were followed by a second large migration, during the 6th–5th C. B.C., this time of the Sabaeans via North Arabia, where they were living till then. On his part Garbini considers the South Semitic languages the result of earlier migrations from the Syrian area. Hayes 1991 points out to the close lexical links between ESA and Ug.

[21] Militarev 2000: l–xli subdivides Central Semitic into Levantine and Arabic. Levantine is made up of Ugaritic on the one hand and South Levantine on the other. In turn, South Levantine consists of Canaanite (Hebrew and Phoenician) and Aramaic. He also tentatively classifies Sabaic within the South Levantine group. Kaye 1991: 841 classifies Arabic as a North Semitic language.

[22] See Leslau 1943, Moscati 1959. Diem 1980: 83 emphasizes Arabic's isoglosses with the South.

Apart from the disparate views regarding the various classificatory patterns and which methodologies secure the most accurate results, some scholars have even expressed their doubts about the intrinsic validity of linguistic classification.[23] The frequent references to South, North-West, and East Semitic in this book were made on exclusively theoretical and practical grounds, as a means of controlling and containing the lexical data. There is little doubt that the linguistic situation on the ground was less rigid than the various classificatory patterns suggest.

From what has been outlined above, it becomes clear that the 'central' position occupied by Arabic among the other Semitic varieties, apart from reflecting its geography, is also confirmed by linguistic data of morphological (verbal and nominal) and lexical nature. Rabin posits the emergence of Arabic in the Syrian desert and states that "... grammatically, as well as lexico-statistically, Arabic is closer to the North-West Semitic languages, especially to Aramaic, but the relation has not yet been fully worked out."[24] Zaborski looks thoroughly into the matter from the point of view of the so-called 'Semitic dialect continuum', stating that:

> the very fact that isoglosses combining Arabic with other Semitic languages are so contradictory i.e. pointing both to the North West and to the South is a proof that West Semitic languages constitute a dialect continuum in which the Arabic dialect group has an intermediate position between North West Semitic and South Arabian.[25]

Zaborski supports his claims about the intermediate position of Arabic in the West Semitic dialect continuum by exposing the linguistic

---

[23] Levi della Vida 1961: 166, Renfroe 1992: 7. Von Soden 1960: 188, 191 states that classificatory systems tend to oversimplify complicated facts. Rather than assembling a number of languages in a few, big groups, von Soden claims that the opposite should be done, namely to differentiate as sharply as possibly between the various languages. For Garbini 1994: 133, 135, a purely geographical criterion in linguistic classification is insufficient, and he stresses the exclusive validity of the linguistic criterion. Thus he identifies nine "... rami staccatisi dal tronco protosemitico", namely Akkadian, Eblaite, Amorite, Canaanite, Aramaic, Arabic, South Arabian, Northern Ethiopian and Southern Ethiopian.

[24] 1984: 131. Furthermore, Fronzaroli 1964: 171 in his study of the Common Semitic lexicon concluded that "... almeno nei casi citati, l'arabo va generalmente con le lingue centrali, mentre l'etiopico e il sudarabico partecipano della conservazione dei fatti semitici. L'ugaritico partecipa talora della conservazione periferica, talora è coinvolto nelle innovazioni."

[25] 1991: 365. Zaborski reminds the reader (p. 374) that Polotsky (1964) had supported Hommel's view [n.d.] that "... any subdivision with [*sic*] the Western branch ("North-West", "South-West") was not only irrelevant and superflous but misleading."

precariousness of a number of well-chosen 'contradictory' isoglosses which allegedly link Arabic with North West Semitic and with South Arabian respectively.[26] The general picture that emerges is one where no single isogloss can claim exclusivity in one particular area of Semitic to the exclusion of other areas, and hence the futility of most classificatory arrangements put forward up to now.[27] The West Semitic dialect continuum was therefore characterized by North West Semitic and South Arabian at its extremes, with Arabic poised at the centre and a number of transitional dialects bridging NWS—Arabic on the one hand, and Arabic—South Arabian on the other.[28]

6.2 *Concluding remarks*

6.2.1 *This research in general*

It has already been stressed that the object of the present work is not to suggest a particular classification of the Semitic languages.

[26] Given the uncertainty surrounding several linguistic factors (*Unsicherheitsfaktoren*), Diem 1980: 83 prefers to renounce the linguistic descriptive approach and to talk about Arabic's intermediate position. Alternatively one could consider Arabic, at least provisionally, as a separate group. This is the position taken by Diakonoff 1965: 11.

[27] Among the isoglosses which Arabic allegedly shares exclusively with the North West are: the internal passive (even though this was also probably attested in Sabaic, MSA); supplanting the 3rd. pers. pronoun morpheme *s-* by *h-* (but both forms are also found in ESA and MSA); the definite article *han-* / *'al-* (ESA shared *h-* with Thamudic and Lihyanite); the *yaqtulu* innovation in Central Semitic (but this is also found in the Qatabanian *b-* forms); the *-tV* 2nd pers. perfect suffix (but there might have been variation: *-kV* perfect forms in North Arabic dialects and *-tV* forms in South Arabian ones—such a variation is attested in Neo-Assyrian statives and also in Samaritan Aramaic); the generalization of the same vowel for verbal prefixes (found also in other areas of Semitic); *-na* / *-nā* in fem. plur. verbs, against *-ā* of Akk. and Ethiopic, and *-ān* of Aram. (but according to Voigt, *-n* is also attested in ESA). Huehnergard 1991: 283 states this final isogloss is also attested in Old Aram. in the 2nd and 3rd fem. plur., thus being a shared retention rather than an innovation. As to the isoglosses allegedly shared by Arabic with South Arabian, Zaborski refers to: the internal plural (but these are also attested in Berber, Cushitic, Chadic—therefore Proto-Semitic—and in the prehistoric stage of Heb.); the derived forms *qātala* and *taqātala* (attested also in NWS and Beja (Hamitic). Blau stresses that, even though *qātala* is a general West Semitic innovation, its similar development in Arabic and Ethiopic could be taken as additional proof about Arabic's identification with South Semitic.); the *-a-* between the 2nd and 3rd radical in active perfect (but the vocalization of several NWS languages are unknown); nunation for definiteness (attested also in the oldest Lihyanite inscriptions). Zaborski 1991: 367–73.

[28] The existence of transitional dialects is supported by inscriptional evidence. Robin 1992: 93 refers to the poem from *Qāniya* (150 km SE of *Ṣan'ā'*) which includes South Arabian sibilants and the North Arabian definite article *hn-*.

Reference has already been made to the futility of the classification exercise in general, and to the role of the lexicon in particular. Nevertheless, as Avanzini and Marrassini put it, "... the study of the vocabulary should try to verify the contacts or the discrepancies already noted from the grammatical point of view...."[29] The idea of 'verification of contacts' in the lexical domain has been the main *raison d'être* behind the present work.

The main task of this research has been to consider the distribution of lexical items in nine Semitic languages on the basis of a lexical corpus collated from the Qur'ānic inventory. The methodological difficulties and limitations are perhaps greater than the solutions offered by traditional comparative Semitic studies. The wide nature of the 'mass comparison' approach adopted for this research immediately brings to the forefront the question of different linguistic typologies, time-depths and geographical distances. However, awareness of these limitations should not preclude comparative lexical studies of this nature so long as the conclusions reached do not portray an illusory unified linguistic picture solidly fixed in time, as if all the varieties of Semitic co-existed contemporaneously.[30] The fact that a number of Semitic languages, well distanced in time and place, preserve phonologically and semantically corresponding roots and lexical items is in itself an outstanding linguistic feature which should not be underestimated. The historical stability of cognate words attested in languages of different typological, temporal and geographical provenance cannot be doubted. Of course, the risk of linguistic borrowing is always present, but in most cases, such lexical agreements as those collated in the corpus are either the result of common origins, or else of parallel, yet independent, semantic development.[31] Unfortunately, much of the history of most Semitic languages

[29] 1973: 177. In one of his studies about Ugaritic, Dahood 1965: 312 remarks that "While the comparative study of vocabularies is not the principal criterion for determining the linguistic position of Ugaritic, it is a necessary criterion and one that is highly instructive."

[30] C. Rabin 1963: 106 does not seem to worry so much about the question of the time-factor, stating that "... it seems to me that we get good results by ignoring the time factor and treating the various dialects as co-existing each in the location in which we first encounter it, on condition that we also try to take into account for each dialect mainly the earliest evidence, and not only the later standardized forms...."

[31] See Cantineau 1932: 175–76, and Renfroe 1992: 5.

is still shrouded in thick mist, and this state of affairs hampers the identification of the true relationships between them.[32] It is only through further research of all aspects of language that additional light may be shed on the historical processes involved.

6.2.2 *A brief outline of the findings*

The lexical corpus in chapter 3 represents ca. 40% of the postulated root-inventory in Arabic. No cognates have been found for almost a third (31.1%) of the 1717 lexical items at the basis of this research. This is, in fact, the biggest segment of the whole corpus.[33] More than one third of these lexemes in this segment (38%) are attested only once in the *Qur'ān* (predominantly in Mekkan *sūras*). Next in numerical importance is the segment relating to Arabic cognates attested in one or more languages of *all the four* areal divisions of Semitic, namely 12.6%.[34] This constitutes, in general, the underlying Common Semitic element of Qur'ānic Arabic. In 82 cases (4.8%), cognates are shared by *all* of the nine languages under consideration in this research.[35] Indeed, the high degree of lexical community linking Arabic to the rest of Semitic is a reminder of an earlier internal unity that characterized the Semitic group of languages before their differentiation.

Most cognates are shared with Hebrew, Aramaic, and Syriac respectively, followed by Epigraphic South Arabian and Ge'ez. Finally, Akkadian precedes Ugaritic by a few lexemes and Phoenician trails at the end.[36] Of particular interest are the figures relating to the cognates attested exclusively in South Semitic on the one hand, with 8.9% of the total cognates in the corpus, and in North-West Semitic on the other, with 9.4%. This particular areal relationship renders

---

[32] According to Fisher 1969: 278, "... the methods of diffusion are such that related languages, even though completely devoid of direct contacts, may share lexical or grammatical features in common through channels which then obscure rather than reveal the exact degree of their sharing an original heritage by direct descent."

[33] Out of 100 words in the lexicostatistical study carried out by Rabin in 1975, 53 Arabic words were not found at all, or only in particular meanings, in the other languages.

[34] If Ug. is excluded from the calculation, the figure rises to 17.5%.

[35] See chapter 5 for a discussion of these figures.

[36] Rabin had obtained the following results in his lexicostatistical exercise, based on Swadesh's list of 100 words: 54% of the words in Arabic are common with Syriac, 50% with Hebrew, 44% with Ethiopian, 41% with Ugaritic, and 39% with Akkadian.

Arabic practically equidistantly poised between North-West and South Semitic. The figure for South Semitic is particularly significant given that the lexical evidence available from this area of Semitic is no match for the extensive lexical resources available in Hebrew, Aramaic, and Syriac. Nonetheless, Epigraphic South Arabian and Geʿez manage to keep well abreast with North-West Semitic. That Arabic maintained the closest ties with North-West and South Semitic is ascertained by the number of cognates shared exclusively with these regions, namely 9.1% of the corpus.[37] No other areal arrangement is as important. Within North-West Semitic, the highest number of cognates is with Hebrew, followed by Aramaic and Syriac. Rather than hinting at any special relationship with Arabic, this order tends to reflect the availability of lexical evidence from each of these three languages. As for South Semitic, the figures for Epigraphic South Arabian and Geʿez are almost similar. Again, this is indeed remarkable given the limited nature of the former's lexical resources in comparison with those of Geʿez. The same can be said about Ugaritic and Akkadian cognates shared with Arabic. The figures for Ugaritic are quite important given the limited knowledge available about its lexicon in comparison with the amply documented Akkadian lexicon. The low figures for Phoenician, rather than hinting at any particular lack of lexical community with Arabic, reflect the dearth of lexical evidence from this language.

As regards community in semantic domains, an attempt has been made to identify the domains that tend to characterize cognates from the different Semitic varieties. In general, great balance emerges from the figures for North-West and South Semitic. This is remarkble given the imbalance in the lexical resources available from these two areas of Semitic. Even though NWS cognates tend to surpass SS ones in most semantic domains, namely B. (the physical being), C. (the soul and the intellect), D. (Man—the social being), E. (social organisation) and F. (Man and the Universe), nevertheless the statistical difference is never very substantial. SS cognates are even more numerous than NWS ones in domains A. (the Universe) and G1. (grammatical categories). Moreover, SS cognate items equal those in

[37] When a different filtering criterion is adopted, namely that of looking for cognates which Arabic shares with SS and NWS that may, or may not, have cognates in Ug. and ES (+ + \ \), the result is as high as 33.1% for SS-Arab.-NWS community.

NWS in sub-domain D6 (financial transactions), and ESA cognates in D3 (social life) and D5 (personal possessions and property) surpass all other languages. High ESA figures are attested in sub-domains E1 (the village, the town, and the nation), F3 (relation, order, value), and F4 (number and quantity).

NWS definitely predominates in D4 (occupations, trades and professions), D7 (architectural and other constructions; the house and its furnishings) and E4 (beliefs and religion). Syriac, in particular, predominates in E3 (war and defence). Furthermore, Ugaritic is very conspicuous in sub-domains E3, F3, F4, and G1—in the last three sub-domains it actually surpasses Geʿez. Akkadian, on the other hand, comes very close to NWS, and surpasses SS, in D7. It also surpasses SS in E4. Finally, Phoenician scores high figures in G1. These semantic tendencies are summarized in Table 11:

Table 11

South Semitic	North-West Semitic	Ugaritic	Akkadian
More than the rest in: – the Universe – grammatical categs. – social life – possessions & property	*More than the rest in:* – the physical being – soul and intellect – Man—social being – social organisation – Man & the Universe – occupations, trades, professions – architecture – beliefs & religion – war & defence	*Very prominent in:* – war & defence – relation, order, value – number & quantity – grammatical categs.	*Very close to NWS in:* – architecture *More than SS in:* – architecture – beliefs and religion
almost financial	*equal in:* transactions		
Very prominent in: – village, town, and nation – relation, order, value – number and quantity			

The links with the North are particularly pronounced in the cultural and religious fields, as the evidence from the loanwords in Arabic amply testifies.

Furthermore, Semitic cognates of two hundred and ten Arabic lexemes were discussed separately in chapter 4. These cognates from different areas of Semitic display various degrees of semantic distance from each other. The extensive nature of the Arabic lexicon was discussed, as well as cases which display semantic retention on the one hand, and semantic specialization on the other. On the whole, although semantic specialization is a widespread feature in the Arabic lexicon, nevertheless the retention of original, or early, meanings is a stable lexical feature in Arabic. The 'retention-specialization' duality reflects the characteristic symbiosis of the archaic and innovative strata that constitute the typological essence of Arabic. These two strata are perhaps a reflection of the particular existence led by the Arabs in most of the Arabian peninsula. The preservation of the archaic element may well be the result of the uniformity that charcterizes nomadic life, whereas the innovative trait could testify to Arabic's capability to adapt older linguistic elements to suit new circumstances.[38]

The general picture that emerges from the above data tends to point towards the hypotheses outlined in 6.1 above regarding the beginnings of Arabic in the Syrian desert and its close historical and linguistic association with both the North-West and South Arabian branches of Semitic. This intermediacy along the West Semitic dialect continuum does not deny Arabic its peculiar linguistic typology of a diachronically composite 'mixed language', with innovative elements thriving against a backdrop of archaic substrata and parastrata.[39]

The lexical exercise carried out in this research, apart from confirming the dynamic linguistic links with the North, also points towards an equally close relationship with South Semitic. Indeed, Arabic emerges equidistantly poised between both areas. At the same time, its geographical setting in the heart of the Arabian peninsula contributed towards the preservation and enhancement of the archaic

[38] Schall 1983: 142 refers to Arabic's "ausserordentliche Fülle und Altertümlichkeit" and "urtümliche Bedeutungen bewahrt". See also Hecker 1983: 15 about Arabic's capability to adapt.

[39] Cf. Bennett 1998: 21 regarding Arabic's phonetic structure being closer to South Semitic and its morphology nearer to North Semitic.

component of its lexicon. This is reflected in the relatively high percentage (ca. 31%) of Qur'ānic Arabic lexical items not attested elsewhere in Semitic. This most important quantitative element emerging from the present study is a reminder of the lexical exclusivity characterizing Arabic among the rest of the Semitic languages.

APPENDIX

GENERAL LEXICAL NOTES

The following notes refer to lexical items marked with an asterisk in the lexical corpus:

ʾa Cf. Ge. suffixed *-hu.* (DRS I: 1).

ʾabadan Cf. DCH 98 re. Heb. *ʾābād—yōbēd* 'he will perish unto eternity' in Num. 24: 24.

ʾabaqa Cohen (DRS I: 5) states that the meaning 'to flee' may be derived, semantically, from 'dust' in Syr. *ʾabqā* 'fine dust, or sand', Aram. *ʾabqā* '(thick, whirling) dust, powder', and Heb. *ʾābāq* 'dust'. Murtonen (1989: 81) remarks that "The semantic link with the Arab entry is rather tenuous, particularly as elsewhere, the noun is evidently the primitive one."

ʾibl DRS I: 4 re Akk. being probably a loan.

ʾidd Heb *ʾēyd* 'distress, calamity (under which one bends)' is perhaps related to the Arabic root.

ʾāzara The Arab. verbal forms I. 'to surround, encompass', II. 'to cloathe with an *ʾizār* [a wrapper for covering]; to strengthen', III. to assist, strengthen', correspond to the different NWS and ES cognates. Moreover, 'girding' suggests 'strength'.

ʾašir The phonetic correspondence NWS *š*: Arab. *š* is problematic. Cohen (DRS I: 35) postulates ". . . la coalescence de deux rac. originellement différentes. . . ." Cf. *Muʿǧam al-ʾalfāẓ* 40 *ʾašira r-raǧulu: fariḥa wa-našiṭa; baṭira wa-fariḥa wa-stakbara, fa-huwa ʾašir, ʾayy kaḏḏāb munkir li-n-niʿma.*

ʾiṣr Cf. Heb. m.pr.n. *ʾēṣer* ('treasure; covenant'). Payne Smith 27 states that ". . . in Syr. the verb [*ʾeṣar*] is found only in the Jerusalem dialect."

ʾaṣl The meanings 'side, corner; chief' in NWS are semantically very close to Arab. Consider Arab. *rukn* which, apart from the basic meaning 'corner, angle', can also refer to 'the essence, the essentials, the fundamentals of a thing' (Lane 1149). Perhaps it is related to Syr. *yaṣṣīlā* 'a joint, elbow', Heb. *ʾaṣṣīl* 'joining (of hand, i.e. elbow)', Pun. *yṣlt* 'joint' and Akk. *eṣēlu* 'to bind'.

ʾufuq This could be related to ʾPQ in NWS and Ug. and ʾBK in Akk. with the sense 'riverbank, channel, stream' (DRS 29). However, this is rather semantically remote from the basic meaning of the root ʾFQ in Arab., namely *tabāʿud mā bayna ʾaṭrāfi š-šayʾ wa-ttisāʿuh, wa-bulūġu n-nihāya* (Ibn Fāris I: 114).

ʾafaka CDG 9 is not convinced about the comparison of this word with Ge. *ʾafākiyā*, first suggested by Dillmann 808.

ʾalata Ibn Fāris I: 130 assigns to this root the basic sense of *nuqṣān*. Cf. Akk. *alātu* 'to swallow'.

ʾilāh The forms *ʾl*, *ʾēl*, *ʾl*, *ʾil*, *ilu* (*elu*) in ESA, Heb., Ph., Ug. and Akk respectively are closely related .

ʾalā (w) Semantically and formally the forms in NWS and Akk. quoted in Murtonen 1989: 242, namely Syr. *ʾalī* (*af.* of *lī* 'to weary'), Aram. *lᵉʾī* 'to labor (in vain); be tired', Heb. *lāʾāh* 'to be weary, impatient', Ug. *lʾa* 'armselig, dürftig', Akk. *laʾū* 'schwächlich; Säugling', are cognate to Arab. LʾY 'difficulty, trouble, labour, or exertion' (Lane 3007). Moreover, Syr. *ʾalīlā* 'weak, feeble, low, vile'; Aram. *ʾᵃlal* 'soft, lax object'; Heb. *ʾᵉlīl* 'worthlessness' could be related.

ʾam Cf. DNWSI 68–9 and DRS 22 for the Heb. and Ph. Cognates.

ʾamāma The sense of the ESA cognate becomes more evident in the light of the Ar. verb *ʾamma* 'to precede, go before, take precedence of; lead (so as to serve as an example)' (Lane 88).

ʾin Akk. *šumma* 'wenn' might be related.

ʾanā The forms with the demonstrative affix *-k* are parallel formations.

ʾins Ibn Fāris I: 145 attributes to the root the sense *ẓuhūru š-šayʾ, wa-kullu šayʾ ḫālafa ṭarīqata t-tawaḥḥuš*. This opposes the 'visible' humankind to the 'invisible' *ǧinn*. From the basic meaning 'to appear' is derived the sense 'to perceive' (IV. *ānasa*). As for the relation between the roots ʾNṮ and ʾNŠ, Murtonen 1989: 96 states that ". . . if connection between the two exists, the present one [ʾNŠ] appears to be secondary, as its distribution is more limited."

ʾanām Cf. DRS I: 25 re the possibility that *ʾanām* < *ʾādām*, perhaps by assimilation of nasality, and that there could be a connection with Syr. *ʾnmʾ* 'troupe des soldats'.

ʾahl The Akk. form *aʾlu* is probably a loan from Arabic (AHw 39).

ʾāda (w) Ibn Fāris I: 154 attributes to the root the sense of *ʾal-ʿaṭf wa-l-ʾinṯināʾ*. So also BDB 15 'to be curved, bent', also trans. 'to burden, oppress'.

ān Ge. *ʿenā* 'time, turn, place' could be related, perhaps via *ʾenā* (CDG 64).

ʾawwāh A secondary derivative from the interjection *ʾāh*.

ʾayāmā Cf. DRS I: 17 re the comparison with Heb. *yabam* 'brother of a dead husband'.

baʾs—biʾsa According to Ibn Fāris (I: 328), these belong to the same semantic base. The connotation 'to stink' is primary in Akk.

battaka This is related to Syr. *b'dāqā* 'Mauerspalt'; Aram. *b'daq* 'to split, burst, break into'; Heb. *bātaq* pi. 'to cut off'; Ug. *bdqt* 'Öffnungen, Schleusen'; Akk. *bat/dāqu* 'ab-, durchschneiden, abreissen'.

tabtīl The cognates correspond to Arab. V. 'to abstain from sexual intercourse'; *batūl* 'a virgin; a woman that withholds herself from men' (Lane 150).

baḥaṯa The figurative sense 'to examine' is also very common in Arab. (Cf. Lane 155).

bāziġ Cf. Lane 199 for the expression *bazaġati š-šams* 'the sun began to rise ... as though it clave the darkness with its light'. Moreover, derived form II of the verb—'to make a slight incision, or stab'—corresponds to the sense of the Aram.-Syr. cognates.

basara as-Samīn (I: 291) stresses the notion of 'hatred' which is implied in Q. 74: 22. Moreover, cf. Lane 202 '... he looked with intense dislike or hatred'.

bassa Cf. Syr. *basbes* 'to tear in pieces as wild beasts'.

basaṭa Note the voicing of the first radical in Arabic.

bašar The cognates correspond to Arab. *bašara* 'the exterior of the skin (of a human being)' (Lane 208).

baṭaša The phonological correspondence of the cognates is problematic. Arab. could have borrowed the word from Aram., or was influenced by it, as was Heb. (DRS 61).

baṭala In the case of *bāṭil*, as a religious technical term implying the 'nothingness, vanity and falseness' of the idols, Jeffery 81 attributes Syriac influences. See DRS 60 re Heb. < Aram. or < Akk.

ba'ḍ Metathetical forms in Aram., Heb., and Ug., and ESA.

ba'l The word also means 'a lord, a master, an owner, or a possessor; a head, chief, ruler, or person of authority' (Lane 228). See also Jeffery 81, CDG 84.

bikr The cognates correspond to Arab. *bikr* 'the first-born (male or female; of human beings, of camels, of a serpent)' (Lane 240). See DRS 64 re the possibility that Akk. *bakr-* and Heb. *beker* could be derived from Arabic.

balaġa The Ge. loan corresponds semantically to Arab. *balaġa 'ašuddahu* 'he attained his manly vigour' (Lane 250).

'ibn Aram. and Syr. *barā* is a secondary form. In fact, its plural is *b'nīn*.

bā'a Arab. *bawwa'a* 'inivit [feminam]' and *baā'a* 'coïtus conjugalis, marriage' (Lane 271–2) imply 'entering', thus confirming the semantic relationship with the other cognates.

bāda(y) Cf. Ge. *ʾabda* 'oberrare, profugere, vagari'; ESA. *ʾbdt* 'wild (tribesmen)'; Syr. *ʾebad* 'to perish, come to nought, fall to decay'; BA *ʾabad* 'to perish'; Heb. *ʾābad* 'to perish'; Ph. *ʾbd* 'to destroy'; Ug. *ʾabd* 'perished', Akk. *abātu* 'vernichten'. CDG 86 connects with this Ge. *badbada* 'to perish, disappear, decay, etc.'

tabba The Aram. sense corresponds to Arab. 'to cut, cut off' (Lane 293).

tabiʿa Cf. Arab. derived form V. 'to pursue (s.th), investigate it, examine it, endeavour to attain it, seek it, successively, time after time, or repeatedly' (Lane 294). These correspond to the cognates in NWS and SS. For a discussion of the different etymological arguments connected with Ge., cf. CDG 569.

taraka AHw. 1324 refers to this Arab. verb when treating Akk. *tarāku* 'schlagen, klopfen'. However, the semantic connection is not clear.

ṯarā Ug. *ṯrr* 'wasserreich' is a cognate of Arab. *ṯarr* as in *saḥāb ṯarr* 'abundant clouds' (Ibn Fāris I: 367).

ṯāqib Cf. Arab. *ṯaqabta n-nāra ʾiḏā ḏakkaytahā*. (Ibn Fāris I: 382). For the connection between 'piercing', 'burning' and 'shining', cf. Lane 341ff.

ṯulla Ibn Fāris I: 368 assigns to this root the meaning *ʾat-taǧammuʿ*. Cf. Arab. *ṯalla* 'a flock of sheep or goats' (Lane 346). BDB 1021 relates this root to Heb. *šālal*, Aram.-Syr. *šᵉlālā*, Akk. *šalālu*, and Sab. *ṯll* 'to spoil, plunder'.

ṯaman This could be related to the root ṮMN 'eight', even though the semantic connection is not very evident.

ʾaṯāra Cf. DNWSI 1119 re Plut. Sulla 17,8: "*θωρ* οι φοινικες τον βουν καλουσιν" (Altheim & Stiehl ASA 228: *θωρ* Aramaic rather than Phoenician).

ṯāwin BDB 1060 compares with Syr. *tawwānā* 'an inner room; a garner'; Aram. *tāwwānā* 'cell, chamber'; Heb. *tā* 'a chamber'. Cf. also Ph. *tw* 'cella'; Ug. *ṯwy* D. 'entertained' and Akk. *tāʾu* 'Innenraum'. HAL 1541 considers this connection very questionable.

ǧaʾara This is related to Ge. *gaʿara* 'clamare, vociferari, plorare, ejulare, gemere (de dolentibus, querentibus, opem implorantibus)'; Syr. *gᵉʿar* 'to chide, reprove, rebuke'; Aram. *gᵉʿar* 'to shout, rebuke'; Heb. *gāʿar* 'to rebuke'; Ug. *gʿr* 'to rebuke; roar (of horse)'.

ǧibāh The idea of 'elevation' is well attested in the Arab. lexeme *ǧabha* which, apart from 'forehead', may mean 'the moon', 'the upper part of the disc of the moon', '4 stars in the Leo constellation' or 'the chief' of a people (Lane 377). Cf. Syr. *gᵉbāḥā* 'bald in front', Heb. *gibbēaḥ* 'having a bald forehead' and Akk. *g/qubbuḫu* 'kahlköpfig'.

ʾiǧtaṯṯa According to Aistleitner 71, this is cognate to Ug. *mgṯ* (ǦṮṮ) 'ein Lamm, zum Schlachten geeignet'. However, Gibson 1978: 150 compares Ug. *mgṯ* (NǦṮ) 'fatling' with Arab. *ʾintaǧaṯa* 'to become fat (ewe)'. Both roots could be related, but I think Gibson's etymology is correct. Arab. ǦṮṮ

conveys, mainly, the idea of 'pulling up, or out (roots and trees)' and this is not very close to the Ug. sense.

ǧaḥada This is related to Arab. (Daṯīna) KḪD and Ge. *keḥda* 'negavit', Syr. *kᵉḥed* 'veritus est', Aram. *ʾitkaḥad* 'to be destroyed' and Heb. *kīḥēd* pi. 'to withhold, deny'.

ǧaḥīm Related to Heb. *gaḥelet* 'coal' (cf. DRS I: 113).

ǧudad/ǧadd Ibn Fāris I: 406 assigns three meanings to this root: a. *ʾal-ʿuẓma*, b. *ʾal-ḥaẓẓ*, and c. *ʾal-qaṭʿ*.

ǧidār Ibn Fāris I: 431 considers *ǧadīr*, and therefore Qur'ānic *ʾaǧdar* 'more fitting, or easier', related to the meaning 'wall'. He justifies his claim saying that one should "firmly base" one's matters on what is appropriate and suitable.

ǧādala Cf. Lane 391 'He twisted it firmly (a rope), he made it firm, strong, or compact; it (a thing) was, or became, hard, and strong'. Hence the semantic relationship between 'to plait' and 'to render strong'. Cf. also Murtonen 1989: 128 re the meanings a. 'to be tall' and b. 'to twist, plait', considered to be the result, possibly, of semantic assimilation of homonymous roots.

ǧuḏāḏ Probably a secondary form of ǦDD 'to cut' and ǦZZ 'to shear'. Cf. Sab. *gzz* 'to cut, harvest'?; Syr. *gad* 'to cut off, put an end to'; Aram. *gᵉdad* 'to hew down'; Heb. *gādad* 'to penetrate; cut'; Ug. *gzz* 'to shear'; and Akk. *gadādu* etwa 'abtrennen'. ESA *gḏḏt* 'a kind of grain' is cognate to Arab. *ǧaḏīḏa* 'meal of parched barley, or wheat' (Lane 394).

ǧarād The cognates correspond to Arab. *ǧarada* 'to strip (of locusts); be eaten (herbage) or smitten (by locusts); to have no hair, or short hair, upon the body', II. 'to strip, divest, bare, denude (of garments); peel, pare' (Lane 405). However, the sense 'locust' is not attested in the cogante languages.

ǧamal Ibn Fāris I: 481 suggests a derivation from the same root of *ǧumla* due to the camel's corpulent structure.

ǧamm For Heb. cf. Tregelles 1969: 448.

ǧahila The sense 'being ignorant' in Arab. covers also 'being silly, foolish (in his opinion, or judgement), neglecting the truth' (Lane 477).

ǧāwaza Ge. *geʿza, geʾza* 'castra movere, proficisci, migrare' could be related to Arab. *ǧāwaza*.

ǧāsa This is related to the root GŠŠ.

ǧayb According to Ibn Fāris (I: 497), this word may have gone through *ʾibdāl* and is related to *ǧāba(w)*.

ḥabara CDG 224 quotes Koehler 273 who gives Heb. ḤBR (Hif.) in Job 16: 4 'to be brilliant (with words)'.

ḥiǧāb According to BDB 290, Aram., *ḥāgābā* and Heb. *ḥāgāb* 'locust, grasshopper' are probably so called because they 'conceil' the sky.

ḥuǧǧa The SS cognates stress the legal side. In Arab. this sense is encountered in the derived verb *ḥāǧǧahu* 'he contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony' (Lane 514).

ḥiǧr Cf. Leslau 1969: 23 for the connection between 'to bind' and 'to prohibit' which is also attested in Heb. *ʾāsar* 'to bind' and *ʾāsūr* 'forbidden'.

ḥaraǧ The Aram. cognate corresponds, amongst others, to Arab. *ḥariǧa* 'he looked, and was unable to move from his place by reason of fear and rage' (Lane 542). The general sense in Arab. is one of psychological anguish as a result of doubt, disobedience, sin etc.

ḥarf The primary meaning has been lost in Hebrew. Cf. also Deir Alla *ḥrp* 'to offend, revile, defame'. Both the primary and the secondary meanings are attested in Aramaic. Syriac retained the primary sense, but the root is also associated with the sense 'to mix'.

ḥarraka BDB 355 gives the Hebrew meaning 'to set in motion, start' which is not attested in the DCH and HAL.

ḥasiba The phonetic correspondence Ug. *ṯ*: Heb. *š*, Aram. *t/š*: Arab. *s* occurs in numerous other roots. Cf. Dahood 1965: 331–32 for other examples.

ḥaṣira Arab. I. 'to encompass, surround; confine, keep close, imprison, detain, etc.' and *ḥaṣīr* 'prison' (Lane 582–3) correspond to the rest of the cognates. This root is very closely related to the roots ḤẒR, ḤḌR, ḪṢR.

ḥaḍara The connection with the ESA entry becomes more evident in the light of the expression *ḥaḍarū l-miyāh* 'they stayed, or dwelt, by the waters' (Lane 588).

ʾaḥqāf Perhaps related to Ge. ḤQF, NWS. ḤBQ, and Akk. *ʾepēqu* 'to embrace'. These, in turn, could be related to Arab. ḤQB with the sense of 'suppression, withholding, girding' (Lane 610).

ḥaqqa The sense 'to engrave, inscribe' in the cognates corresponds to Arab. *ḥaqqa* 'to go upon the middle of the road; beat strike upon the head' (Lane 606).

ḥalīm See Tregelles 1969: 287 re metathesis in Arabic. Hence, Heb. *ḥāmal* 'to be mild, gentle' in Eze. 16: 5. Cf. also Murtonen 1988: 124 'to have pity; spare'. According to Rossini 149, ESA. *Ḥalīm* ". . . deus qui in *Ḍūrān* colebatur".

ḥimār Ge *ḥamar* 'navis' could be related. However, CDG 234 states that ḤMR, ḤML are not found in Ge'ez.

ʾiḥtanaka The Ge., Aram. and Heb. cognates share with Arab. the sense of 'bringing under one's control'.

ḥanān This word is attested once in Q. 19: 13. Jeffery 111–112 translates it as 'grace' and considers it, in this technical sense, a loan from NS. Apart from Penrice's translation 'mercy' given in this corpus, the word is

translated as 'pity' in 'Alī 770 and 'compassion' in Marmaduke Pickthall 396. As-Samīn (I: 738) defines the word as *taḥannun wa-raḥma.*

ḥāla Ibn Fāris I: 121 considers *ḥīla* 'a plan, contrivance' related to the sense 'going around' because plans actually 'go around' matters to get the best of them.

ḥawāyā The Arab. verbal forms I. 'to collect, draw together, grasp; turn (s.th.) round, wind' and V. 'to gather o.s. together, coil o.s. (snake)' (Lane 678–9) correspond to the cognates from different areas of Semitic. Murtonen (1989: 176) refers to the connection between 'snake' and 'prostration', stating that "Prostrating oneself results in a snake-like posture."

ḥāqa (y) Murtonen (1989: 180) compares it with Heb. and Aram. ḤYQ 'lap, bosom'. However, the NWS evidence is too generic semantically, and rather remote from the basic notion in Arab. 'to beset' (Ibn Fāris II: 125) and 'to surround, encompass, encircle; beset' (Lane 687–8).

taḫabbaṭa Ge. *ḫafaṭa* 'percutere, plangere' is related.

ḫadd—'uḫdūd Ibn Fāris (II: 149) derived them from the same semantic base: a trench 'extending downwards' into the ground.

ḫarağa Cf. Murtonen (1989:159) re Heb. *hōrēg* representing a secondary phonetic development.

ḫarra The following are perhaps related to the Arabic root: Ge. *ḫarawa* 'perforare', Syr. *ḥūrā*, 'a hole, aperture', Aram. *ḥ^a^rar*, 'to perforate', *ḥōrā* 'hole', Heb. *ḥōr*, 'a hollow', Ug. *ḫr*, 'graben', and Akk. *ḫarāru*, 'graben, aushöhlen'; *ḫurru* 'Loch'. Arab. *ḫurr* 'mouth of a mill or millstone' is cognate to these forms.

ḫasafa The reference in the *Qur'ân* is to the wealthy Qârûn who was 'swallowed up' into earth, along with his whole family.

ḫiṭ' This word is included in the lexical corpus with the sense 'error' (cf also QA *ḫaṭa'an* 'by mistake') as a reference to the primary meaning 'to miss, fail to find' (Ibn Fāris II: 198 and LA I: 65). The sense 'to sin' is a secondary semantic development under Aramaic influence (see Jeffery 123).

ḫaṭṭa For the cognate in ESA cf. Arab. I. 'to make [a line, or lines, or] a mark [upon the ground]' (Lane 759). This could be related to NWS and Akk. ḪṬṬ 'to dig, hollow out'. Cf. also Arab. I. 'to cut, cleave (with the sword)' (Lane 759).

ḫurṭūm According to Murtonen (1989: 179), the root ḪṬM is here reinforced by an approximant.

ḫafiya For the notion 'to cover' in Arab. reference can be made to *ḫifā'* which is a garment worn by women over other clothes (Lane 777).

'aḫlaṣa The cognates are related to Arab. I. 'to be clear, pure; become safe, free from difficulty; withdraw, retire, go away', II. 'to separate (s.th.) from s.th. else'. Ge. *laḫaṣa* 'decorticare, glubere' is related.

ḫalaqa Perhaps related to Ge. *ḫʷallaqʷa* 'numerare; aestimare' and *laḫakʷa* 'fingere, formare, creare', Syr. *ḥᵉlaq* 'to allot, determine, destine', Aram. *ḥᵃlāq* BA. 'portion, possession, lot', and Heb. *ḥālaq* 'to divide, share'.

ḫayr ESA is taken from the Beeston (*et alii*) *Sabaic Dictionary* p. 64 and CDG p. 270. Biella 201 does not confirm this meaning. This item is related to Ge. *ḫarya* 'eligere, seligere, deligere, praeferre, optare'.

ḫayyala Perhaps related to Ge. *ʾaḫallaya* 'facere, ut (aliquis) cogitet, sentiat, suggerere, mentem injicere (alicui)'.

ḫayl Ibn Fāris II: 235 derived them from the same semantic base: horses 'swagger' and 'strut' about. *ḫayl* could be related to Ge. *ḫayl* 'vis, vires, robur, potentia', ESA. *ḫyl* 'power, might; force, strength', Syr. *ḥaylā* 'strength, might, power, force', BA. *ḥayil* 'power, strength, army', Heb. *ḥayil* 'strength, efficiency, wealth, army', Ug. *ḥ(y)l* 'Heeresmacht' and Akk. *ḫiʾālu, ḫi/ayālu* 'eine Art Truppen' (< Aram.). These, in turn, correspond to the Arabic cognates *ḥawl, ḥīla* 'power'.

dābba Arab. *dubb* corresponds to the Semitic cognates. The basic meaning of the root has to do with 'a strong and slow moving creature'. For notions of this in Arab., Heb., and Ug., see Murtonen 1989: 143.

ʾadḥaḍa Arab. and Ge. share the basic sense of 'slipping' (Lane 855). However, in the *Qurʾān* the derived form is used metaphorically to mean 'to weaken, nullify; condemn'.

daḥā Arab. 'to throw, or cast, and impel, propel, or remove from its place (a stone, with his hand)' (Lane 857) comes very close to the meaning in NWS. In the case of Akkadian, Cohen (DRS IV: 244) states "La racine ne semble pas representée en akkadien malgré AHw 150."

dusur This is the palm fibre with which boats are caulked (see note 5138 in 'Alī 1456 with reference to Q. 54: 13). This is perhaps related to Syr. *dūšrā* 'folle avoine', Aram. *dišrā* 'folle avoine', Akk. *dišarru* 'Hafer'.

dassa Cf. Biella 86 re *dśśm*: (act. part.?) 'one who hides an inscription (by re-using the stone for building?)'.

dalw Murtonen 1989: 149 connects the idea of 'suspending' (e.g. a bucket) with 'weighing' ("As weighing is often done by suspension . . ."). In this case, Ge. *dalawa* 'librare, pendere, ponderare' and ESA *mdlt* 'weight, or value' would be cognates to the rest of Semitic. However, CDG 132 puts the connection between Ge. 'to weigh' and 'bucket' into question. The SS forms could be related to the root DL(DL) 'to hang down'.

dahr The sense in ESA is related to the *Grundbedeutung* of the root in Arabic. According to Ibn Fāris II: 305–06, *dahr* 'time' is so called because it 'overcomes and destroys everything'.

dāra (w) Murtonen (1989: 146) is right in noticing that "The basic meaning, present throughout the attestations, is something round, circular or cyclical, whether spatially or temporally."

ḏakara/ḏakar According to Brauner (1974: 162), Akk. *zakāru* is a WSem. loan. Murtonen (1989: 165) states that "... both the concept of memory ... and masculinity share the salient characteristics of *active nature, virility*. ..."

ḏalla ḎLL, DLL and ZLL are most likely phonological variants and Ph. *dl* 'deficient', Ug. *dll* D. 'erniedrigen, verachten', and Akk. *dalālu* 'kümmerlich sein' are thus related to the Arab. lexeme. Cf. DRS IV: 266 and Murtonen 1989: 149.

maḏmūm Cohen (DRS 355) compares it with Aram., Heb. ZMM 'to give false testimony' and 'devise evil', and Ug. 'to behave badly'. In general, these senses have negative connotations, but they do not share the sense of 'abuse' and 'disgrace' of the Arab. root.

ḏahala The Ge. and Syr. cognates correspond to Arab. 'to forget, neglect, be, or become, unmindful, neglect intentionally, quitting (s.th.) with confusion, or perplexity, or alienation of mind, such as arises from fear, etc.' (Lane 983).

ḏū Cf. rel. prons. in Ge. *za-*; ESA. *ḏ, ḏt*; Syr. *d-*; OA *zy, dī*; Heb. *zū, zeh* (poet.); Ph. *z*; Ug. *d, dt*.

ḏāqa (w) This is not restricted to the sense of 'taste'. "*The perceiving*, beside tastes, all other objects of the senses, and states or conditions." (Lane 988).

rubbamā This word has been included in the lexical corpus with the sense 'frequently, often' in view of the primary meaning 'to increase' (Ibn Fāris II: 382, Lane 1002). The sense 'to become great' > 'lord' is a secondary development under North Semitic influence (see Jeffery 136). CDG 461 does not consider Ge. *rabba* 'to stretch, stretch out, expand, extend, etc.' as connected with Sem. RBB 'to be numerous'.

tarabbaṣa The root RBṢ has to do with 'waiting' which is closely related to the root RBḌ 'calm and stability' of cattle and persons (Ibn Fāris II: 477). Cognates of this latter root are attested in Akk., Ug., Aram., Syr., ESA (see Murtonen 1989: 393).

rağğa This could be related to Aram. *rᵉgag* '[to be restless, anxious], desire, long, covet', and Syr. *rag* 'to desire, covet, lust'. Cf. also Heb. *ʾārag* 'to weave' (BDB 70), Ph. *ʾrg* 'weaver' (Tomback 29). According to Gesenius (Tregelles 1969: 76), "The primary syllable of this root is *rag*, which had the power of swift motion and agitation". For a possible relationship between Akk. *ragāgu* and SS, cf. Huehnergard 1991: 697.

riğl Cf. Kaye 1991: 826–49 for an exhaustive paper with very abundant notes on the etymology and comparative semitics of Ge. *ʾᵉgr*. Ug. *riglu*, in Akkadian cuneiform, is attested in an Akkadian quadrilingual 'dictionary' found in Ugarit (Verbal communication by Huehnergard to Kaye 1991: 847). Ug. *riglu* is also cited in Bennett 1998 pp. 133, 225, 237.

rağama Cf. As-Samīn II: 1002 regarding the metaphoric use of Arab. *rağm* 'a doubt, conjecture' in Q. 18:22.

riḍʾ/radiya/radda These belong to closely related roots.

ʾarsā Murtonen (1989: 405) compares with NWS RŠY 'permission, power, rule' and Akk. 'acquisition'. The semantic connection appears to be too tenuous.

raʿd The cognates correspond to Arab. IV. 'to cause to tremble, quiver, quake, shiver (by cold, or fear), or be in a state of commotion' (Lane 1105). However, the sense of 'thunder' is not attested in the cognate languages.

raġadan The sense of 'suppleness' and 'freshness' of the Syr. cognates is complementary to the notions of 'abundance (of herbage, goods, conveniences, or comforts of life)' which charcterize the Arab. root (Lane 1112).

ruqūd Cf. Biella 495 re. Sab. *mrqd* 'inscription' > 'stretched out,' [reclining along the rock?]

marqūm The cognates correspond to Arab. *raqama* 'to figure, variegate, decorate a garment' (Lane 1138). However, the sense 'to write' is only attested in Arabic.

rakaḍa Ge. *ragaḍa* 'pedes motitare; pede percutere' is related.

rahiba The cognates in the various languages share with Arab. the sense, or senses, referring to a particular physical and psychological condition, namely derived forms I. 'to fear', II. 'to be fatigued', IV. 'to disquiet, agitate by frightening', V. 'to threaten' (Lane 1168).

ʾarāḥa This could be related to Ge. *marḥa* 'viam monstrare, ducere'; Syr. *ʾaraḥ* 'to go away, depart, withdraw'; *ʾārḥā* 'wayfarer, guest'; Aram. *ʾāraḥ* 'to go through, esp. to take lodging'; *ʾārḥā* 'traveller, guest'; Heb. *ʾāraḥ* 'to wander, journey, go'; Ph. *mʾrḥ* 'to guide'?; Akk. *arāḫu(m)* 'eilig sein, eilen'.

rawʿ Cf. Driver 1936: 118 re BH *rūaʿ* 'to take fright' in Is. 15: 4 and Mic. 4: 9. The Heb. sense of 'raising a shout' and 'giving a blast with clarion or horn' (BDB 929) could well be related to Arab. 'to take by surprise' or 'to excite' the heart or mind (Lane 1188).

zubur Notice the alternance of labials in Aram. and Heb.

zāla (w) Syr. ʾZL 'to go, walk, journey', and DWL 'to move; be moved, stirred up; stir, arise; quiver' are related.

sabba Even though the figurative sense is implied, however the meaning 'to cut' is basic in Arab. (Lane 1284).

sabab If the sense 'rope' is accociated with 'intertwining', then the following could be possible cognates: Ge. *šabšaba* 'to intertwine . . . be fenced in . . .'; Syr. *šᵉbābā* 'neighbouring, a neighbour'; Aram. *sᵉbab* 'to go around, turn'; *sōbbā* 'ring, hoop'; Heb. *sābab* 'to turn about, go around, surround'; Ph. *sbb* yif. 'to encircle, surround'; Ug. *sbb* 'to turn'; Akk. *šibbu* 'Gürtel; Schlange'. However, Ibn Fāris (III: 64) does not make any reference to 'intertwining'. He believes that the word *sabab* 'rope', while not belonging to the basic sense of SBB 'to cut', could be related to another basic sense connected with 'length and extension'.

ʾasbaǵa The labial in Arabic is voiced. This root is clearly related to Arab. ŠBʿ both phonologically and semantically. Ge. *ṣagba* 'satiari, saturari, satiatum vel saturum esse' is related.

sitt Murtonen (1989: 458) believes the original root to have had a /d/ and a /ṯ/ as second and third radicals respectively.

saǧara Perhaps a variant of *saqar*. Cf. below.

saǧana Ge. zagana 'pugillo comprehendere' might be related.

ʾasḥata The Ge. cognate corresponds to Arab. *suḥt* "A thing that is forbidden, prohibited, or unlawful; . . . what is disapproved, abominable, or foul, of gains . . . that occasions disgrace . . . and bad repute . . . anything forbidden, or unlawful, and of bad repute. . . ." (Lane 1314–5). According to Jeffery 165–66, this may be a loan from Syr. Cf. Ge. *sāḥt* 'error, sin'.

saḥar The ESA lexeme is taken from AHw 1219.

sāḥil The Ge. cognate refers to the 'abrasive' action of the sea which leads to the formation of shores.

sirr Ge. *sawwara* 'occulere, operire, velare, celare; tegere, protegere' is perhaps related.

sarra Rabin (1975: 90) relates this word to Ge. *sarara* 'to fly . . . flee, leap in the air'.

sarmad According to Penrice 68 ". . . a word apparently of mixed Persian and Arabic origin'. However, it is not among Jeffery's list of foreign vocabulary in the *Qurʾān*.

safar Huehnergard 1991: 704 states that Ug. *spr*, Aram. *siprā*, Heb. *sēper*, Arab. *sifr* (along with their denominative verbs) are loans from Akk. *šipru*. Leslau CDG: 489 refers to Marrassini's view (1971: 70–72) regarding the lexical relationship between Akk. *supūru* 'Sheep pen' and Ge. *safar* 'camp'. Moreover, Leslau associates Ge. *safar* with Arab. *sāfara*.

saqar Perhaps a variant of *saǧara*. Cf. above.

sakaba The Arabic root is perhaps related to Ge. *sakaba* 'cubare, recumbere, procumbere, discumbere; dormire; obdormiscere (of dead); concumbere'; *maskab* 'membrum genitale'; *sabaka* 'fundere, conflare, liquefacere'; Syr. *šᵉkab* 'to lie down, fall asleep, take rest (of death)'; Aram. *šᵉkēb* 'to lie down; die; lie with'; BA *miškab* 'couch, bed'; Heb. *šākab* 'to lie down'; Ph. *škb* nif. 'to be laid to rest'; Ug. *škb* 'sich legen, liegen'; Akk. *sakāpu* 'sich zur Ruhe legen'. Murtonen (1989: 422) suggests that the Arabic meaning could have developed from a sexual connotation.

salaba The labial in Arab. and SS. is voiced. Moreover, this root is phonologically, and somehow semantically, related to Arab. SLF 'to pass away; go before, precede'.

salaẖa The relationship with Heb. *šulḥān* and Ug. *ṯlḥn* 'table' is not

confirmed. A possible clue could be the material of such tables, namely skin or leather, hence the connection with 'flaying'.

salām The primary meaning of this word is 'safety, security, immunity, freedom from faults, or defects, etc.' (Lane 1415). The secondary meaning 'peace', and the various verbal and nominal forms derived from it (such as *'aslama, 'islām, muslim*), are a borrowing into Arabic from North Semitic (Jeffery 62–3, 174–5).

sanān See HAL 1477 and CDG 532 for a summary of the various etymologies suggested by different semitists.

sāhama See Lane 1454 re 'he cast, or drew, lots (arrows of sortilege), practised sortilege (or sortilege with arrows)'.

sāhin Apart from the sense of 'neglect', the root implies also 'being still, or quiet, and gentle' (Lane 1456). This corresponds to the sense of the NWS cognates.

'iswadda Cf. Biella 502 re ESA *śwwdt* 'pasture lands', saying that 'black' might refer to the soil. See also Lane 1461 *sawda* 'land in which are palm-trees'.

šatt Aistleitner 319 compares it with Ug. *štt* 'zerschmettern'.

šağara Cf. Lane 1506 'being, or becoming, complicated, intricate, confused': VI. 'it was, became intricate, complicated, perplexed, confused or intricately intermixed'; VIII. 'it was, became, knit, or connected, commingled'. Metathesis in NWS. It is perhaps related to Ge. *'āšgara* 'illaqueare, irretire, retibus capere', Soq. *šigor* 'faire un grillage, fermer', Syr. *s'gar* 'to shut up, keep in, confine', Aram. *s'gar* 'to bar, bolt; lock up, close', BH *sāgar* 'to shut, close' (also *sākar*), Ph. *sgr* Y. 'to deliver up', Akk. *šigāru* 'cage'; *sakāru* 'to close', Ug. *sgr* 'closed'. Tomback 225 is not sure about SKR and SGR being variations of the same PS lexeme.

mašḥūn See Jastrow 1549 re Aram. *šiḥnā* 'the scab on the camel's back from the friction and pressure of the load' > 'heavy load'. The word in Arabic could well be a loan as NWS *š* does not correspond to Arab. *š*.

šariba The labial in Arab. and Ge. is voiced.

šaraḥa CDG 533 refers to Heb. *šaraḥa* 'to grow luxuriantly' as cognate. However, the correspondence *š*: *š* between Arabic and Hebrew is not regular.

širḏima See Ibn Fāris III: 273, 265 re < *šarama* with the basic meaning of *ḫazq fī šay' wa-mazq*.

šarr The voiceless prepalatal fricative in the Ug. attestation is not a regular correspondent with Arab. /š/. The Arab. forms might be related to Heb. *sārar* 'to be stubborn, rebellious' and Akk. *sarāru* 'unbeständig, falsch, unwahr, lügnerisch sein'.

mašriq This root is closely related to ŠQR. Arab. *šaqira, šaqura* 'to be ...

of a clear ruddy complexion combined with fairness . . . having a red, or ruddy tinge. . . .' (Lane 1581) corresponds to Syr. *s'qar* 'to colour, smear with paint', and Aram. *sīqrā* 'red paint'. Moreover, ŠRQ can also express 'reddish' connotations (Lane 1539). Both roots could be collapsed into one, as does Murtonen (1989: 438–9), who assumes "transposition (with semantic delimitation) in Aram Syr (Arab)".

šāraka The NWS cognates correspond to Arab. *šarak* 'snare (for catching birds, wild animals, etc.' and *širāk* 'the thong, or strap, of the sandal' (Lane 1542). In the case of the technical word *širk* 'a share, participation (i.e. polytheism or idolatry), and the denominative verbs derived thereof meaning 'to associate companions to God', Arab. took them over from ESA (see Jeffery 185–6).

šaṭr Ge. *šaṣṣara* 'findere, diffindere' might be related.

šahr Although this word refers to 'a month' in the *Qur'ân*, and as such is a loan from Aram. (see Jeffery 187), the original meaning was 'the new moon, when it appears' (Lane 1612. See also Ibn Fāris III: 222). This corresponds to the sense in the various Semitic cognates.

šawb This is related to Ge. and NWS Š/S'B 'to be unclean; defile'.

šāwara This could be related to Heb. *yāsar* 'to discipline, chasten, admonish' and Ug. *ysr, wsr* D. 'zurechtweisen, schelten'.

šawka Arab. *šawk* 'thorns, prickles, spines' (Lane 1621) corresponds to the cognates from different Semitic areas. Moreover, Arab. *šawka* implies 'sharp weapon; vehemence of might or strength, or of valour or prowess' (Lane 1621).

ṣabba The verb in Arab. is closely related to the 'pouring' of liquids, even though metaphorical usages are also possible (see, for example, Q. 89: 13). Moreover, it shares with ESA the meaning 'to pay down (a price, or sum of money)' (Lane 1638). *ṣabba* is related to Ge. *ṣawwaba* 'ebibere, exhaurire (poculum)'.

ṣibġ Semantically, the Akk. evidence is in order. Formally, however, the phonological correspondence is problematic. Ge. *ṣabḫ* 'embamma, jus, jusculum, ferculum' is related.

ṣadda Murtonen (1989: 355) states that the primary meaning here is 'side'. However, the semantic connection with Syr. *ṣad* 'to fix (the eye), gaze intently' and 'side' is not clear.

ṣar'ā Ibn Fāris III: 342 defines the basic meaning of the root as *suqūṭ šay' 'ilā l-'arḍ 'an marāsin 'iṯnayn*. Cf. Ge. *ṣal'* 'vilnus, plaga'; *ṣerne'et* 'porrigo, impetigo (pruriens)'; *'aḍre'a* 'intermittere (alqd), desinere, cessare, feriari (a re)'; ESA. *ṣr'* 'to humble oneself'; Syr. *ṣūrā'* 'epilepsy'; Aram. *ṣir'ā* 'leprosy'; *'iṣṭara'* 'to be a leper'; BH *ṣara'at* 'leprosy' (*[ṣāra']* 'be leprous' denom.); Akk. *ṣennettu, ṣernettu* 'eine Hautkrankheit'.

ṣarafa The cognates correspond to Arab. *ṣarafa š-šarāb* 'he did not mix the beverage, or wine', *sirf* 'pure, unmixed, free from admixture', and *ṣarīf* 'silver, pure silver' (Lane 1680).

ṣaʿiqa For the sense 'to cry, call' cf. Arab. *ṣaʿiqu ṣ-ṣawt* 'vehement in voice, and in braying (ass)' (Lane1690).

ṣaff Arab. *ṣaffa* 'to set, or place, or station (a company of men, a thing) in a rank, or row, or line' (Lane 1693) corresponds formally and semantically to the Semitic cognates.

ʾaṣfā The Syr. cognate corresponds to Arab. *ṣaffā* 'to clear, clarify (wine, beverage)' (Lane 1703).

ṣalaḥa For the sense of 'prosperity' cf. Arab. *ʾaṣlaḥa* '(he) constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly . . . put it into a good, incorrupt, sound, right, or proper state. . . .' (Lane 1714). Ge. *sarḥa* 'prosperare' is related.

salṣāl The definition in Lane 1711 is 'dry clay, that makes a sound by reason of its dryness'. The cognates correspond to Arab. *ṣalṣala* 'to sound; make, produce, emit a sound' (Lane 1709).

ṣahara The ESA cognate is semantically very close to Arab. *ṣahara* 'to melt, liquefy' (Lane 1737). Moreover, the result of 'melting' is 'clamping together'.

ʾaṣāba The connection with Syr. becomes more evident in view of the following: Syr. 'to frequent, visit'—Arab. *ʾaṣaba (bi-makrūh)* 'to afflict (with an abominable thing)'; Syr. 'to fetch, obtain'—Arab. *ʾaṣaba (biġyatahu)* 'to attain, obtain (the thing sought)'; Syr. 'to be present, be found'—Arab. *ʾaṣaba (š-šayʾa)* 'to find (a thing)' (Lane 1740ff.).

ṣāra (w) Arab. 'he made it (a thing, . . . specially the neck. . . .) to incline or lean', and form VII. 'it (a thing) became demolished, and cut, or divided, in pieces' (Lane 1744) reflect the Semitic cognates.

ṣāra (y) The ESA and Heb. cognates correspond to Arab. *ṣāra(y) ʾilā* 'to attain (in respect of place), come, go, pursue a course' (Lane 1754).

ṣayāṣin Perhaps related to Aram. *ṣīṣ* 'to look for, search'; BH *ṣūṣ* 'to gaze, peep'.

ḍidd This is probably related to ṢDD.

ḍalla Cf. Huehnergard 1991: 706 for the possible relationship with Akk. *ṣalālu* 'sich hinlegen, liegen, schlafen'; Heb. *ṣālal* 'to sink'; Ge. *ṣalala* 'to float, hover'.

ḍamma Arab. also covers the sense 'to join, or adjoin (a thing to a thing)' (Lane 1801), which is also the sense in Ge.

ṭaraḥa Murtonen (1989: 209) relates to Aram. *ṭʾraḥ* 'to take pains'; af. 'to make ready for moving' and Heb. *ṭāraḥ* 'to toil, be burdened', saying that

Arab. ṬRḤ means both 'to put (upon)' and 'to fling, cast away'.

ṭaraf The NWS cognates correspond to Arab. *ṭarafa* (*ʿaynahu*) '(he) hit, struck, smote, or hurt, (his eye with a thing)' (Lane 1842).

taṭfīf CDG 549 suspects Ge. *ʾanṣafṣafa* 'stillare, destillare' might be related, however he states that the phonetic correspondence *ṣ: ṭ* is not normal.

ṭamasa Ge. *damasa, damsasa* 'exstinguere, delere' might be related.

ṭāmma The cognates correspond to Arab. I. 'to fill up, choke up (the well), to cover over (with earth), to fill (a vessel) so that the contents overflow the edges; to abound and overcome, etc.' (Lane 1877).

ṭāra Cf. Ar. *taṭayyara* 'he augured evil from it; regarded it as an evil omen' (Lane 1904). The practice of divining through the observation of the flight of birds (to the left auguring evil, and the opposite when flying to the right) was a common practice thoughout most of the Semitic area. In Hebrew, the root became restricted to mean 'divination', shifting away from the basic referent 'bird'.

ẓallala Huehnergard 1991: 708 suspects that there is one root underlying the various forms in ḌLL and ṢLL.

ẓahara HAL 945 refers to Ph. [ʾ]*sr ṣhr* 'Osiris ist erschienen' (inscription from Cyprus quoted by A. van den Branden BiOr 33, 1976, 6–9). This is not attested in DNWSI.

ʿabd Murtonen (1989: 308) states that the religious connotations of the root spread "... primarily from Hbr-Aram and secondarily from Arab...."

ʿadā (w) The semantic link between 'to pass over' and 'to transgress' is self-evident.

ʿaraḍa Murtonen (1989: 331) states that the forms in ʾRʿ are secondary variations of ʿRʿ and considers the Heb. forms as loans from Aram. For the sense 'to occur, happen' see Lane 2002.

ʿarafa Cf. ESA. *ġrb* 'to know (of s.o.)'.

ʿazama CDG 81 relates to Ge. *ʿaẓama* 'to conjure, cast spells' (< Arab.).

ʿasʿasa The Syr. cognate becomes more evident in the light of Arab. *ʿassa* 'to patrol by night, guard (the people), make search by night' (Lane 2039).

ʿaḍada The various cognates correspond to Arab. *ʿaḍada š-šağar* 'to cut, or lop (the trees) with a *miʿḍad*', that is 'an instrument with which trees are cut, or lopped ... in the form of a reaping-hook....' Moreover, form X. signifies 'to gather (fruit) from a tree' (Lane 2072–3). Syr. witnessed the following morphological development: ʿD < ʿʿD < ʿḌD.

ʿiṭf The various cognates correspond to the basic meaning indicated by Ibn Fāris IV: 351, namely 'folding and bending'. Cf. also Arab. V. 'to clad onself', and *ʿiṭāf, miʿṭaf* 'a garment' (Lane 2080–1).

ʿaṯṭala The NWS cognates (belonging to the secondary root ʿRṮL) correspond to Arab. ʿṮL 'to be destitute of ornaments (a woman), or weapons, property, discipline, good mental qualities (a man)', and *ʿuṭul* 'the denuded, unclad part/s of the body' (Lane 2082–2).

ʿaqqaba CDG 66 suggests that the verb is denominative: ʿQB 'a heel' > 'to follow someone closely', that is 'to be behind someone, watch, guard'.

ʿaqara The NWS cognates correspond to Arab. 'to wound, strike, cut (the legs of camel, horse); stab, slaughter by stabbing; slay, destroy; cut off the head of a palm-tree, cut down trees; be, or become barren (woman)' (Lane 2107–8). The sense of 'root' at the base of the NWS cognates is found in Arab. *ʿaqr* 'the principal part (of a country)', *ʿaqqār* 'what is used medicinally, of plants and of their roots' (Lane 2109–10).

ʿaqala Cf. M. Cohen 1969: 86 re SS cognates *ʿlq, ġlq* 'to see'. These are not found in Conti Rossini 1931, Biella 1982, and Beeston (*et alii*) 1982.

ʿamila CDG54 does not exclude the possibility that the form *māʿbal* could be the result of metathesis of *mabʿal.*

ʿamm See also Arab. *ʿamm* 'a company of men, . . . of a tribe, . . . or a numerous company' (Lane 2149). This is cognate with Syr. and Aram. *ʿammā* 'people'; BH *ʿām* 'people'; Ph. *ʿm* 'people, community'; Akk. *ammu* 'Volk'? (Can. lw); *ummatu* 'Hauptmasse'; *ummānu* 'Menschenmenge, Heer, Arbeitstruppe'; Ug. *ʿm* 'people'.

ʿanita Lane 2168 translates *ʿazīz ʿalayh mā ʿanittum* (Q. 9: 128) 'Grievous unto him is your experiencing of difficulty, or hardship, or distress'. The Syr. and Aram. cognates fall within this semantic sphere.

ʿinda Ge. *ʾenta* 'in; juxta, praeter, circa' could be related. See CDG 33 for the lexical background in the various Semitic languages.

muʿawwiqīn Cf. Syr. *ʿawek* 'to hinder, impede'.

ʾaʿāna Driver (1936:114–15) states that *māʿōn* in the *Psalms* cannot mean 'dwelling place' (the usual meaning assigned to this word) for there seems to be no Semitic root ʿWN meaning 'to dwell'. The Heb. word should be cognate with Arab. *maʿān* 'halting-place, abode' prob. < ʿYN, hence 'a place of wells', and corresponding to Heb. *maʿyān* (unless it is not related to Heb. *ʿānā* and Ar. *ġanā(y)* 'to dwell').

ʿāba (y) The sense in Aram. is very close to Arab. *ʿābahu* 'He [found fault with him . . . blamed, upbraided, or reproached him; or] attributed or imputed to him . . ., or charged him with, or accused him of, a vice, fault, ...' (Lane 2206).

ʿīr Cf. Lane 2208–9 re *ʿayr* 'ass' (wild or domestic), and *ʿīr* ". . . 'a caravan, a caravan of asses' . . . then extended to any caravan."

ġuṯāʾ The definition in Lane 2231 renders the Syr. cognate more evident: '. . . rubbish, or small rubbish, or particles of things, or refuse and

scum, and rotten leaves mixed with the scum . . . borne upon the surface . . . of a torrent.'

ġaraba Murtonen 329 refers to a phonological split in Arabic resulting in ʿRB > ĠRB. Zimmern 64 asserts that this is a loan from Akk. Huehnergard 1991: 697 suggests a relationship with the presumably Akk. metathetical form *rabū* 'untergehen (Gestirn)', but remarks that the form *rebū* would have been more regular.

ġārim The Ug. cognate should be considered in the light of Arab. *ġurm* 'a thing that must be paid, or discharged; . . . a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment' (Lane 2252).

ʾaġrā Syr. *ʿār* 'to wake, watch'; Aram. *ʿūr* 'to stir up, awaken; awake'; Heb. *ʿūr* 'to rouse oneself, awake'; Ug. *ʿ(w)r* 'to arouse' are related.

ġafara The cognates correspond to Arab. *ġafara* 'to cover, veil, conceal' (Lane 2273). For Heb. < Akk., see Zimmern 36.

ġawā (y) The cognates should also be considered in the light of Arab. *ʿawā* 'to bend, twist' which is phonologically and semantically very close to *ġawā*. (See Murtonen 1989: 313).

fiʾa Noeldeke (1910: 152) suggests 'Angriffsfront' as the original meaning of Arab. *fiʾa*. In that case, the following would be plausible cognates: Ge. *(la)fē* 'latus (rei)', Syr. Aram. *pāʾtā*, Heb. *pēʾāh*, Ug. *piʾt* 'corner', Akk. *pātu* 'Rand'.

fatīl The cognates correspond to Arab. *fatala* 'to twist (a rope)', *fatīl* 'a slender cord (of fibres)', *fatīla* 'a wick' (Lane 2334).

faraḍa Heb. *pāṣar* 'to push, press', and Aram. *pᵉṣar* 'to press, urge' could be related.

faraṭa The basic sense in Arab. has to do with 'to precede', and in Q. 20: 47 it means 'to act hastily and unjustly, hastily do an evil action' (Lane 2376). On the other hand, the basic sense of NWS and ES PRṬ is associated with 'breaking through, dividing, tearing apart'. These notions are semantically unrelated to the sense in Arab. Nevertheless, Murtonen 1989: 437–8 presents them under one entry.

farʿ This is derived from Arab. *faraʿa* 'to overtop, surpass in height or tallness' (Lane 2378). The Semitic cognates are well within the Arabic semantic domain. The cognates in ESA and Ug. meaning 'first fruit' correspond to Arab. *faraʿ* 'firstling (of a camel, sheep, or goat, used for sacrifices to the gods)' (Lane *ibid.*). The Akk. and Heb. cognates, in turn, correspond to Arab. *farʿ* 'full [or abundant] hair' (Lane *ibid.*), whilst the Aram. and Syr.cognates meaning 'to spring up, bring forth (leaves, etc.), bloom; fly', and Akk. 'offspring, descendant' correspond to Arab. 'to ascend; descend'. Murtonen 1989: 348 suggests the primary meaning 'growth' which evolved into 'abundance, height, etc.' As in other instances, this is a case where

Arabic encompasses most semantic notions found in other branches of Semitic.

tafsīr Fraenkel 286 and Jeffery 92 consider the technical sense 'explanation, interpretation' as a borrowing from Syr. Whilst acknowledging this fact, one should not lose sight of the primary Arab. meaning 'to discover, detect, reveal' (Ibn Fāris IV: 504, Lane 2397) which is semantically very close to the North Semitic sense.

faṣala Ge. *baṣṣala* 'lacerare, dilacerare, discerpere' is related.

fiḍḍa According to Ibn Fāris (IV: 440), this word may belong to the semantic base of FḌḌ, namely 'separation and division', because silver is 'broken up' in the process of making ornaments. Cf. Guidi 579 re "... la comparazione linguistica dimostra basicamente che mentre agli antichissimi Semiti era pienamente noto l'oro, era ignoto invece l'argento. . . ."

faʿala The bilabial is voiced in Ug. Cf. Ge. *mabʿal* 'instrumentum ferreum' and Akk. *bēlu* etwa 'Waffe' which could be related. See note on *ʿamila* above.

fakkara Cf. Lex.Syr 568 re relation with Syrian *pᵉkar* 'to bind'.

fakk NH *pākā* 'to break through, penetrate' is related.

fakih Ge. *fakḥa* 'to be happy, rejoice' is related.

tafakkaha According to Ibn Fāris (IV: 446), this word is the result of *ʾibdāl*, or phonetic change, claiming that, originally, it was *tafakkana*, and denoted 'repentance'. This is confirmed by as-Samīn III: 2029.

falak Arab. *falka* 'whirl (of a spindle)' (Lane 2443) corresponds to the cognates in Semitic. The basic meaning has to do with 'roundness'.

fānin The various cognates correspond to Arab. *fanā* 'to pass away, come to an end; vanish away; perish' and *fināʾ* 'a yard, or exterior court . . . a wide space in front, or extending from the sides, of a house' (Lane 2451). The verbal forms in the various Semitic languages are denominative from 'face; front; façade (of a building), etc.'

fūm According to Lane 2463–64, ". . . said to be a dial. var. of *ṯūm*; also explained as signifying 'wheat'; also 'bread'; 'the other grains, beside wheat, whereof bread is made'; 'chick-peas'; 'any *ʿuqda* [apparently meaning 'head' of a plant, such as that] of an onion, or of a garlic; a great gobbet of food'; 'ears of corn'. The following are the cognates in the Semitic languages: Ge. *sōmat, tūma* 'allium'; Syr. *tūmā* 'garlic'; Aram. *tūmā* 'garlic'; Heb. *šūm* 'garlic'; Akk. *šūmu(m)* 'Lauch'."

ʾafwāh According to Lane 2446, ". . . it is originally *fawah* or *fawh*, the /*h*/ being cut off from it, the /*w*/ is not susceptible of declension, because it is quiescent, therefore /*m*/ is substituted for it; but when you form the dim. or the pl., you restore it to its original state. . . ."

***qiṭṭā*ʾ** Aram. *qaṭṭayyā*: /ṭ/ for /t/ after /q/. According to Murtonen 389, this is a *Kulturwort* of unknown origin.

qad Cf. Syr. *kad* 'when, after; although; because; while'; Aram. *kᵉdū* 'as it is, now' (< *kad* + *hū*).

qudūr Zimmern 33 postulates an Akkadian origin from *diqaru* for the rest of the attestations in Semitic languages.

qudus The lexical items belong to the Semitic root meaning 'to withdraw, separate'. This gave rise to the later technical meanings related to 'sanctity' developed in the North Semitic area and which spread across the whole Semitic *Sprachraum*.

qaraḍa The primary meaning is 'to cut'. The sense in the *Qurʾān* ('to pass, or turn aside, by and beyond (the sun)') is metaphorical.

qāriʿa The basic meaning in Arab. 'to beat, strike' and *miqraʿa* 'whip' (Lane 2987) correspond to the cognates in Ge., NWS, and Ug.

qasam Assimilation QSM > QṢM in Syr.

ʾiqšaʿarra Cf. Ge. *ʾāsqōrara* 'abhorrere, abominari, detestari'.

qaṣṣa Arab. I. 'to cut, clip, shear, cut off' correspond to the meanings of the cognates. However, Arab. is unique in the development, along figurative lines, of the basic meaning to cover such notions as 'following, tracing, tracking; narrating, etc.' (Lane 2527).

qaḍb The primary meaning is 'to cut, cut off' and this lexeme refers to plants 'cut and eaten fresh' (Lane 2538). The sense 'staff, rod' attested in ESA and in Arab. (*qaḍīb*) is derived from the act of 'cutting' a branch from a tree to make a stick.

qafā (w) The back side of the head and neck in Arab. is called *qafā*/*qāfiya* (Syr. *qāpyā*) because 'it follows' the face (Ibn Fāris V: 112). Cf. Huehnergard 1991: 692 for a comparison with Akk. *neqelpû* 'hinabgleiten', where the second radical *l* may be secondary.

qamar Cf. Aram. *qᵉmar* 'to bend'; NH *qāmar* 'to bend, arch over, cover'. However, Ibn Fāris (V: 25) gives *bayāḍ fī šayʾ* as the basic root meaning.

qinwān Zimmern 56 attributes an Akkadian origin (< *qanū* 'Rohr, Schilfrohr, Gewürzrohr') to the rest of the attestations in the Semitic languages: Aram.-Syr. *qanyā*, Heb. *qāne*, Ph. *qnʾ*, Ug. *qn* all meaning 'reed'. The word was also taken over by Greek and Latin, namely καννα, καννη, *canna*. These, however, are semantically remote from Arab.

qāb This may be related to NWS QBB 'a measure of capacity'.

ʾaqwāt Ibn Fāris V: 38 considers *muqīt* 'watchful; a guardian' (Q. 4:85) related to the basic sense of this root which has to do with 'detension, conservation, and power over something'.

kabba In Arab. KBB/KBKB have developed semantically as follows: 'to gather': 'to wind thread into a ball': 'to turn upside down (a vessel), turn (s.o.) down upon his face'.

kabad Arab. I. 'to be big in the belly, in its upper part, be big, large, thick, bulky in the middle' and V. 'to become thick (of liquids)' (Lane 2584) correspond to the meanings of the cognate forms. The sense 'to be heavy' developed into 'to honour, glory' in Heb., Ph., Ug., and Akk.

kaṯura This could be related to Syr. *kᵉšar* 'to prosper, succeed, be fortunate', Aram. *kᵉšar* 'to be right, pleasing, fit', Heb. *kāšēr* 'be advantageous, proper, succeed', Ug. *kṯr* 'sich in guter Kraft befindend, tauglich', and Akk. *kašāru* 'wiederherstellen'.

kadḥ Cf. ESA. *mkdḥ* 'seaport, dockyard'.

'akdā The meaning of this verb is 'to give in small quantity (in alms, etc.)' and also 'to stop, refuse giving that small quantity' (LA XV: 216). This latter meaning is attested in Q. 53: 34 (Cf. Ibn Samīn III: 2239).

kariha The attestations in Ge. correspond to Arab. *'akraha* 'to make s.o. do s.th. against his will' (Lane 3000). NH KRḤ (*hikrīaḥ* 'to force, subdue') is related.

kisf Syr. *kespā* 'silver; piece of money'; Aram. *kᵉsap* 'silver'; Heb. *kesep* 'silver'; Ph. *ksp* 'money silver'; Ug. *ksp* 'silver' are related to the sense 'a piece (cut)'. Ge. *kasaba* 'circumcidere' is also related.

kašafa CDG 297 quotes Brockelmann (1927: 28) re Ge. *kašata* 'to uncover, disclose, lay bare, etc.' which he attributes to *Reimwortbildung* (KŠF > KŠT) with its opposite KBT 'to hide'. Also related are Ge. *qešūf* part. 'intectus, apertus', Aram. *ḥᵃsap* 'to peel off', Heb. *ḥāśap* 'to strip off, strip, make bare', Ph. *ḥsp* 'to remove', Akk. *ḫasāpu* 'abreissen'.

kafala The basic meaning in Arab. is one of 'containing and comprising': *kifl* 'the covering which goes round the hump of a camel' (Ibn Fāris V: 187).

'akmala This is related to Ge. *'agmara* 'perficere, absolvere, consummare; capere totum'; Syr. *gᵉmar* 'to perfect, finish, accomplish'; Aram. *gᵉmar* 'to complete'; Heb. *gāmar* 'to end, come to an end'; Akk. *gamāru* 'zu Ende bringen'.

'akmām This is related to Syr. *kūm* 'to cover up, conceal' and Aram. *kūmtā* 'skull-cap'.

kunnas "Name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays." (Penrice 128). See Lane 2633 under *kanasa*: 'he (an antelope) entered his *kinās*, i.e. his covert, or hiding-place, among trees'; V. *takannasa* 'he (a man) entered the tent, hid himself, and entered the tent'. This corresponds to the meaning of the cognate forms. However, the sense of 'hiding' seems to be an exclusively Arabic semantic development.

ʾakanna This could be related to NWS and ES QNN 'nest, brood; family'.

kayfa (*ka* + *ʾay* + *fa*) Cf. Ge. *ʾefō* 'quomodo' (*ʾē* + *fō*); Syr. *ʾayk, ʾaykan, ʾaykanā* (*hānā* + *ʾayk*) 'how?'; Aram. *ʾē* 'how?', *ʾēyk* 'as, how'; Heb. *ʾēykāh* (*ʾēy* + *kāh* = *kōh*) and *ʾēykākāh* (*ʾēy* + *kākah*) 'In what manner? How?' [Akk. *ayyu* 'welcher?'].

lubad Arab. *libd* 'hair or wool commingled, and compacted together, or coherent; [felt] . . .' and *labad* 'wool' (Lane 2646) correspond to the NWS cognates, apart from *lubad, libad* 'collected together' of men, locusts, and wealth.

laḥiqa The meaning in Ge. is well within the Arab. semantic domain (cf. Lane 3008).

liḥya The cognates correspond to Arab. *laḥy* 'jaw-bone; the part on which the beard grows' (Lane 3009).

lisān Ph./Pun. λασουν in the combination λασουναφ name of a plant 'βουγλωσσον' in Diosc. iv: 127 (DNWSI 584).

laʿiba Hal 506 gives 'Spiel treiben'.

laqifa This could be related to Ge. *lakafa* 'tangere; attingere (rem), pertingere ad'.

ʾiltaqama Perhaps related to Aram. *lᵉgīmā* and Heb. *lᵉgīmā* 'quaffing, taking a draught; eating and drinking, entertainment'.

lākin *lā* + *kin*: Cf. ESA. *kn* 'thus'; Syr. *ken* 'and so, and then, next; soon'; Aram. *kēn* 'thus, as follows'; Heb. *(lā)kēn* adv. 'so'; Ph. *kn* 'therefore, thus'; Akk. *akanna* 'thus'; Ug. *kn* 'thus'; *k-* is demonstrative.

lammā Cf. Syr. *lᵉmā* interrog. part.; Aram *lᵉmā* 'wherefore?'; Heb. *lammāh* 'for what reason?, why? lest'.

lawḥ Jeffery 253–54 distinguishes between two uses of this word in the *Qurʾān*, namely a. 'the planks of Noah's ark', and b. 'the tablets of revelation'. Jeffery states that although it is not improbable that the word is a loan in both its meanings, the second use is clearly a loan from Heb. or Aram.

liwāḏ Apart from the basic sense 'to seek refuge' of form I, Arab. *lāwaḏa* (III) can mean 'to go around, encompass; delude, beguile, act contrarily to' (Lane 2680–1). These correspond to the meanings of the cognates in Ge., Aram. and Heb.

lāma (w) Cf. Syr. *lamlem* 'to speak, enunciate'; Aram. *limlem* 'to talk against, murmur, sneer'. Cf. also Heb. *lūn* 'to murmur'; Ph. *ln* 'to growl'.

layta Cf. Syr. *lᵉway* 'if only'; Aram. *ʾalᵉway* 'oh that!'; Heb. *lū* 'if; if only'; Akk. *lū* 'sei es, oder'; Part. des Wunsches und der Beteuerung.

laysa Cf. discussion in Brauner 1974: 317 re the meaning 'did not have' related to Akk. *išū* 'to have', rather than related to Heb. *yš* and Aram. *yt(y)* 'to be'. Von Soden (GAG 111a) refers to Ass. *la* + *išū* 'to be not', but

according to Brauner, this usage is rare in comparison with the common *ul baššī*.

matīn The cognates correspond to Arab *matn* 'the back, two portions of firmly-bound flesh between which is the back-bone . . . rendered firm by being tied . . . with, or by, *'aqab* [or sinews]' (Lane 3017).

maǧīd Arab. MǦD renders the notion of 'abundance and excellence' (cf. *bulūġu n-nihāya*—Ibn Fāris V: 297) and it is employed in connection with a wide range of referents, such as 'a land abounding with pasturage and fresh herbage', 'a large, abundant gift', 'superabundant entertainment', and also 'glory, honour, dignity, nobility' (Lane 2689–90). The same sense of 'excellence' is attested in the NWS cognates.

maḥaqa This is related to Ge. *faḥaqa* 'diffugere' and *fahaqa* 'diffugere, radere'.

'imtaḥana The meaning in Ge. falls within the Arab. semantic domain, where senses could have developed as follows: 'to beat out, stretch out' > 'to purify, refine (in fire, e.g. gold and silver)' > 'to try out, test' (Cf. LA XIII: 401 and as-Samīn IV: 2464). See also Murtonen 1989: 109 re the possibility that BḤN could have been ". . . influenced by /bxr/, including denasalization of the 1st rad."

maraǧa The Syr. and Aram. lexemes are within the Arab. semantic sphere. The primary sense in Arab. is 'to mix', developing into 'to let go' and 'to become unsteady, confused' (Lane 2704). In the case of Arab. *marǧ* 'meadow', Fraenkel 129 says that the Arabs themselves had recognized the word as a loan from Persian. However, Fraenkel believes it derives from Aram.-Syr. *margā*.

mariḥa The notion of 'insolence' of the elated is behind Q. 40: 75 (Cf. as-Samīn IV: 2474).

mumarrad The Aram. cognate corresponds to Arab. 'to steep (bread, corn) in water to soften it, to soak, or soften in water' (Lane 2705).

mazzaqa This is related to Ge. *mazaga* 'evellere, eripere'.

maḍā (y) This is perhaps related to the following lexical items which correspond phonetically to the Arab. lexeme, but are rather semantically incompatible: Ge. *maṣ'ā* 'venire; provenire, nasci, oriri; ad exitum venire'; Syr. *m'ṭā* 'to come, arrive at, reach'; Aram. *m'ṣā* 'to reach'; Heb. *māṣā'* 'to attain to, find'; Ug. *mġy, mṣ'* (var. *mẓ'*) 'to reach, come, arrive'.

milḥ Cf. Leslau 1958: 30 re Ge. having also the probably Cushitic loan *sew*, and therefore *mallēḥā* ". . . can be either a borrowing from a Semitic language, such as Hebrew, through the channel of translation, or it can be the Semitic root preserved beside the Cushitic root."

'amlā The ESA cognate corresponds to Arab. *mallāka llāhu ḥabībak* 'May God make thee to have enjoyment of thy friend and to live long with him', and *tamallā bi-šay'* 'to enjoy a thing' (see Lane 3023).

man Heb. and Ph. *mī*.

min Copeland Biella 45 refers to Beeston 1962: 6 re Sab. *bn* 'from, from among' being perhaps an enlargement of prep. *b-* with the common enclitic suffix *-n*. Cf. also Ug. *b-* 'from'.

manna Gesenius (Tregelles 1969: 486) states the following about Heb. *mānōn* "... according to the Hebrews, 'progeny' ... It is once found in Prov. 29: 21 ... Others understand it to be 'an ungrateful mind', from the root *mānan*, Arab. *manna* 'to receive favours ungratefully'". Cf. Lane 3024 in the case of Arab. V. *tamannana* 'he reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed, ...'

nağas CDG 400 suspects an origin from an Arabic dialect in which Arab. *nağu/isa* becomes *ngs* and thence > Ge. *nqs*.

naḥara According to Murtonen (1989: 279), "The split of the velar fricative [ẖ] off the pharyngal one [ḥ] attracted the word for snoring with it, as this agrees best with the actual sound, while the pharyngal remained with the words for the throat region, as again more appropriate for them...."

naḥs Although the basic meaning of the root according to Ibn Fāris (V: 401) and LA VI: 227 is 'the opposite of happiness', LA also refers to the derived forms II, V, and X which mean 'to seek to learn the news, or follow them (secretly or openly)'. This corresponds to the notion of 'divination' in the cognates. In the case of Ug. 'snake' (which is not attested in Aistleitner), Murtonen (1989: 280) considers it "... a means of divination."

naḥnu According to Payne Smith 21, Syr. *ʾanᵉḥnan* is "... an early form of *ḥᵉnan*, only found in ancient MSS."

naẖir Although Arab. shares with the other languages the senses 'nostril; snorting, snoring', it is unique in its extension of the meaning to 'rotten (bone, or wood)'. When wind passes through the holes of such bones, it produces a sound like that from the nostrils (Lane 2777).

naẖl Fraenkel 91 states that the basic meaning is 'to be clean', and thence the clean, expensive fruit called 'dates'. This is close to the basic meaning of the root given by Ibn Fāris (V: 407), namely *ʾintiqāʾu š-šayʾ wa-ẖtiyāruh*. Guidi (1878–79: 583) states that it is a '... parola più recente e speciale agli Arabi < *naẖl* 'cribare, scegliere il meglio' ... Per le ricerche di Ritter è conosciuto che la palma non era originariamente fra gli alberi fruttiferi propriamente detti ... la mano dell'uomo (i Nabatei babilonesi, secondo Ritter) seppe far del dattero un frutto così squisito ed eccellente.' The root is related to NWS, Ug. and Akk. NḤ/H̱L 'valley, wady, torrent' (cf. Murtonen 1989: 279). For Heb. see HAL 649, 654.

nādim This could be related to Akk. *nazāmu* 'klagen, sich beklagen'.

nasaẖa CDG 402 suggests 'to annul a misdeed > to repent'.

nisāʾ This is undoubtedly related to the root ʾNS.

nasiya The sense 'to neglect, fail' in Ug. is indeed the meaning of certain forms of this root in Q. 9: 67; 20: 115.

ʾanṣata This could be related to the root ṢWT in NWS: Heb. *hēṣīt* 'to listen', Aram. *ṣūt*, *ṣīt* 'to listen; obey', and Syr. *ʾaṣṣet* 'to hearken, listen'.

naḍḍāẖ This is related to Ge. *naẕḫā* 'spargere, aspergere' and Heb. *nēṣaḥ* 'juice of grapes, fig. of blood, gore'.

naʿǧa Cf. Talm. *nāqī* 'a young lamb', and Syr. *neqyā* 'a sheep, ewe'.

ʾanġaḍa Cf. Ge. *dangaḍa* 'concuti, contremere'.

naffāṯāt In the case of Ug. *wpṯ* D. 'spat upon', cf. Noeldeke 1910: 179–201 re the relation between verbs with first radical *n* and verbs with first radical *w*.

nafs Cf. metaphoric use in the Qur'ān of *tanaffasa* 'to shine (the dawn)' implying its 'coming forth' from the darkness of the night. Cf. Ibn Fāris V: 460–61.

nafaʿa CDG 387 considers the form in Ge. as "... probably from *nafʿa* and borrowed from Ar. *nafaʿa* 'be useful > become of value, become strong'."

ʾanfāl Murtonen (1989: 286) compares this with Sem. NPL 'to fall'. However, the basic meaning in Arab. has to do with 'giving, giving gifts' (cf. Ibn Fāris V: 455–6, Lane 3036). Comparing 'to fall' with 'booty, spoils' is stretching the association a little bit too far.

naqīr This can also mean 'what is bored, perforated, hollowed out, or excavated' (Lane 2838).

naqama Cf. Ge. *taqayyama* 'vindictam parere, succensere'. Murtonen (1989: 290) believes that the root is primarily biradical and may be a reflexive formation from /qwm/.

nakaba The Ge. cognate corresponds to Arab. *mankib* 'the shoulder', "... the place of junction of the os humeri and the scapula. . . ." (Lane 2846). Ibn Fāris (V: 474) attributes this derivation to the fact that shoulders and wings are situated on 'the sides' of the body.

nahār This can also mean 'broad daylight, the light between the rising of the dawn and sunset' (Lane 2858). According to Ibn Fāris V: 362, *nahār* and *nahr* 'river' are derived from the same root and the latter is so called because it 'cleaves' the ground (*yanharu l-ʾarḍ*).

nāʾa (w) Murtonen (1989: 275) compares Heb. NWʾ ('to hinder; frustrate'; hif. 'to forbid') with the Arab. lexeme. However, semantically this comparison is somewhat tenuous given that the basic meaning of the verb in Arab. has to do with 'rising' (Ibn Fāris V: 366), even if in general it refers to 'rising with a load with difficulty' (LA I: 174).

manāṣ The Heb. cognate corresponds to Arab. *nāṣ(w)* 'to turn aside, or away, retreat, retire to a distance; flee' (Lane 2868).

nawm For Ug. *nhmmt*, see Yasin 1952: 77 about 'sleep of death'. The medial *h* is explained on the analogy of such hollow roots as Syr. *bht, rhṭ* which correspond to Heb. *bwš* and *rwṣ*.

haddama Syr. *haddem* is denominative < *hadāmā* 'a limb, member, part of the body'. BDB 1089 attributes BA *haddām* in Dn. 2: 5 *haddāmīn titʿab-dūn* 'ye shall be made members', i.e. 'dismembered'. to Pers. *handām, ʾandām.*

hal In BH the reading *hal* is attested in Dt. 32: 6 which would correspond to Arab. *hal.* However, there is no general agreement about this.

ʾahalla The Semitic cognates correspond to Arab. *ʾahalla (l-muʿtamir ʾiḏā rafaʿa ṣawtahu bi-t-talbiyah)* (LA 11: 701).

halumma Pun. *alem* 'here' is attested in *Poenulus* 944. However, DNWSI 283 considers it an uncertain interpretation.

hamma Aistleitner 90 interprets Ug. *nhmmt*, with dissimilated prefix *n-* instead of *m-*, as probably meaning 'Verwirrung, Sorge', unlike Yasin 1952: 77 and Gordon 1965: 442. See note re *nawm* above.

hawā (y) See DRS V: 386–387 re the semantic development 'to fall' > 'to happen' found, amongst other languages, in Latin *cadere* and *accidere*, English *fall* and *befall*, and Arabic itself 'to fall; come to pass'. Cf. also Akk. *ewū* 'to change into' (intrans.). Kaufman 1991: 823 connects Akk. with Ge. *hallawa* and *hallo* (the complements of *kona* expressing 'being present, extant'). He identifies the Ge. items as cognates of the roots HWY, HYY (metathesis of *l* and *w* and a *y—l* interchange). He even suspects that the Ge. form and meaning are primary, stating that the semantic shift 'being present, existing' > 'to become, change into' is ". . . easier to explain than the reverse."

watara—watr—tatrā According to Ibn Fāris (VI: 83), these words do not belong to one semantic base and have different, unrelated meanings. As-Samīn (IV: 2800) explains the form *tatrā*, attested in Q. 23: 44, as being derived from *watrā*, with initial *w* becoming *t* as in the case, amongst others of *turāṯ* < *waraṯa*. Lane 2919 gives the following meaning, 'They came following one another; one after another . . . uninterruptedly.' Derived form III. means 'he made the writings, or letters, to follow one another nearly, one by one, without ceasing . . . He made their supplies of wheat to come to them without stoppong; time after time.' (Lane 2918).

watīn In Ali's translation of Q. 69: 46 this lexeme is rendered as 'artery of the heart'. The cognates in ESA, Aram. and Heb. share with Arab. the notion of 'continuity, uninterrupted action'. Thus, *watana (bi-l-makān)* 'he settled and resided in the place'; *māʾ wātin* 'water which flows without interruption' (LA XIII: 441).

wāṯaqa The cognates correspond to Arab. *waṯaqa* 'to be or become firm, stable, fast, or strong; trust, or confide, in s.o.' and *ṯiqa* 'trusty; trusworthy; honest' (Lane 3049).

diya Arab. *ʾistawdā fulan bi-ḥaqqī wā ʿarafah* 'he acknowledged my right

and recognized it' (LA XV: 384) comes very close to the NWS cognates. For the various etymological arguments see CDG 605 and DRS 499–500.

warā'u/wārā Leslau (CDG 617) suspects that Ge. *war'a* 'to hide, cover' is a reconstructed form from *morā'*.

waraq According to CDG 618, the root WRQ has to do with 'green, yellow'. From these two colours are derived the Semitic cognates. Cf. also Arab. *wariq* 'silver' (Lane 3051) and *yaraqān* 'Saffron' (Lane 3063).

wazara Cf. DRS VI: 519 re a. BH *hapax wāzār* (Prov. 21: 8) to which the doubtful sense 'criminal man' is attributed and, b. others connect Heb. *wāzār* with the root ZWR.

wazaʿa—'awzaʿa According to Ibn Fāris (VI: 106), these words do not belong to the same semantic base.

wasīla The ESA cognate corresponds to Arab. *tawassala* 'he sought to bring himself near to him, or to advance himself in his favour, by such a thing' (Lane 3053).

sina Gesenius (Tregelles 1969: 373–4) defines *sina* as the beginning of sleep. "As to sleep itself, they [the Arabs] commonly use the verb *nāma*, which on the contrary is used in Heb. of slumbering. . . ."

waʿada This is related to Ge. *maʿada* 'admonere, adhortari', and perhaps also to Akk. *adū* 'oath'.

waʿā The Aram. and Heb. cognates share with Arab. the sense of 'gathering'.

mawfūr Cf. DRS VII: 589 re Qat. *wfr* 'amasser'; and CDG 607 re Ge. *wafara* 'to become fat, be stout' < Amh.

waffaqa Cf. DRS VII: 588 re Min. *wfq* 'être équivalent'.

waqara Cf. M. Cohen (1947: 197) who gives ESA *wqr* 'précieux, honoré'. This is not attested in Rossini 1931, Biella 1982 and Beeston (*et alii*) 1982.

waqā Cf. DRS VII: 605 re Akk. *(a)qū* 'garder, attendre'.

wakkala Cf. Murtonen 1989: 215 who assumes that Arab. WKL is derived from KHL 'to be able', ". . . as trust, confidence, and ability are closely connected concepts. . . ." In the case of Aram. *yᵉkil* 'to be able', Murtonen says it may be a loanword from Heb. *yākōl* 'to be able, have power, prevail'.

walā Cf. DRS VII: 549 re Palm. *mwly* 'proche de'.

wanā Cf. Heb. 'to oppress' with Arab. *'awnā* meaning *'atʿaba, 'aḍʿafa* (LA XV: 416); ESA *hwny* 'dépérir' (DRS VII: 562).

way/wayl See DRS VI: 532 re *wayl* < *way l-* 'malheur à'. This is perhaps related to Syr.-Aram. and Heb. YLL 'to lament, howl'.

***ya'isa* (I)** ('to despair') This is related to Ge. *'ēsa* 'tabescere, liquescere' and ESA *'ys* 'to be weak, be at a disadvantage' which, in turn, are cognates of Arab. *'ayisa* 'to despair'.

BIBLIOGRAPHICAL REFERENCES

'Abd al-Bāqī, M.F.
n.d. *al-Mu'ǧam al-mufahras li-alfāẓ al-qur'ān al-karīm*. Beirut: Dār 'Iḥyā' at-Turāṯ al-'Arabī.

Aistleitner, J.
1954 *Untersuchungen zur Grammatik des Ugaritischen*. Berlin.
1967 *Wörterbuch der ugaritischen Sprache*. (Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften, Leipzig.) Berlin: Akademie-Verlag.

'Alī, A.Y.
1989 *The Holy Qur'ân. Text, Translation and Commentary*. Brentwood, Maryland: Amana Corporation.

'Amayreh, I.A., & As-Sayyid, Abdulhamid M.
1986 *Mu'ǧam al-'adawāt wa-d-ḍamā'ir fi l-qur'ān al-karīm*. Beirut: Al-Resalah.

Anttila, R.
1972 *An Introduction to Historical and Comparative Linguistics*. London: Macmillan.

Appleyard, D.L.
1974 Discussion on "The Semitic Basis of the Amharic Lexicon". *ACILCS* 281–86.

Avanzini, A. & Marrassini, P.
1973 "South Arabian and Ethiopic Lexicography" *SSL* 161–181.

Avanzini, A.
1991 "Linguistic Data and Historical Reconstruction: Between Semitic and Epigraphic South Arabian". *Semitic Studies in Honor of Wolf Leslau on the occasion of his eighty-fifth birthday November 14th, 1991*, ed. by A.S. Kaye, 107–18. Wiesbaden: Otto Harrassowitz.

Baalbaki, R.
1983 "Early Arab Lexicographers and the Use of Semitic Languages". *Berytus* 31: 117–27.
1996 *Al-Mawrid. Qāmūs 'Arabī – Inkilīzī*. Beirut: Dar El-Ilm LilMalayin.

Barr, J.
1964 "Did Isaiah know about Hebrew 'root meanings'?". *ET* 75: 242.
1967 Review of L. Koehler and W. Baumgartner. 1967. *Hebräisches und aramäisches Lexikon zum Alten Testament*. Leiden: E.J. Brill, *JSS* 12: 260–67.
1968 *Comparative philology and the text of the Old Testament*. Oxford: Clarendon Press.
1973 "Hebrew Lexicography". *SSL* 103–26.

Beeston, A.F.L.
1977 "On the Correspondence of Hebrew s to ESA s2". *JSS* 22: 50–57.
1981 "Languages of pre-Islamic Arabia". *Ar* 28: 178–86.

Beeston, A.F.L., *et alii*.
1982 *Sabaic Dictionary (English-French-Arabic)*. Louvain-la-Neuve: Peeters.

Bellamy, J.A.
1985 "A New Reading of the Namārah Inscription". *JAOS* 105: 31–51.
1990 "Arabic verses from the 1st/2nd c.: the inscription of 'En 'Avdat". *JSS* 25: 73–79.

Bergsträsser, G.
1928 *Einführung in die semitischen Sprachen*. München. (Repr. Darmstadt: Wissenschaftliche Buchgesellschaft, 1963.)
1983 *Introduction to the Semitic Languages. Text Specimens and Grammar Sketches*. Tr. and ed. P.T. Daniels. Winona Lake, Indiana: Eisenbrauns.

Biella, J.C.
1982 *Dictionary of Old South Arabic, Sabaean Dialect.* (Harvard Semitic Museum. Harvard Semitic Studies, no. 25.) Chico, CA: Scholars Press.

Blachère, Régis
1993 *Histoire de la littérature arabe des origines à la fin du XVe siècle de J.-C.* 3 vols. Paris: Librairie d'Amérique et d'Orient A. Maisonneuve.

Blanc, H.
1964 *Communal Dialects in Baghdad.* Massachusetts: Harvard University Press.

Blau, J.
1969 "Some Problems of the Formation of the Old Semitic Languages in the Light of Arabic Dialects". *PICSS* 38–44.
1977 "The Beginnings of the Arabic Diglossia: A Study of the Origins of Neoarabic." *AAL* 4/4: 175–202.
1978 "Hebrew and North West Semitic: Reflections on the Classification of the Semitic Languages". *HAR* 2: 21–44.

Bloomfield, L.
1935 *Language.* Allen & Unwin.

Bohas, G., & Guillaume, J.-P.
1984 *Etude des théories des grammariens arabes. I. Morphologie et phonologie.* Damascus: Institut Français de Damas.

Bohas, G.
1993 "Le PCO et la structure des racines". *Développements récents en linguistique arabe et sémitique,* ed. by G. Bohas, 9–44. Damascus: Institut Français de Damas.

Bosworth, C.E.
1972 Review of J. Penrice. 1873. *A Dictionary and Glossary of the Kor-ân,* London: H.S. King & Co., *JSS* 17: 161–62.

Brauner, R.A.
1974 *A comparative lexicon of Old Aramaic.* Ph.D. diss. Dropsie University.

Brockelmann, C.
1908–13 *Grundriss der vergleichenden Grammatik der semitischen Sprachen.* Vol. 1, 1908; vol. 2, 1913. Berlin: Reuther und Reichard.
1916 *Semitische Sprachwissenschaft.* Leipzig.
1928 *Lexicon Syriacum.* 2nd ed. Halle: Max Niemeyer.

Brown, F., Driver, S.R. & Briggs, C.A.
1907 *A Hebrew and English Lexicon of the Old Testament.* Oxford: Clarendon.

Brunschvig, R.
1956 "Simples remarques négatives sur le vocabulaire du Coran". *SI* 5: 19–32.

Bulliet, R.W.
1975 *The Camel and the Wheel.* Cambridge MA: Harvard University Press.

Burrini, G.
1978 "Profilo storico degli studi sul camito-semitico". *AION* 38, 39 (1979): 113–53; 351–84.

Burton, John
1977 *The Collection of the Qur'ān.* Cambridge: Cambridge University Press.

James & Theodora Bynon (eds.)
1975 *Hamito-Semitica. Proceedings of a colloquium held by the Historical Section of the Linguistics Association (Great Britain) at The School of Oriental and African Studies, University of London, 18th to 20th March 1970.* The Hague, Paris: Mouton.

Bynon, Th.
1977 *Historical Linguistics.* Cambridge: Cambridge University Press.
1978 "The Hamito-Semitic Hypothesis and Models of Language Relationship". *ACILCS* 21–30.

Cadora, F.J.
1966 *An Analytical Study of Interdialectal Lexical Compatibility in Arabic.* Ph.D. diss. University of Michigan.
Cantineau, J.
1932 "Accadien et sudarabique". *BSLP* 33: 175–204.
1949 "Racines et schèmes dans les langues sémitiques". *Actes du XXIe Congrès International des Orientalistes, Paris 23rd to 31st July 1948.* Société Asiatique de Paris. 93–95. Paris: Imprimerie Nationale.
Cerulli, E.
1961 "Etiopico". *Linguistica Semitica: Presente e Futuro.* ed. by Giorgio Levi Della Vida, 139–59. Studi Semitici 4. Roma: Centro di Studi Semitici.
Chouemi, M.
1966 *Le Verbe dans le Coran. Racines et Formes.* Paris: Klincksieck.
Clines, D.J.A., ed.
1993–96 *The Dictionary of Classical Hebrew.* Vol. 1, 1993; vol. 2, 1995; vol. 3, 1996; vol. 4, 1998. Sheffield Academic Press.
Cohen, D.
1961 "Le vocabulaire de base sémitique et le classement des dialectes méridionaux". *Semitica* 11: 55–84.
1962 "Koinè, langues communes et dialectes arabes". *Ar* 9 (2): 119–44.
1970 "Le Vocabulaire de base sémitique et le classement des dialects du Sud". *Études de linguistique sémitique et arabe.* 7–30. Paris: Mouton.
1970– *Dictionnaire de racines sémitiques ou attestées dans les langues sémitiques.* Fasc. I, 1970; Fasc. II, 1976; Fasc. III, 1993; Fasc. IV, 1993; Fasc. V, 1995; Fasc. VI, 1996; Fasc. VII, 1997; Fasc. VIII, 1999. Paris: Mouton.
1973 "La lexicographie comparée". *SSL* 183–208.
Cohen, H.R.
1978 *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic.* Missoula.
Cohen, M.
1947 *Essai comparatif sur le vocabulaire et la phonétique du chamito-sémitique.* (Bibliothèque de l'Ecole des Hautes Etudes, no. 291.) Paris: Librairie ancienne Honoré Champion.
Conti Rossini, K.
1931 *Chrestomathia arabica meridionalis epigraphica. Edita et glossario instructa.* Roma: Istituto per l'Oriente.
Cook, Michael
2000 *The Koran. A Very Short Introduction.* Oxford: Oxford University Press.
Corriente, F.
1976 "From Old Arabic to Classical Arabic through the Pre-Islamic koinè: some notes on the native grammarians' sources, attitudes and goals". *JSS* 21: 62–98.
Crone, Patricia & Cook, Michael
1977 *Hagarism. The Making of the Islamic World.* Cambridge: Cambridge University Press.
Dahood, M.
1963–74 "Hebrew-Ugaritic Lexicography". *Bib* 44 (1963) 289–303; 45 (1964) 393–412; 46 (1965) 311–332; 47 (1966) 403–419; 48 (1967) 421–438; 49 (1968) 355–69; 50 (1969) 337–56; 51 (1970) 391–404; 52 (1971) 337–56; 53 (1972) 386–403; 54 (1973) 351–66; 55 (1974) 381–93. Rome.
Delitzsch, F.
1886 *Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs zum Alten Testament.* Leipzig: J.C. Hinrichs'sche Buchandlung.
Dessoulavy, C.L.
1939 *Gate of the East and Garden of Semitic Roots.* London: Luzac & Co.

Diakonoff, I.M.
1965 *Semito-Hamitic Languages. An essey in classification.* Moscow: Nauka Publishing House.
1975 "On Root Structure in Proto-Semitic". *HS* 133–54.
1985 "Hamito-Semitic Languages". *EBM* 22: 740–48.
1988 *Afrasian Languages.* Moscow: Nauka.

Diem, W.
1980 "Die genealogische Stellung des Arabischen in den semitischen Sprachen. Ein ungelöstes Problem der Semitistik". *Studien aus Arabistik und Semitistik, A. Spitaler zum 70. Geburtstag von seinen Schülern überreicht,* ed. by W. Diem and S. Wild, 65–85. Wiesbaden: Harrassowitz.
1991 "Vom Altarabischen Zum Neuarabischen. Ein Neuer Ansatz". *Semitic Studies in Honor of Wolf Leslau on the occasion of his eighty-fifth birthday November 14th, 1991,* ed. by A.S. Kaye, 297–308. Wiesbaden: Otto Harrassowitz.

Dillmann, C.F.A.
1865 *Lexicon linguae aethiopicae.* Lipsiae: T.O. Weigel.

Driver, G.R.
1936 "Supposed Arabisms in the Old Testament". *JBL* 55: 101–20.

Ehret, C.
1989 "The origin of third consonants in Semitic roots: an internal reconstruction (Applied to Arabic)". *JAAL* 2: 109–202.
1995 *Reconstructing Proto-Afroasiatic (Proto-Afrasian). Vowels, Tone, Consonants, and Vocabulary.* Berkeley: University of California Press.

Eph'al, I.
1982 *The Ancient Arabs: Nomads on the borders of the Fertile Crescent 9th–5th Century B.C.* Jerusalem: Magnes Press.

Ferguson, C.A., & Said, M.
1958 *Lexical Variants in Arabic Dialects.* (Multilith.)

Fisher, M.C.
1969 *The Lexical relationship between Ugaritic and Ethiopic.* Ph.D. diss. Brandeis University.

Fitzmyer, J.A.
1995 *The Aramaic Inscriptions of Sefire.* 2nd revised ed. Roma: Editrice Pontificio Istituto Biblico.

Fleisch, H.
1947 *Introduction à l'étude des langues sémitiques.* Paris: Maisonneuve.
1961 *Traité de philologie arabe. Vol. I, Préliminaires, phonétique, morphologie nominale.* Beyrouth: Imprimerie Catholique.

Fraenkel, S.
1886 *Die aramäischen Fremdwörter im Arabischen.* Leiden: E.J. Brill.

Fronzaroli, P.
1960 "Le origini dei Semiti come problema storico". *ANLR* serie viii, vol. xv, fasc. 3–4: 123–44.
1964–1971 "Studi sul lessico comune semitico". *ANLR*: a. "Oggetto e metodo della ricerca", 1964, serie viii, vol. xix, fasc. 5–6: 155–72; b. "Anatomia e fisiologia", 1964, serie viii, vol. xix, fasc. 7–12: 243–80; c. "I fenomeni naturali", 1965, serie viii, vol. xx, fasc. 3–4: 135–50; d. "La religione", 1965 (1966), serie viii, vol. xx, fasc. 5–6: 246–69; e. "La natura selvatica", 1968 (1969), serie viii, vol. xxiii, fasc. 7–12: 267–303; f. "La natura domestica", 1969, serie viii, vol. xxiv, fasc. 7–12: 285–320.
1966–67 "Il mare e i corsi d'acqua nel lessico comune semitico". *BALM* 8–9: 205–15.

1972 "Problemi della lessicografia comparativa semitica". *OA* 11: 241–62.
1973 "Problems of a Semitic Etymological Dictionary". *SSL* 1–24.
1975 "On the Common Semitic Lexicon and its Ecological and Cultural Background". *HS* 43–54.
1977 "Paleontologia semitica: il patrimonio lessicale semitico comune alla luce dell'affinità linguistica camito-semitica". *PL* 155–58.

Garbini, G.
1965 "La Semitistica: definizione e prospettive di una disciplina". *AION* 15: 1–15.
1973 "Linguistica semitica 1969–1971". *AION* 23: 81–92; 263–76.
1977a "Paleontologia Semitica: Relazione". *PL* 158–70.
1977b "Problemi di metodo relativi alla comparazione linguistica semitica cento anni dopo". *AION*, 37: 113–24.
1994 *Le lingue semitiche. Studi de storia linguistica.* Istituto orientale di Napoli. Pubblicazioni del Seminario di Semitistica. Ricerche 9. Napoli: Istituto orientale.

Garbini, G. & Durand O.
1994 *Introduzione alle Lingue Semitiche.* Brescia: Paideia Editrice.

Garr, W.R.
1985 *Dialect Geography of Syria-Palestine, 1000–586 B.C.E.* Pennsylvania: University of Pennsylvania Press.

Gelb, I.J., Jacobsen, T., *et al.*, eds.
1956– *The Assyrian Dictionary of the Oriental Institute of the University of Chicago.* Chicago: Oriental Institute.

Gibson, J.C.L.
1978 *Canaanite Myths and Legends.* Edinburgh: T. & T. Clark Ltd.

Gordon, C.H.
1965 *Ugaritic Textbook.* Rome: Pontificium Institutum Biblicum.

Greenberg, J.H.
1978 "The Patterning of root morphemes in Semitic". *Readings in Arabic Linguistics*, ed. by S.H. al-Ani, 431–56. Bloomington: Indiana University. (reprint of *Word* 6 (1950): 162–81.)

Greenfield, J.C.
1969 "Amurrite, Ugaritic and Canaanite". *PICSS* 92–101.
1978 "Some reflections on the vocabulary of Aramaic in relationship to the other Semitic languages". *ACILCS* 151–56.

Guidi, I.
1879 "Della sede primitiva dei popoli semitici". *Atti della Reale Accademia dei Lincei. Memorie della classe di scienze morali, storiche e filologiche* serie 3, vol. 3: 566–615.

Hallig, R. & von Wartburg, W.
1952 *Begriffssystem als Grundlage für die Lexikographie. Versuch eines Ordnungsschemas, Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst* 4. Berlin: Akademie Verlag.

Hamzaoui, R.
1978 "Ideologie et Langue ou l'Emprunt Linguistique d'aprés les Exégètes du Coran et les Theologiens: Interpretation Socio-Linguistique". *ACILCS* 157–72.

Haywood, J.A.
1960 *Arabic lexicography. Its history, and its place in the general history of lexicography.* Leiden: E.J. Brill.

Healey, J.F.
1988 "Ugaritic Lexicography and other Semitic Languages". *UF* 20: 61–68.

Hecker, K.
1982 "Das Arabische im Rahmen der semitischen Sprachen". *Grundriss der arabischen Philologie*, ed. by W. Fischer, I: 6–16. Wiesbaden: L. Reichert.

Held, M.
1965 "Studies in Comparative Semitic Lexicography". *Studies in honor of B. Landsberger.* 395–406. Chicago (Illin.).
Herdan, G.
1964 *Quantitative Linguistics.* London: Butterworths.
Hetzron, R.
1974 "La division des langues sémitiques". *ACILSCS* 181–95.
1975 "Genetic classification and Ethiopian Semitic". *HS* 103–21.
1976 "Two principles of genetic classification". *Lingua* 38: 89–108.
1998 *The Semitic Languages.* Routledge.
Hoftijzer, J. & Jongeling, K.
1995 *Dictionary of the North-West Semitic Inscriptions.* Leiden: E.J. Brill.
Hoijer, H.
1956 "Lexicostatistics: a critique". *Lg* 32: 49–60.
Holes, C.
1995 *Modern Arabic: Structures, Functions and Varieties.* London: Longman Linguistics Library.
Hopkins, Simon
1984 *Studies in the Grammar of Early Arabic. Based upon papyri datable to before 300 A.H./912 A.D.* (London Oriental Series, vol. 37.) Oxford: Oxford University Press.
H̱šēm, A.F.
1986 "Hal fī l-qur'ān 'a'ǧamiyy? Naẓra ǧadīda 'ilā mawḍū' qadīm". *an-Nadwa al-'ālamiyya ḥawla tarǧamāt ma'ānī al-qur'ān al-karīm. Istanbul, 21st to 22nd March 1986.* 103–34. Ǧama'iyyat ad-Da'wā al-'Islāmiyya al-'Ālamiyya.
Huehnergard, J.
1991 "Remarks on the classification of the Northwest Semitic languages". *The Balaam Texts from Deir 'Alla Re-evaluated, Proceedings of the International Symposium held at Leiden, 21st to 24th August 1989,* ed. by J. Hoftijzer & G. der Kooig, 282–93. Leiden: E.J. Brill.
Ḥussayn, T.
1975 *Min tarīḫ al-'adab al-'arabī.* Beirut: Dar al-'Ilm lil-Malāyīn.
Hymes, D.H.
1959 "On the rate of morpheme decay in Arabic". *IJAL* 25: 267–69.
Ibn Fāris, *Maqāyīs* = 'Abū l-Ḥusayn Aḥmad Ibn Fāris, *Maqāyīs al-luġa,* ed. by 'Abd as-Salām Hārūn. 6 vols. Beirut: Dār al-Ǧīl, 1991.
Ibn Manẓūr, *Lisān al-'Arab* = 'Abū l-Faḍl Ǧamāl ad-Dīn Mukarram ibn Mukarram Ibn Manẓūr, *Lisān al-'Arab.* 15 vols. Beirut: Dār Ṣadir, n.d.
Ibrāhīm, M.I.
1968 *Mu'ǧam al-'alfāẓ w-al-'a'lām al-qur'āniyya.* Cairo: Dār al-Fikr al-'Arabī.
Jastrow, M.
1950 *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature.* (Reprint) New York: Pardes Publishing House.
Jean, Ch.-F. & Hoftijzer, J.
1965 *Dictionnaire des inscriptions sémitiques de l'ouest.* Leiden: E.J. Brill.
Jeffery, A.
1937 *Materials for the History of the Text of the Qur'ân. The Old Codices.* Leiden: E.J. Brill.
1938 *The Foreign Vocabulary of the Qur'ân.* (Gaekwad's Oriental Series, no. 79), Baroda: Oriental Institute.
Johnson, F.E. (tr.)
1973 *The Seven Poems, Suspended in the Temple at Mecca. As-sab' al-mu'allaqāt.* New York: AMS Press. (1st. ed. Bombay, 1893.)

Jones, A.
1993 "The Language of the Qur'ān". *BSA* 6–7: 29–48.

Kaltner, J.
1996 *The Use of Arabic in Biblical Hebrew Lexicography*. Washington DC: Catholic Bible Association of America.

Katsch, A.I.
1954 *Judaism in Islâm. Biblical and Talmudic Backgrounds of the Koran and its Commentaries. Suras II and III.* New York: Bloch Publ. Co.

Kienast, B.
1980 "Die Sprache von Ebla und das Altsemitische". *Seminario di Studi Asiatici—La Lingua di Ebla*, 83–98. Napoli: Istituto Universitario Orientale.

Knauf, E.A.
1988 *Midian: Untersuchungen zur Geschichte Palästinas und Nordarabiens am Ende des 2. Jahrtausends vor Chr.* Wiesbaden: Otto Harrassowitz.

Kopf, L.
1956 "Religious influences on Medieval Arabic philology". *SI* 5: 33–59.
1976 *Studies in Arabic and Hebrew lexicography.* Jerusalem: Magnes Press, Hebrew University.

Koehler, L. & Baumgartner, W.
1953 *Lexicon in Veteris Testamenti Libros.* Leiden: E.J. Brill.
1967–90 *Hebräisches und aramäisches Lexikon zum Alten Testament.* 4 vols. Leiden: E.J. Brill.

Lane, E.W.
1863–93 *An Arabic-English Lexicon, Derived from the Best and Most Copious Eastern Sources*, Book I, in eight parts, London (Repr. in 2 vols. Cambridge: Islamic Texts Society Trust, 1984).

Langhade, J.
1994 *Du Coran A La Philosopie. La Langue Arabe Et La Formation Du Vocabulaire Philosophique Du Farabi.* Damascus: Institut Français De Damas.

LaSor, W.S.
1990 "Proto-Semitic: is the concept no longer valid?", *Sopher Mahir Northwest Semitic studies presented to Stanislav Segert*, ed. by E.M. Cook, 189–205. Winona Lake, Indiana: Eisenbrauns.

Leslau, W.
1943 "South-east Semitic (Ethiopic and South-Arabic)". *JAOS* 62: 4–14.
1956 "The Arabic Loanwords in Gurage (Southern Ethiopia)". *Ar* 3: 266–84.
1958 *Ethiopic and South Arabic contributions to the Hebrew lexicon.* (University of California Publications in Semitic Philology, vol. 20) Berkeley: University of California Press.
1969 *Hebrew cognates in Amharic.* Wiesbaden: Otto Harrassowitz.
1987 *Comparative dictionary of Ge'ez (Classical Ethiopic).* Wiesbaden: Otto Harrassowitz.
1988 *Fifty Years of Research. Selection of articles on Semitic, Ethiopian Semitic and Cushitic.* Wiesbaden: Otto Harrassowitz.

Levi della Vida, G., (ed.)
1961 *Linguistica semitica: presente e futuro.* (Studi Semitici, vol. 4). Roma: Centro di Studi Semitici, Istituto di Studi del Vicino Oriente.

Louw, J.P.
1985 "A semantic domain approach to lexicography". *Lexicography and Translation*, ed. by J.P. Louw, 157–98. Cape Town: Bible Society of South Africa.

Louw, J.P. & Nida, E.A.
1989 *Greek-English Lexicon of the New Testament Based on Semantic Domains.* New York: United Bible Societies.

Lyons, J.
1963 *Structural Semantics: an analysis of part of the vocabulary of Plato.* Blackwell.
1977 *Semantics.* Cambridge: Cambridge University Press.

Marmaduke Pickthall, M.
1970 *The Meaning of the Glorious Qur'ân.* Beirut: Dar al-Kitab Allubnani.

Militarev, Alexander & Kogan, Leonid
2000 *Semitic Etymological Dictionary. Vol 1. Anatomy of Man and Animals.* Münster: Ugarit-Verlag.

Montgomery Watt, W.
1970 *Bell's introduction to the Qur'ân.* Edinburgh: Edinburgh University Press.
1996 *Islam. A Short History.* Oxford: Oneworld.

Moor, J.C. de
1973 "Ugaritic Lexicography". *SSL* 61–102.

Moscati, S.
1956 "Il semitico di nord-ovest". *Studi orientalistici in onore di Giorgio Levi della Vida.* Roma: 202–21.
1957 *Ancient Semitic civilizations.* London: Elek Books.
1959 "Nordarabico, sudarabico, etiopico". *RSO* 34: 33–39.

Moscati, S., Spitaler, A., Ullendorff, E. & von Soden, W.
1964 *An introduction to the comparative grammar of the Semitic languages.* Wiesbaden: Otto Harrassowitz.

Murtonen, A.
1988 *Hebrew in its West Semitic setting. A Comparative Survey of Non-Masoretic Hebrew dialects and Traditions.* (Part 1. A Comparative Lexicon. Section Ba. Root System: Hebrew Material.) Leiden: E.J. Brill.
1989 *Hebrew in its West Semitic Setting. A Comparative Survey of Non-Masoretic Hebrew dialects and Traditions.* (Part 1. A Comparative Lexicon. Section Bb. Root System: Comparative Material & Discussion.) Leiden: E.J. Brill.

Neuwirth, Angelika
1981 *Studien zur Komposition der mekkanischen Suren.* Berlin: Walter De Gruyter.

Nida, E.A.
1984 *Signs, Sense, Translation.* Cape Town: Bible Society of South Africa.

Noeldeke, T.
1909–19 *Geschichte des Qorâns.* (revised by F. Schwally), Leipzig: Dieterich'sche Verlagsbuchhandlung.
1904 *Beiträge zur semitischen Sprachwissenschaft.* Strassburg: Karl J. Trübner.
1910 *Neue Beiträge zur semitischen Sprachwissenschaft.* Strassburg: Karl J. Trübner.

del Olmo Lete, G. & Sanmartin, J.
1996–2000 *Diccionario de la Lengua Ugaritica.* Barcelona: Editorial Ausa.

Orel, V.E. & Stolbova, Olga V.
1994 *Hamito-Semitic Etymological Dictionary: Materials for a reconstruction.* Leiden: E.J. Brill.

Payne Smith, J., (ed.)
1903 *A Compendious Syriac Dictionary.* Oxford: Clarendon.

Penrice, J.
1873 *A Dictionary and Glossary of the Kor-ân, with Copious Grammatical References and Explanations of the Text.* (Repr., New York: Praeger, 1971).

Petráček, K.
1981 "Le système de l'Arabe dans une perspective diachronique". *Ar* 28: 162–77.
1982 "La racine en indoeuropéen et en chamitosémitique et leures perspectives comparatives". *AION* 42: 381–402.

Polotsky, H.J.
1964 "Semitics". *At the Dawn of Civilization: A Background of Biblical History,* ed. by E.A. Speiser, 99–111, 357–58. London: Allen.

Qanawātī, Ǧurǧ Šaḥāta
n.d. *al-Masīḥiyya wa-l-ḥaḍāra al-ʿarabiyya.* Beirut: al-Mu'assasa al-ʿArabiyyah li-d-Dirāsāt wa-n-Našr.
Rabin, C.
1951 *Ancient West-Arabian.* London: Taylor's Foreign Press.
1955 "The beginnings of Classical Arabic". *SI* 4: 19–37.
1960 "ʿArabiyya". *EI(2)* 561–67.
1963 "The origin of the subdivisions of Semitic". *Hebrew and Semitic Studies presented to Godfrey Rolles Driver,* ed. by D. Winton Thomas & W.D. McHardy, 104–15. Oxford: Clarendon Press.
1970 "La Correspondance D Hébreu—D Arabe". *Mélanges Marcel Cohen. Études de Linguistique, Ethnographie et Sciences connexes offertes par ses amis et ses élèves à l'occasion de son 80 ème anniversaire,* ed. by D. Cohen, 290–97. Paris: Mouton.
1975 "Lexicostatistics and the internal divisions of Semitic". *HS* 83–102.
1984 "On the problem of South-Arabian influence on the Arabic vocabulary". *JSAI* 4: 125–34. Jerusalem.
Rafīda, I.A.
1986 "al-Qur'ān w-al-luġa al-ʿarabiyya". *Dirāsāt 'islāmiyya.* 75–102. Tripoli: Ǧamaʿiyya ad-Daʿwā al-'Islāmiyya.
Renfroe, F.
1992 *Arabic-Ugaritic Lexical Studies.* Münster: Ugarit-Verlag.
Rippin, Andrew
1998 "Literary Analysis of the Koran, Tafsir, and Sira: The Methodologies of John Wansbrough". *The Origins of the Koran. Classic Essays on Islam's Holy Book,* ed. by Ibn Warraq, 351–363. New York: Prometheus Books.
Robin, C.
1992 *L'Arabie antique de Karib'īl à Mahomet: nouvelles données sur l'histoire des Arabes grâce aux inscriptions.* Aix-en-Provence: Editions Edisud.
Robinson, Neal
1996 *Discovering the Qur'an. A Contemporary Approach to a Veiled Text.* London: SCM Press Ltd.
1999 *Islam. A Concise Introduction.* Curzon.
Rundgren, F.
1973 "La lexicographie arabe". *SSL* 145–60.
Sáenz-Badillos, A.
1993 *A History of the Hebrew Language.* Trans. John Elwolde. Cambridge: Cambridge University Press.
aṣ-Ṣāliḥ, Ṣubḥī
1983 *Mabāḥiṯ fī ʿulūm al-qur'ān.* Beirut: Dar El-Ilm Lilmalayin.
Samarrai, A.I.
1959 "Rate of morphemic decay in Arabic". *IJAL* 25: 68–70.
As-Samīn, *ʿumda* = 'Aḥmad ibn Yūsuf ibn ʿAbd ad-Dā'im al-Ḥalabī, *ʿumda al-ḥuffāẓ fī tafsīr 'ašraf al-'alfāẓ,* ed. by ʿAbd as-Salām 'Aḥmad at-Tūnǧī al-Ḥalabī. 4 vols. Benghazi: Dār al-Kutub al-Waṭaniyya. 1995.
Satterthwait, A.C.
1960 "Rate of morphemic decay in Meccan Arabic". *IJAL* 26: 256–61.
Sawyer, J.F.A.
1967 "Root-Meanings in Hebrew". *JSS* 12: 37–50.
1975 "A Historical Description of the Hebrew Root YS'". *HS* 75–84.
Schall, A.
1982 "Geschichte des arabischen Wortschatzes: Lehn- und Fremdwörter im klassischen Arabisch". *Grundriss der arabischen Philologie* I, ed. by W. Fischer, 142–53. Wiesbaden: L. Reichert.
Segert, S.
1960 "Considerations on Semitic Comparative Lexicography". *ArOr* 28: 470–87.

1969a "Hebrew Bible and Semitic Comparative Lexicography". *VTSup* 17 (Congress volume): 204–11.
1969b "Le rôle de l'ougaritique dans la linguistique sémitique comparée". *Ug VI* 461–77. Paris: Guethner.
Skalmowski, W.
1964 "A note on the distribution of Arabic verbal roots". *FO* 6: 97–100.
Soden, W. von
1952 *Grundriss der akkadischen Grammatik.* (Analecta Orientalia 33) Rome: Pontificium Institutum Biblicum.
1960 "Zur Einteilung der semitischen Sprachen". *WZKM* 56: 177–91.
1965–81 *Akkadisches Handwörterbuch.* 3 vols. Wiesbaden: Otto Harrassowitz.
Spuler, B.
1953 "Ausbreitung der semitischen Sprachen". *HdO* I. 3: 25–26. Leiden-Köln.
Swadesh, M.
1952 "Lexico-Statistics Dating of Prehistoric Ethnic Contacts with Special Reference to American Indians and Eskimos". *Proceedings of the American Philosophical Society.* 96 (1952): 452–63.
1955 "Towards Greater Accuracy in Lexicostatistics Dating". *IJAL* 21 (1955): 121–38.
Testen, D.
1996 "On the Arabic of the 'En 'Avdat inscription". *JNES* 55 (4): 281–92.
Thompson, J.A.
1965 "Expansions of the 'D Root". *JSS* 10: 222–40.
Tomback, R.S.
1978 *A Comparative Semitic lexicon of the Phoenician and Punic languages.* Missoula, Montana: Scholars Press.
Tregelles, S.P.
1969 *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures.* Grand Rapids, Michigan: WM.B. Eerdmans Publishing Co.
Tyloch, W.
1975 "The evidence of the proto-lexicon for the cultural background of the Semitic peoples". *HS* 55–62.
Ullmann, S.
1962 *Semantics: an introduction to the science of meaning.* Blackwell.
Uṯmān, A.
1996 *Fi š-ši'r al-ğāhiliyy wa-l-luġa al-'arabiyya.* Qaṣr an-Nīl: Maktabat aš-Šurūq.
Versteegh, C.H.M.
1993 *Arabic Grammar and Qur'ānic Exegesis in Early Islam.* Leiden: E.J. Brill.
1997 *The Arabic Language.* Edinburgh: Edinburgh University Press.
Voigt, R.M.
1987 "The Classification of Central Semitic". *JSS* 32: 1–21.
Vollers, K.
1906 *Volkssprache und Schriftsprache im alten Arabien.* Strassbourg, Amsterdam, APA—Oriental Press. (Repr. 1981.)
Wang, W.S.-Y.
1993 "Glottochronology, Lexicostatistics and Other Numerical Methods". *ELL* 1445–50.
Wansbrough, John
1977 *Quranic Studies. Sources and Methods of Scriptural Interpretation.* (London Oriental Series, vol. 31) Oxford: Oxford University Press.
1978 *The Sectarian Milieu: Content and Composition of Islamic Salvation History.* (London Oriental Series, vol. 34) Oxford: Oxford University Press.

Wehr, Hans
1976 *A Dictionary of Modern Written Arabic (Arabic-English).* 3rd. ed. trans. J. Milton Cowan. Wiesbaden: O. Harrassowitz.

Wild, Stefan (ed.)
1996 *The Qur'an As Text.* Leiden: E.J. Brill.

Winter, W.
1973 "Areal Linguistics: Some General Considerations". *Diachronic, Areal, and Typological Linguistics.* (Current Trends in Linguistics, vol. 11.) 125–47. The Hague: Mouton.

Wittmann, H.G.
1969 "A Lexico-statistical Inquiry into the Diachrony of Hittite". *IF* 1974: 1–10.

(Al-)Yasin, Izz-al-Din
1952 *The Lexical relation between Ugaritic and Arabic.* (Shelton Monograph series, no. 1), New York: Shelton College.

Zaborski, A.
1969 "Root-determinatives and the Problem of Biconsonantal Roots in Semitic". *FO* 11: 307–13.
1991 "The position of Arabic within the Semitic language continuum". *BSA* 3–4: 365–75.
1994 "Problèmes des Classification des Dialectes Sémitiques Méridionaux". *Actes des premières journées internationales de dialectologie arabe de Paris*, ed. by D. Caubet & M. Vanhove, 399–411. Paris: Inalco.

Zimmern, H.
1917 *Akkadische Fremdwörter als Beweis für babylonischen Kultureinfluss.* 2nd ed. Leipzig: J.C. Hinrichs'sche Buchhandlung.

Zohar, M.
1992 "Pastoralism and the Spread of the Semitic Languages". *Pastoralism in the Levant. Archaeological Materials in Anthropological Perspectives*, ed. by O. Bar-Yosef & A. Khazanov, 165–80. (Monographs in World Archaeology, no. 10.) Prehistory Press.

Zwettler, M.
1978 *The Oral tradition of Classical Arabic Poetry: Its character and Implications.* Columbus: Ohio State University Press.

This page intentionally left blank

INDEX OF ARABIC LEXICAL ITEMS

ḫ

d

GENERAL INDEX

HANDBUCH DER ORIENTALISTIK

Abt. I: DER NAHE UND MITTLERE OSTEN

ISSN 0169-9423

Band 1. Ägyptologie

1. *Ägyptische Schrift und Sprache.* Mit Beiträgen von H. Brunner, H. Kees, S. Morenz, E. Otto, S. Schott. Mit Zusätzen von H. Brunner. Nachdruck der Erstausgabe (1959). 1973. ISBN 90 04 03777 2
2. *Literatur.* Mit Beiträgen von H. Altenmüller, H. Brunner, G. Fecht, H. Grapow, H. Kees, S. Morenz, E. Otto, S. Schott, J. Spiegel, W. Westendorf. 2. verbesserte und erweiterte Auflage. 1970. ISBN 90 04 00849 7
3. Helck, W. *Geschichte des alten Ägypten.* Nachdruck mit Berichtigungen und Ergänzungen. 1981. ISBN 90 04 06497 4

Band 2. Keilschriftforschung und alte Geschichte Vorderasiens

1-2/2. *Altkleinasiatische Sprachen [und Elamitisch].* Mit Beiträgen von J. Friedrich, E. Reiner, A. Kammenhuber, G. Neumann, A. Heubeck. 1969. ISBN 90 04 00852 7

3. Schmökel, H. *Geschichte des alten Vorderasien.* Reprint. 1979. ISBN 90 04 00853 5

4/2. *Orientalische Geschichte von Kyros bis Mohammed.* Mit Beiträgen von A. Dietrich, G. Widengren, F. M. Heichelheim. 1966. ISBN 90 04 00854 3

Band 3. Semitistik

Semitistik. Mit Beiträgen von A. Baumstark, C. Brockelmann, E. L. Dietrich, J. Fück, M. Höfner, E. Littmann, A. Rücker, B. Spuler. Nachdruck der Erstausgabe (1953-1954). 1964. ISBN 90 04 00855 1

Band 4. Iranistik

1. *Linguistik.* Mit Beiträgen von K. Hoffmann, W. B. Henning, H. W. Bailey, G. Morgenstierne, W. Lentz. Nachdruck der Erstausgabe (1958). 1967. ISBN 90 04 03017 4

2/1. *Literatur.* Mit Beiträgen von I. Gershevitch, M. Boyce, O. Hansen, B. Spuler, M. J. Dresden. 1968. ISBN 90 04 00857 8

2/2. *History of Persian Literature from the Beginning of the Islamic Period to the Present Day.* With Contributions by G. Morrison, J. Baldick and Sh. Kadkanī. 1981. ISBN 90 04 06481 8

3. Krause, W. *Tocharisch.* Nachdruck der Erstausgabe (1955) mit Zusätzen und Berichtigungen. 1971. ISBN 90 04 03194 4

Band 5. Altaistik

1. *Turkologie.* Mit Beiträgen von A. von Gabain, O. Pritsak, J. Benzing, K. H. Menges, A. Temir, Z. V. Togan, F. Taeschner, O. Spies, A. Caferoglu, A. Battal-Tamays. Reprint with additions of the 1st (1963) ed. 1982. ISBN 90 04 06555 5
2. *Mongolistik.* Mit Beiträgen von N. Poppe, U. Posch, G. Doerfer, P. Aalto, D. Schröder, O. Pritsak, W. Heissig. 1964. ISBN 90 04 00859 4
3. *Tungusologie.* Mit Beiträgen von W. Fuchs, I. A. Lopatin, K. H. Menges, D. Sinor. 1968. ISBN 90 04 00860 8

Band 6. Geschichte der islamischen Länder

5/1. *Regierung und Verwaltung des Vorderen Orients in islamischer Zeit.* Mit Beiträgen von H. R. Idris und K. Röhrborn. 1979. ISBN 90 04 05915 6

5/2. *Regierung und Verwaltung des Vorderen Orients in islamischer Zeit.* 2. Mit Beiträgen von D. Sourdel und J. Bosch Vilá. 1988. ISBN 90 04 08550 5

6/1. *Wirtschaftsgeschichte des Vorderen Orients in islamischer Zeit.* Mit Beiträgen von B. Lewis, M. Rodinson, G. Baer, H. Müller, A. S. Ehrenkreutz, E. Ashtor, B. Spuler, A. K. S. Lambton, R. C. Cooper, B. Rosenberger, R. Arié, L. Bolens, T. Fahd. 1977. ISBN 90 04 04802 2

Band 7

Armenisch und *Kaukasische Sprachen.* Mit Beiträgen von G. Deeters, G. R. Solta, V. Inglisian. 1963. ISBN 90 04 00862 4

Band 8. Religion

1/1. *Religionsgeschichte des alten Orients.* Mit Beiträgen von E. Otto, O. Eissfeldt, H. Otten, J. Hempel. 1964. ISBN 90 04 00863 2

1/2/2/1. Boyce, M. *A History of Zoroastrianism. The Early Period.* Rev. ed. 1989. ISBN 90 04 08847 4

1/2/2/2. Boyce, M. *A History of Zoroastrianism. Under the Achaemenians.* 1982. ISBN 90 04 06506 7

1/2/2/3. Boyce, M. and Grenet, F. *A History of Zoroastrianism. Zoroastrianism under Macedonian and Roman Rule.* With a Contribution by R. Beck. 1991. ISBN 90 04 09271 4

2. *Religionsgeschichte des Orients in der Zeit der Weltreligionen.* Mit Beiträgen von A. Adam, A. J. Arberry, E. L. Dietrich, J. W. Fück, A. von Gabain, J. Leipoldt, B. Spuler, R. Strothman, G. Widengren. 1961. ISBN 90 04 00864 0

Ergänzungsband 1

1. Hinz, W. *Islamische Maße und Gewichte umgerechnet ins metrische System.* Nachdruck der Erstausgabe (1955) mit Zusätzen und Berichtigungen. 1970. ISBN 90 04 00865 9

Ergänzungsband 2

1. Grohmann, A. *Arabische Chronologie* und *Arabische Papyruskunde.* Mit Beiträgen von J. Mayr und W. C. Till. 1966. ISBN 90 04 00866 7
2. Khoury, R. G. *Chrestomathie de papyrologie arabe.* Documents relatifs à la vie privée, sociale et administrative dans les premiers siècles islamiques. 1992. ISBN 90 04 09551 9

Ergänzungsband 3

Orientalisches Recht. Mit Beiträgen von E. Seidl, V. Korošc, E. Pritsch, O. Spies, E. Tyan, J. Baz, Ch. Chehata, Ch. Samaran, J. Roussier, J. Lapanne-Joinville, S. Ş. Ansay. 1964. ISBN 90 04 00867 5

Ergänzungsband 5

1/1. Borger, R. *Einleitung in die assyrischen Königsinschriften.* 1. Das zweite Jahrtausend vor Chr. Mit Verbesserungen und Zusätzen. Nachdruck der Erstausgabe (1961). 1964. ISBN 90 04 00869 1

1/2. Schramm, W. *Einleitung in die assyrischen Königsinschriften.* 2. 934-722 v. Chr. 1973. ISBN 90 04 03783 7

Ergänzungsband 6

1. Ullmann, M. *Die Medizin im Islam.* 1970. ISBN 90 04 00870 5
2. Ullmann, M. *Die Natur- und Geheimwissenschaften im Islam.* 1972. ISBN 90 04 03423 4

Ergänzungsband 7

Gomaa, I. *A Historical Chart of the Muslim World.* 1972. ISBN 90 04 03333 5

Ergänzungsband 8

Kornrumpf, H.-J. *Osmanische Bibliographie mit besonderer Berücksichtigung der Türkei in Europa.* Unter Mitarbeit von J. Kornrumpf. 1973. ISBN 90 04 03549 4

Ergänzungsband 9

Firro, K. M. *A History of the Druzes.* 1992. ISBN 90 04 09437 7

Band 10

Strijp, R. *Cultural Anthropology of the Middle East. A Bibliography.* Vol. 1: 1965-1987. 1992. ISBN 90 04 09604 3

Band 11

Endress, G. & Gutas, D. (eds.). *A Greek and Arabic Lexicon.* (*GALex*). Materials for a Dictionary of the Mediæval Translations from Greek into Arabic.

Fascicle 1. Introduction—Sources—ʾ – ʾ-kh-r. Compiled by G. Endress & D. Gutas, with the assistance of K. Alshut, R. Arnzen, Chr. Hein, St. Pohl, M. Schmeink. 1992. ISBN 90 04 09494 6

Fascicle 2. ʾ-kh-r – ʾ-ṣ-l. Compiled by G. Endress & D. Gutas, with the assistance of K. Alshut, R. Arnzen, Chr. Hein, St. Pohl, M. Schmeink. 1993. ISBN 90 04 09893 3

Fascicle 3. ʾ-ṣ-l – ʾ-l-y. Compiled by G. Endress, D. Gutas & R. Arnzen, with the assistance of Chr. Hein, St. Pohl. 1995. ISBN 90 04 10216 7

Fascicle 4. Ilā – inna. Compiled by R. Arnzen, G. Endress & D. Gutas, with the assistance of Chr. Hein & J. Thielmann. 1997. ISBN 90 04 10489 5.

Band 12

Jayyusi, S. K. (ed.). *The Legacy of Muslim Spain.* Chief consultant to the editor, M. Marín. 2nd ed. 1994. ISBN 90 04 09599 3

Band 13

Hunwick, J. O. and O'Fahey, R. S. (eds.). *Arabic Literature of Africa.* Editorial Consultant: Albrecht Hofheinz.

Volume I. *The Writings of Eastern Sudanic Africa to c. 1900.* Compiled by R. S. O'Fahey, with the assistance of M. I. Abu Salim, A. Hofheinz, Y. M. Ibrahim, B. Radtke and K. S. Vikør. 1994. ISBN 90 04 09450 4

Volume II. *The Writings of Central Sudanic Africa.* Compiled by John O. Hunwick, with the assistance of Razaq Abubakre, Hamidu Bobboyi, Roman Loimeier, Stefan Reichmuth and Muhammad Sani Umar. 1995. ISBN 90 04 10494 1

Band 14
Decker, W. und Herb, M. *Bildatlas zum Sport im alten Ägypten. Corpus der bildlichen Quellen zu Leibesübungen, Spiel, Jagd, Tanz und verwandten Themen.* Bd.1: Text. Bd. 2: Ab-bildungen. 1994. ISBN 90 04 09974 3 *(Set)*

Band 15
Haas, V. *Geschichte der hethitischen Religion.* 1994. ISBN 90 04 09799 6

Band 16
Neusner, J. (ed.). *Judaism in Late Antiquity.* Part One: The Literary and Archaeological Sources. 1994. ISBN 90 04 10129 2

Band 17
Neusner, J. (ed.). *Judaism in Late Antiquity.* Part Two: Historical Syntheses. 1994. ISBN 90 04 09799 6

Band 18
Orel, V. E. and Stolbova, O. V. (eds.). *Hamito-Semitic Etymological Dictionary.* Materials for a Reconstruction. 1994. ISBN 90 04 10051 2

Band 19
al-Zwaini, L. and Peters, R. *A Bibliography of Islamic Law, 1980-1993.* 1994. ISBN 90 04 10009 1

Band 20
Krings, V. (éd.). *La civilisation phénicienne et punique.* Manuel de recherche. 1995. ISBN 90 04 10068 7

Band 21
Hoftijzer, J. and Jongeling, K. *Dictionary of the North-West Semitic Inscriptions.* With appendices by R.C. Steiner, A. Mosak Moshavi and B. Porten. 1995. 2 Parts. ISBN *Set (2 Parts)* 90 04 09821 6 Part One: ʾ - L. ISBN 90 04 09817 8 Part Two: M - T. ISBN 90 04 9820 8.

Band 22
Lagarde, M. *Index du Grand Commentaire de Faḫr al-Dīn al-Rāzī.* 1996. ISBN 90 04 10362 7

Band 23
Kinberg, N. *A Lexicon of al-Farrāʾ's Terminology in his Qurʾān Commentary.* With Full Definitions, English Summaries and Extensive Citations. 1996. ISBN 90 04 10421 6

Band 24
Fähnrich, H. und Sardshweladse, S. *Etymologisches Wörterbuch der Kartwel-Sprachen.* 1995. ISBN 90 04 10444 5

Band 25
Rainey, A.F. *Canaanite in the Amarna Tablets.* A Linguistic Analysis of the Mixed Dialect used by Scribes from Canaan. 1996. ISBN *Set (4 Volumes)* 90 04 10503 4
Volume I. Orthography, Phonology. Morphosyntactic Analysis of the Pronouns, Nouns, Numerals. ISBN 90 04 10521 2 Volume II. Morphosyntactic Analysis of the Verbal System. ISBN 90 04 10522 0 Volume III. Morphosyntactic Analysis of the Particles and Adverbs. ISBN 90 04 10523 9 Volume IV. References and Index of Texts Cited. ISBN 90 04 10524 7

Band 26
Halm, H. *The Empire of the Mahdi.* The Rise of the Fatimids. Translated from the German by M. Bonner. 1996. ISBN 90 04 10056 3

Band 27
Strijp, R. *Cultural Anthropology of the Middle East.* A Bibliography. Vol. 2: 1988-1992. 1997. ISBN 90 04 010745 2

Band 28
Sivan, D. *A Grammar of the Ugaritic Language.* 1997. ISBN 90 04 10614 6

Band 29
Corriente, F. *A Dictionary of Andalusi Arabic.* 1997. ISBN 90 04 09846 1

Band 30
Sharon, M. *Corpus Inscriptionum Arabicarum Palaestinae (CIAP).* Vol. 1: A. 1997. ISBN 90 04 010745 2 Vol.1: B. 1999. ISBN 90 04 110836

Band 31
Török, L. *The Kingdom of Kush.* Handbook of the Napatan-Meroitic Civilization. 1997. ISBN 90 04 010448 8

Band 32
Muraoka, T. and Porten, B. *A Grammar of Egyptian Aramaic.* 1998. ISBN 90 04 10499 2

Band 33
Gessel, B.H.L. van. *Onomasticon of the Hittite Pantheon.* 1998.
ISBN *Set (2 parts)* 90 04 10809 2
Band 34
Klengel, H. *Geschichte des hethitischen Reiches* 1998. ISBN 90 04 10201 9
Band 35
Hachlili, R. *Ancient Jewish Art and Archaeology in the Diaspora* 1998. ISBN 90 04 10878 5
Band 36
Westendorf, W. *Handbuch der altägyptischen Medizin.* 1999.
ISBN *Set (2 Bände)* 90 04 10319 8
Band 37
Civil, M. *Mesopotamian Lexicography.* 1999. ISBN 90 04 11007 0
Band 38
Siegelová, J. and Souček, V. *Systematische Bibliographie der Hethitologie.* 1999.
ISBN *Set (3 Bände)* 90 04 11205 7
Band 39
Watson, W.G.E. and Wyatt, N. *Handbook of Ugaritic Studies.* 1999.
ISBN 90 04 10988 9
Band 40
Neusner, J. *Judaism in Late Antiquity, III,1.* 1999. ISBN 90 04 11186 7
Band 41
Neusner, J. *Judaism in Late Antiquity, III,2.* 1999. ISBN 90 04 11282 0
Band 42
Drijvers, H.J.W. and Healey, J.F. *The Old Syriac Inscriptions of Edessa and Osrhoene.* 1999.
ISBN 90 04 11284 7
Band 43
Daiber, H. *Bibliography of Philosophical Thought in Islam.* 2 Volumes.
ISBN *Set (2 Volumes)* 90 04 11347 9
Volume I. Alphabetical List of Publications 1999. ISBN 90 04 09648 5
Volume II. Index of Names, Terms and Topics. 1999. ISBN 90 04 11348 7
Band 44
Hunger, H. and Pingree, D. *Astral Sciences in Mesopotamia.* 1999. ISBN 90 04 10127 6
Band 45
Neusner, J. *The Mishnah.* Religious Perspectives 1999. ISBN 90 04 11492 0
Band 46
Neusner, J. *The Mishnah.* Social Perspectives 1999. ISBN 90 04 11491 2
Band 47
Khan, G. *A Grammar of Neo-Aramaic.* 1999. ISBN 90 04 11510 2
Band 48
Takács, G. *Etymological Dictionary of Egyptian.* Vol. 1. 1999. ISBN 90 04 11538 2
Takács, G. *Etymological Dictionary of Egyptian.* Vol. 2. 2001. ISBN 90 04 12121 8
Band 49
Avery-Peck, A.J. and Neusner, J. *Judaism in Late Antiquity IV.* 2000. ISBN 90 04 11262 6
Band 50
Tal, A. *A Dictionary of Samaritan Aramaic.* (2 Volumes) 2000. ISBN 90 04 11858 6 (dl. 1)
ISBN 90 04 11859 4 (dl. 2) ISBN 90 04 11645 1 (set)
Band 51
Holes, C. *Dialect, Culture, and Society in Eastern Arabia.* Vol. 1 : Glossary 2001.
ISBN 90 04 10763 0
Band 52
Jong, R.E. de. *A Grammar of the Bedouin Dialects of the Northern Sinai Littoral.* Bridging the Linguistic Gap between the Eastern and Western Arab World. 2000. ISBN 90 04 11868 3
Band 53
Avery-Peck, A.J. and Neusner, J. *Judaism in Late Antiquity III,3.* Where we stand: Issues and Debates in Ancient Judaism. 2000. ISBN 90 04 11892 6
Band 54
Krahmalkov, Ch. R. *A Phoenician-Punic Grammar.* 2001. ISBN 90 04 11771 7
Band 55
Avery-Peck, A.J. and Neusner, J. *Judaism in Late Antiquity III,4.* Where we stand: Issues and Debates in Ancient Judaism.. *The Special Problem of the Synagogue.* 2001.
ISBN 90 04 12000 9.

Band 56

Avery-Peck, A.J., Neusner, J., and Chilton, B. *Judaism in Late Antiquity V,1.* The Judaism of Qumran: A Systemic Reading of the Dead Sea Scrolls. *Theory of Israel.* 2001. ISBN 90 04 12001 7

Band 57

Avery-Peck, A.J., Neusner, J., and Chilton, B. *Judaism in Late Antiquity V,2.* The Judaism of Qumran: A Systemic Reading of the Dead Sea Scrolls. *World View, Comparing Judaisms.* 2001. ISBN 90 04 12003 3

Band 58

Gacek, A. *The Arabic manuscript tradition.* A Glossary of Technical Terms and Bibliography. 2001. ISBN 90 04 12061 0

Band 60

Marzolph, U. *Narrative illustration in Persian lithographed books.* 2001. ISBN 90 04 12100 5

Band 61

Zammit, M.R. *A Comparative Lexical Study of Qur'ānic Arabic.* 2002. ISBN 90 04 11801 2